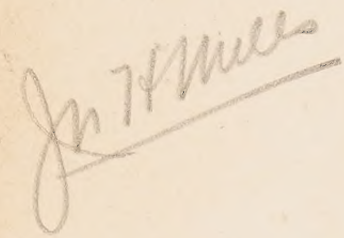

THE PRAYER-BOOK

Its History, Language, and Contents

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THE PRAYER-BOOK

Its History, Language, and Contents

BY

EVAN DANIEL, M.A.

FORMERLY PRINCIPAL OF ST. JOHN'S COLLEGE, BATTERSEA

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PREFACE.

THERE is no book, with the exception of the Bible itself, to which English Churchmen are so warmly attached as the Book of Common Prayer, and yet it is to be feared that even among educated Churchmen there is much ignorance of its history, its teaching, its language, and the principles of its construction. This is, surely, a matter for grave consideration. Bearing in mind the large use we make of the Prayer-Book (a larger use than is made of any corresponding book in any other Church), it must be highly important that every member of the Church should, as far as possible, be in possession of such knowledge as would enable him to fairly comprehend its scope, meaning, and authority.

The *history* of the Prayer-Book is in many cases absolutely necessary to a thorough comprehension of its formularies. The Nicene and Athanasian Creed, for instance, can never be properly understood without reference to the heresies against which they were directed and the controversies in which they originated. 'Every proposition of them,' said Bishop Samuel Wilberforce, 'is a record of some battlefield, on which the faith has been first assailed, but finally maintained, ascertained, and cleared.' A similar remark might be made upon other important parts of the Prayer-Book and even upon the rubrics. Confession, Absolution, Doxology, Litany, Collect, Occasional Office, heading, typography, rubric—each has its separate story to tell. 'The Prayer-Book as it stands,' says Dean Stanley, 'is a long gallery of ecclesiastical history, which, to be understood and enjoyed thoroughly, absolutely compels a knowledge of the greatest events and names of all periods of the Christian Church. To Ambrose we owe the present form of our *Te Deum;* Charlemagne* breaks the silence of our Ordination Prayers by the *Veni, Creator Spiritus.* The persecutions have given us one Creed, and the Empire another.

* This hymn is undoubtedly older than the time of Charlemagne. See p. 529

The name of the first great patriarch of the Byzantine Church closes our daily service; the Litany is the bequest of the first great patriarch of the Latin Church, amidst the terrors of the Roman pestilence. Our Collects are the joint productions of the Fathers, the Popes, and the Reformers. Our Communion Service bears the traces of every fluctuation of the Reformation, through the two extremes of the reign of Edward to the conciliating policy of Elizabeth and the reactionary zeal of the Restoration' ('Eastern Church,' p. liii.).

Looking back on the eventful history of the Prayer-Book, we are stirred by much the same feelings as are evoked by the contemplation of some venerable cathedral whose origin is hidden in a remote antiquity, whose various parts are known to have been designed and built in widely-separated ages, and whose very stones, like those of St. Mark's at Venice, show that they have been brought from many distant quarters. Here we come upon work done and undone, it may be, many times; changes precipitately undertaken and, perhaps, as suddenly abandoned; here we find traces of some fierce outburst of iconoclastic zeal, reckless and indiscriminating in its work of destruction; here again the reparation made by some age of pious zeal and enlightened devotion; here some relic of the simplicity of primitive art, and here, side by side with it, some specimen of the highest development to which art ever attained; yet, through all these indications of divergent and sometimes conflicting influences, one central and dominant idea of a noble temple reared for the worship and service of God asserts itself: old and new, under the harmonizing power of that idea, are happily blended together without incongruity, and essential unity is preserved under much external heterogeneousness. We could conceive a Prayer-Book constructed on entirely different principles. 'There have before now been,' says Dr. Newman, in the preface to his edition of the 'Hymni Ecclesiæ,' 'divines who could write a Liturgy in thirty-six hours.' He was probably thinking of Richard Baxter, who, looking upon all improvement of the existing Prayer-Book as hopeless, composed an entirely new book in little more than a fortnight, though it is only fair to Baxter's memory to bear in mind that he regretted the rapidity with which his book was written, and his consequent inability to consult 'with men and authors.' Impatient of the labour and difficulty of separating the gold from the dross in the old service-books, the Reformers might have composed wholly new formularies and, with that reactionary spirit which so often converts reformers into revolutionists, have receded as far as possible, both in form and substance, from the services that had been handed down to them. They might have sought to impress upon the new Prayer-Book the stamp of their own individual

minds, and have given an undue prominence in it to doctrines which had received an exaggerated importance from contemporaneous controversies.

But, happily for the Church, they contented themselves with removing from the old service-books the errors which had crept into them; or, if they had occasion to compose new forms of devotion, they carefully followed, for the most part, those primitive models which Time has failed to antiquate and modern endeavours have failed to surpass. The liturgical compositions of English Reformers will, for these reasons, bear comparison with those of any age of the Church; nor can we doubt that the framers of our Prayer-Book were aided for the great work entrusted to them by a special outpouring of the Holy Spirit. Not without significance was it that the First Prayer-Book of Edward VI., though completed in December, and published in March, was directed to be first used on the Feast of Pentecost.

Even where the history of the Prayer-Book does not assist the understanding, the associations which it inseparably links with our formularies awaken feelings of veneration and affection and gratitude that are eminently helpful to devotion. It keeps before us the catholicity and continuity of the Church to which we belong; it extends our communion with the saints into bygone ages; and, by recalling the various vicissitudes through which the Church has been safely conducted, tends to deepen our faith in its divine Guide and Protector. That Churchman must be curiously constituted who does not derive satisfaction from reflecting that the forms of devotion which he uses in the services of the Church have helped to sustain the spiritual life of countless good men and good women in age after age; that they are the result of the slow elaboration of some of the best and holiest minds in Christendom during a period of nearly two thousand years; that in their substance, and, in many cases, in their very language, they are drawn from sacred sources that go back to periods still more remote; that they have stood through all these years the loving scrutiny of the faithful and the fault-finding criticism of the heterodox and of unbelievers; and that their framers and revisers were men not only of vast learning and unquestionable piety, whose memory the world must ever hold in honour, but men whose rubrics were, in many cases, to adopt the language of Bishop Jeremy Taylor, written in their own blood.

Not one of the least uses of the study of the history of the Prayer-Book is its unfailing tendency to discourage needless and careless tampering with those precious heirlooms whose origin it makes known to us. On the other hand, we can obtain no better guidance for such reforms and additions as the Prayer-Book, in order to meet the altered circumstances of the Church, may need,

than a knowledge of the changes which it has already undergone, and of the spirit in which those changes were conducted.

Of the importance of a careful study of the *language* of the Prayer-Book there can be no question. A considerable portion of it was written more than half a century before the first of Shakespeare's plays was published; and, although the Prayer-Book has largely contributed to fix the standard of English, yet, in the course of nearly three centuries and a half, its language has become, in not a few cases, obsolete or obscure. Many of its words and phrases have passed out of common use; others have insensibly changed their meaning. Our very familiarity with the phraseology of the Prayer-Book contributes to conceal the extent of our ignorance of the true meaning of its language. 'Very great familiarity with the words of any composition,' says Archbishop Whately, 'will frequently cause men to overlook their own imperfect apprehension or misapprehension of the sense. The earlier anyone has been taught to repeat forms of words of which he does not understand the meaning, the greater will be the difficulty of subsequent explanation, and the less likely will he be to seek for, or perceive that he needs, any explanation. . . . For in all matters *familiar acquaintance* is apt to be mistaken for *accurate knowledge*.' In the case of the Prayer-Book, we become acquainted with its phraseology long before we are capable of thoroughly understanding it; and the wrong or imperfect impressions received in youth follow us in after-life. It is only as we discover from time to time, in the well-worn words we have been repeating all our lives, some new meaning which, in spite of its obviousness, had never struck us before, that we fully realize the truth of the Archbishop's remark. The teacher has constant experience of its truth. The young learn words with great rapidity, and reproduce them with an imposing show of knowledge; but when we come to question them closely, we often find that these glibly-repeated words cover, in some cases, wrong ideas, and, in others, no ideas at all.

The study of the *method* of the Prayer-Book—*i.e.*, of the principles on which its services have been constructed and linked together—is only second in importance to the study of the language. To a superficial reader it might seem that the various parts of the offices of the Church might have their order varied, or even inverted, without serious loss; but to the thoughtful student there will appear abundant reasons for the order which has been observed. He will see why the daily offices begin with confession and absolution; why Canticles and Creed follow the reading of Holy Scripture and the prayers follow the Creed; why certain formularies, like the *Gloria Patri* and the Lesser Litany, the Lord's Prayer and the *Kyrie*, said after the Command-

ments, are repeated again and again, and with what modified intentions; he will trace the connection between Psalm, Lesson, Collect, Epistle, and Gospel; he will perceive the rational grounds for what might seem trivial rubrical directions, and so on. As in each of its parts, so as a whole, the Prayer-Book is constructed upon definite principles, and with a constant view to the edification of those who use it.

But the Prayer-Book is not only a manual of public devotions; it contains the fullest statement of the teaching of the Church. In its lections from Holy Scripture, its creeds, its prayers, its thanksgivings, its exhortations, its confessions, its absolutions, its occasional offices, it brings before us all the great articles of the Christian faith in what we may call their natural order and proportion, in their organic relation to other truths, and with constant practical reference to their subjective aspects. The Thirty-nine Articles set forth these doctrines mainly as objective truths; the Prayer-Book connects them directly with our spiritual needs and our daily conduct.

It might seem unnecessary to say that Churchmen ought to be able to defend their Prayer-Book when it is assailed. And yet it often happens that they are silenced by the superficial arguments of opponents. Surely every educated Churchman, at least, ought to be able to show that the Prayer-Book is in accord with the word of God and with the teaching and practice of the Catholic Church in the age of its greatest purity, and that it is, at the same time, well devised to meet the objects for which it was framed.

The present volume is an expansion of a series of papers which originally appeared in *Church Bells*, and which were intended to instruct young Church-folk in the history and teaching of the Prayer-Book. It will be found to differ from most other works on the same subject, in the prominence which it assigns to the explanation of the text and of the method of the Prayer-Book. The author is well aware how delicate is the ground on which he has ventured to tread; but he has not shrunk from freely giving, wherever they seemed needed, such explanations as he has been accustomed to give in teaching his own pupils. He trusts that his glosses and comments will be found consonant with the teaching of the Church of England, and free (though this may not be considered a recommendation by some) from any tincture of partisanship. The Prayer-Book is not the Book of a party, but the Book of *Common* Prayer of the whole Church; it is characterized by the same noble comprehensiveness as the Church itself, and in approaching its study we may well forget our petty differences and the passing controversies of the day. In recasting and enlarging his papers, the author has had in view the wants

of the clergy in the instruction of their pupil-teachers and adult classes, young theological students, Sunday-school teachers, and students in training colleges. Many of his notes may seem superfluous to readers who are already well acquainted with the subject, and do not sufficiently bear in mind his intention; but he has learnt, from his experience as a teacher, the danger of crediting young minds with more knowledge than they really possess, and with mental ability to which they have not yet attained; and he is not without confidence that teachers will appreciate his efforts. At the same time, he is not without hope that his book may be of service to the laity generally.

The glossarial notes on the Psalms are a new feature in a book of this kind, and will, it is hoped, be found useful to an intelligent comprehension of the language of the Prayer-Book version of the Psalter.

The Collects, Epistles, Gospels, Proper Psalms, and Proper Lessons have been treated at considerable length, with special regard to the needs of Sunday-school teachers.

The Catechism has also been very fully commented upon with an eye to the religious instruction of the young. Wherever it was possible the Prayer-Book has been made to interpret itself.

The Creeds have been approached mainly on their historical side, their history being, as has been already stated, absolutely essential to an intelligent comprehension of their doctrinal statements. The English text of the so-called 'Creed of Saint Athanasius' has been carefully compared with the Latin and Greek texts, and it is hoped that some of the objections to the Creed will disappear with an amended version of it.

The questions appended at the end of the book are intended to suggest lines of inquiry and reflection which the reader may profitably pursue for himself.

The author desires to express his obligations to the Rev. J. H. Blunt's 'Annotated Book of Common Prayer' and 'Dictionary of Theology;' 'The Prayer-Book Interleaved,' by the Rev. W. M. Campion and the Rev. W. J. Beamont; Procter's 'History of the Book of Common Prayer;' the Rev. Prebendary Humphry's 'Historical and Explanatory Treatise on the Book of Common Prayer;' Canon Norris's 'Manual of Religious Instruction on the Prayer-Book' and 'Rudiments of Theology;' Kyle's 'Lessons on the Collects;' Mrs. Jameson's 'Sacred and Legendary Art;' 'The Bible Word-Book,' by the Rev. J. Eastwood and Mr. Aldis Wright; and 'Bible English,' by the Rev. T. L. O. Davies.

E. D.

FOURTH EDITION.

The author takes advantage of the issue of a new edition of his book to thank numerous correspondents for the correction of typographical and other errors in previous editions, and for many valuable suggestions, some of which he has already adopted, and others of which he proposes to adopt as soon as leisure is afforded him for the purpose. He will be most thankful for any further suggestions that may help to render the work more useful.

E. D.

TWENTIETH EDITION, REVISED AND ENLARGED.

This book having now reached a twentieth edition, the author has thought that he could best show his grateful appreciation of the favourable reception it has met with by subjecting it to a very careful revision. He has done his best to bring it up to the most advanced knowledge of the day, and has at the request of numerous friends added an appendix on the Thirty-nine Articles. There is scarcely any part of the book in which additions have not been made, but he would call attention to the notes on the Prefaces, a part which the older books on the subject have passed over very lightly, on the Creeds, the Collects, the Offices for Holy Communion, Baptism and Confirmation, and the Church Catechism, all of which have been treated much more fully. Latin originals have been everywhere translated for the benefit of the general reader. The Canon of the Mass according to the Use of Sarum has been printed for purposes of comparison in parallel columns with the corresponding parts of the First Prayer-Book of Edward VI. The reports of the Houses of Convocation of Canterbury and York on Fasting Communion are printed as an appendix to the section dealing with the Holy Communion, and catenæ of quotations have been supplied on the subject of Good Friday Communion (see service for Good Friday) and the Mixed Chalice. The Ordinal has been more fully treated in view of recent controversies on Anglican Orders. All through the book attention is directed to the various alterations and additions that have been introduced into the revised American Prayer-Book of 1892, changes that will assuredly have to be considered when our own Prayer-Book is again subjected to revision.

The section on the Articles, in accordance with the general scheme of the book, includes notes on the English and Latin text,

and on the history and scope of each Article, and a limited number of carefully selected illustrations from Holy Scripture. In the treatment of the Articles the author wishes to acknowledge the great assistance he has had from the invaluable works on the subject by the Rev. E. Tyrrell Green, the Rev. Dr. Gibson, and Dr. Maclear and the Rev. W. W. Williams. He has found Mr. Tyrrell Green's copious illustrations from contemporary documents of the greatest service.

The author records his deep indebtedness to Mr. W. Spencer Jackson, who has read the proof-sheets, verified all quotations, and made many valuable suggestions, and to the Rev. Principal Hobson, of St. Katharine's College, Tottenham, who has kindly assisted him in the revision of various sections of the book.

It would be impossible for the author to mention individually the numerous correspondents at home, in the United States, and in the Colonies, to whom he is indebted for most valuable hints and corrections, or the many admirable books which he has drawn upon in the various alterations and additions that he has now made. He can only express his grateful obligations in general terms. The revision of the book, like the original writing of it, has been to him a labour of love, and his great hope is that his efforts will contribute, in however small a degree, to deepen the love which English Churchmen entertain for the Prayer-Book, and to enable them to use it more intelligently and profitably.

E. D.

August, 1901.

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THE PRAYER-BOOK:

ITS HISTORY, LANGUAGE, AND CONTENTS.

THE REASONABLENESS OF A BOOK OF COMMON PRAYER.

THE use of forms of prayer may be vindicated on many grounds. They may be shown :

1. To have been used by the Jewish Church.

2. To have been sanctioned by our Lord, who not only attended the services of the Temple and Synagogue, in which fixed forms were used, but also gave a fixed form for the use of His disciples.

3. To have been employed by the Primitive Church.

An argument that will have still greater weight with some may be drawn from their various practical advantages. Let us examine these arguments :

1. The Usage of the Jewish Church.—The very first common form of devotion which we find in the Bible is a hymn composed by Moses to celebrate the deliverance of the Israelites out of Egypt ; and it is worthy of note that this hymn was to be sung responsively by the men and women. Precomposed forms of prayer will be found in Deut. xxi. 7, 8 ; Num. vi. 22 ; x. 35, 36 ; Deut. xxvi. 3-15. Many of the Psalms, as appears both from their titles and their internal structure, were intended for the common use of the Temple congregations. See Ps. iv., v., vi., xlii., xliv., xcii. Great Hebrew scholars, like Hammond and Lightfoot, tell us that the Jews had not only fixed forms, but also a fixed order in their public worship, both in the Temple and in their Synagogues, the Temple worship consisting of prayers, psalms, lections from Holy Writ, sacrifices and incense ; the Synagogue worship of prayers, psalms, lections, and exhortations only (*cf.* St. Luke iv. 16 ; Acts xiii. 15).

2. The Example of our Lord.—We have abundant evidence that our Lord took part in the services of the Jewish Church, whether celebrated in the Temple or the Synagogue; and these services, as we have seen, were conducted according to precomposed forms. He even complied with traditions and ceremonies not prescribed by the Law of Moses, but legalized by the Jewish Church at various periods in its history. He was present, for instance, at the Feast of the Dedication, for the celebration of which there was no authority but that of the Church; again, at the celebration of His last Passover He complied with established usage in various particulars, as the dipping of the sop and the singing of a hymn, of which no mention is made in the Pentateuch.

With the exception of the clause 'as we forgive them that trespass against us,' every petition in the Lord's Prayer has been found somewhere in the ancient liturgies of the Jews. '"Our Father which art in heaven" is in their Seder Tephilloth, or form of prayers; "let Thy great Name be sanctified and Thy kingdom reign," in their form called Kaddish; "let Thy memory be glorified in heaven above and in earth beneath," in the Seder Tephilloth; "forgive us our sins," in the sixth of their eighteen daily prayers; "deliver us not into the hand of temptations," and "deliver us from the evil figment," in that and the book Musar; "for Thine is the power and the kingdom for ever and ever," is, saith Drusius, their usual doxology.' (Note on St. Matt. vi. 9, Patrick and Lowth's 'Commentary.')

It has been urged that our Lord does not enjoin the actual use of this prayer, but only the imitation of it. But though St. Matthew represents Him as saying, 'After this manner,' or 'thus' (οὕτως), St. Luke's account reads, '*When* (ὅταν) ye pray, say,' etc. (xi. 2). And the word used in St. Matthew is often used in the Septuagint, in places where a fixed form is undoubtedly prescribed (*cf.* Num. vi. 23; xxiii. 5, 16). Moreover, the disciples expressly asked our Lord to teach them to pray, 'as *John* also taught his disciples'; and there can be little doubt that in doing so John had simply conformed to the common practice observed by Jewish teachers of giving their disciples a form of prayer from which they were not to depart. It is urged that we find no mention in the Acts of the Apostles of the use of the Lord's Prayer. Even if this assertion were correct—and Acts xxi. 14 shows that it is very doubtful—a negative argument, however valid in matters of *doctrine*, has little force in matters of practice. The Acts of the Apostles is only a collection of memoirs, not an exhaustive history; and just as St. John was obliged to omit many things which Jesus did (see St. John xx. 30), so we may well believe St. Luke was obliged to omit many things which the Apostles did. That the primitive Church understood our Lord's

words as enjoining a permanent, fixed form of prayer, is clear from the testimony of Tertullian; for he speaks of it as 'the ordinary prayer which is to be said before our other prayers, and upon which, as a foundation, our other prayers are to be built'; and tells us that 'the use of it was ordained by Christ.' SS. Cyprian, Cyril, Chrysostom, Augustine, and many other Fathers, bear similar testimony. It is highly probable that, during the intercourse which our Lord had with His disciples in the forty days between the Resurrection and the Ascension, He fully instructed them with regard to the services and constitution of the Church which was about to be established. We are expressly told that during these forty days He spoke to them of 'the things pertaining to the kingdom of God' (Acts i. 3).

3. **The Usage of the Primitive Church.**—That the Apostles used precomposed forms of prayer is clear from the Acts of the Apostles, where we read: 'And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and *the prayers* (ταῖς προσευχαῖς—Acts ii. 42, R.V.). We also read how on one occasion the Apostles lifted up their voice to God 'with one accord,' and the very words used are recorded (Acts iv. 24-30). The expression 'with one accord' (ὁμοθυμαδὸν) proves conclusively that the prayer was common, and, of necessity, either precomposed or communicated *to all* at the time by the Holy Spirit. There is nothing in the prayer itself which would unfit it for daily use, so long as the Church was exposed to persecution from the world.

That common forms of devotion were used in the Apostolic Church appears also from St. Paul's censure of the Corinthians (1 Cor. xiv. 26) for departing from these common forms: 'How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.'

In an injunction of St. Paul to Timothy, Bishop of Ephesus, we find unmistakable traces of an orderly system of Divine Service. 'I exhort, therefore,' says the Apostle, 'that, first of all, *supplications, prayers, intercessions, and giving of thanks*, be made for all men' (1 Tim. ii. 1). We seem to have here an expansion of what are called '*the* prayers' in Acts ii. 42. Similarly we find an enumeration of the various forms of thanksgiving in Eph. v. 19 ('speaking to yourselves in *psalms* and *hymns* and spiritual *songs*'), and again in Col. iii. 16 ('teaching and admonishing one another in *psalms* and *hymns* and spiritual *songs*'). Corresponding to this threefold division of forms of praise, we have in our own service selections from the Psalter, liturgical hymns, like the *Gloria in Excelsis*, and metrical songs.

It seems in the highest degree improbable that the Apostles

left the Churches which they founded without any instructions as to the conduct of public worship or the ministration of the Sacraments. St. Paul expressly enjoins the Corinthians to 'keep the ordinances' (Margin 'traditions,' παραδόσεις) as he had delivered them to them (1 Cor. xi. 2). A prayer is found in the First Epistle of St. Clement to the Corinthians (A.D. 95 or 96) (chapters lix., lx., lxi.) which has been thought, on good grounds, to preserve a piece of the Roman Liturgy of the first century. (See Warren's 'Liturgy of the Ante-Nicene Church,' pp. 168-170.) The *Didache* or 'Teaching of the Twelve Apostles' (A.D. 80-100) contains various prayers for use at 'the Eucharistic thanksgiving.'

To quit Apostolic times, and come to the age immediately following. Justin Martyr speaks expressly of 'common prayers,' Origen of 'appointed prayers,' Cyprian of '*preces solennes*,' *i.e.*, customary prayers. Liturgies are still extant which have been used in various parts of Christendom from sub-Apostolic times. That ascribed to St. James, which was the Liturgy of Jerusalem, was certainly used in the third century, for St. Cyril wrote a comment on it early in the fourth; and he would not be likely to comment on a book that was not of some standing. Besides the Liturgy of St. James we have that of St. Mark, which was used in the Church of Alexandria; St. Chrysostom's, used in the Church of Constantinople; St. Basil's, used in the Churches of Cappadocia; the Clementine, the Ethiopian, the Malabar, the Mozarabic, used in Spain, etc.

It will be observed that these liturgies belong to Churches widely separated; and this in itself is strong evidence that the practice of having precomposed forms of prayer must have originated in one common source. What could have been that source if not the authority of the Apostles who founded the Churches?

If further evidence be sought for the antiquity of precomposed prayers, what can be more decisive than the decree of the Council of Laodicea, which provided 'that the same Liturgy or form of prayer should be always used, both at the ninth hour and in the evening.' This canon was subsequently adopted by the Council of Chalcedon (A.D. 451), and made obligatory on the whole Church.

The Practical Advantages of having a Book of Common Prayer are sufficient in themselves to recommend and justify its use. A moment's thought will show that fixed forms of prayer are an indispensable condition of *common* prayer; for how can we join with one accord in offering up our supplications before God, if we have to wait on the lips of the minister and do not know beforehand what we are going to ask? What an advantage, too,

it is for a congregation, in offering up their prayers, not to be dependent on the memory, or fluency, or idiosyncrasies, or health, or varying moods, of the minister who conducts the service. However devout and able he may be, he may neglect to mention many things that ought never to be omitted in common prayer; he may give an undue prominence to matters in which he himself takes a special interest, or to matters of transient importance that already occupy too large a share of the congregation's thoughts; he may repeat himself to the point of wearisomeness; he may divorce prayer from those cardinal doctrines of religion upon which prayer should always be made to rest, and from which all its hopes are derived; he may foist into his prayers matters that do not belong to prayer at all, and that ought to appear, if anywhere, in a sermon; he may hesitate, and falter, and grow confused, and so distract his hearers in the midst of their devotions. On the other hand, where a fixed form of prayer is used, as in the Church of England, the congregation are quite independent of the minister in offering up their prayers. They are always sure of being able to pour out their souls to God in carefully digested forms of prayer, the product of ages of piety, such as no individual mind, however gifted and cultivated, could hope to rival on the spur of the moment.

Let the Prayer-Book be compared with the very best Manuals for household and private devotions, and the wide gulf that separates it from even the carefully studied compositions of private individuals will be at once obvious. How vastly superior, then, must it be to any *extemporaneous* effusions!

Dissenters urge that fixed forms cramp devotion, that they do not meet particular emergencies, and that they are apt, through constant repetition, to be used mechanically. To these objections it might be replied that, if the Prayer-Book were intended to supersede all spontaneous utterance of the soul's needs, then it might be reasonably charged with cramping devotion; for no book can meet all our spiritual necessities. But it is not so intended. It is a manual of *public* prayer, and, considered from that point of view, its fixed order, and its fixed language, are helps, not hindrances. In our closets, and by our family hearths, we may if we like pour forth our hearts freely in the language which our hearts suggest; but even there our devotions will often be assisted by the use of precomposed forms. Our minds will be kept from wandering by the words before us, and our *real* needs will not be lost sight of in the urgency of the need of the moment. Besides, we can always read 'between the lines' of our Prayer-Book, and make those petitions *particular* which are expressed in *general* terms.

It is an exaggeration to say that our Prayer-Book does not

meet particular exigencies; for not only are all its prayers large in expression, and wisely comprehensive in structure, but in the Litany, the Collects, and 'Prayers upon Several Occasions,' will be found special petitions suitable for almost every conceivable occasion calling for common prayer. Surely it is not necessary, in addressing Him 'who knoweth our necessities before we ask,' to specify on every slight occasion our needs by name. *Common* prayer does not exclude simultaneous *individual* prayer; and every thoughtful worshipper will mentally refer the general petitions of the Liturgy to the particular needs, whether public or private, which are uppermost in his mind. What is here said is not intended to imply that the Prayer-Book might not be advantageously enriched both by a wider variety of prayers from ancient sources, and by special services put forth under authority to meet various exigencies of the Church that did not exist in bygone days.

That prayers often repeated are liable to be mechanically repeated is perfectly true; but the framers of the Prayer-Book met this tendency with great wisdom, by making the service responsive, by constantly blending prayer and praise, and by frequently varying the attitude of the worshipper. People may, indeed, listen more intently to the novelties of extemporaneous prayer than to prayers with which they have been familiar from infancy; but to listen is not necessarily to pray; and they who have no consciousness of spiritual needs will not necessarily acquire that consciousness by listening to the prayers of another person. No expedient can wholly counteract the inattention of the thoughtless; and surely it is better to trust to the power of a well-ordered variety of fixed forms to sustain attention than to the capricious novelties of extemporized prayer. Attention is dearly bought when it is purchased, as it often is in extemporaneous prayer, at the expense of order, proportion, coherency and pertinence.

THE HISTORY OF THE BOOK OF COMMON PRAYER.

The Sacrament of the Holy Eucharist has always been the central feature of Christian worship, and the earliest extant liturgies consist exclusively of forms for its administration.

Pliny, Governor of Bithynia, writing to the Emperor Trajan, A.D. 107, gives an interesting account, which he had obtained from certain Christians examined by him, of the worship of the Christians in his province:

'They declared that all the wrong they had committed, wittingly or unwittingly, was this, that they had been accustomed on a fixed day to meet

before dawn and sing antiphonally a hymn to Christ as a god, and bind themselves by a solemn pledge (*sacramento*) not to commit any enormity, but to abstain from theft, brigandage and adultery, to keep their word and not to refuse to restore what had been entrusted to their charge if demanded. After these ceremonies they used to disperse and assemble again to share a common meal of innocent food, and even this they had given up after I had issued the edict by which, according to your instructions, I prohibited secret societies.'

The Holy Eucharist is referred to in the following passage in the **Didache** (A.D. 80-100):

'And on the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure. But let no man, having his dispute with his fellow, join your assembly until they have been reconciled, that your sacrifice may not be defiled; for this sacrifice it is which was spoken of by the Lord: "In every place and at every time offer Me a pure sacrifice; for I am a great king, saith the Lord, and My name is wonderful among the nations."'

Of the mode in which the service was conducted in Palestine in the early part of the second century we have an interesting account in the *Apology* of **Justin Martyr**, which was written about A.D. 140. He says:

'We offer up prayers in common for ourselves, for the baptized person, and for all men. After the prayers we kiss each other. Then there is brought to the presiding brother a loaf of bread and a cup of water, and mixed wine; he takes it and offers praise and glory to the Father of all, through the name of the Son and the Holy Spirit, and returns thanks to Him at great length for having vouchsafed to give us these things. When he has made an end of the prayers and the thanksgiving, the people answer "Amen," which in Hebrew signifies "So be it." Then those whom we call deacons give to each person present a portion of the bread, wine, and water, over which the thanksgiving has been said; and they also carry away to the absent. This food we call the Eucharist, which no one may receive except those who believe in the truth of our doctrines, and who have also been baptized for the remission of sins, and who live according to the commandments of Christ.'

Further on he informs the Emperor, to whom his *Apology* is addressed:

'On Sunday, as the day is called, the inhabitants of town and country assemble together, and the memoirs of the Apostles and the writings of the Prophets are read as long as time permits. When the reader has finished, the presiding brother makes a discourse, exhorting us to the imitation of those worthies. Then we stand up and pray, and when the prayers are done, bread and wine are brought, as I have just described; and he who presides sends up thanksgivings and prayers as well as he is able,* and the people answer "Amen."'

The words 'as well as he is able' might seem to imply that some portions of the service, at least, were extemporized, but, even if such were the case, this liberty was unquestionably very soon taken away. It is worthy of remark how closely Justin's

* Otherwise translated 'with all his might' (ὅση δύναμις αὐτῷ).

account agrees with the scattered references to Christian worship found in Holy Writ. (See Acts ii. 42 ; xx. 7. ; 1 Cor. xvi. 2.)

The Primitive Liturgies that have come down to us differ in many respects, but all contain particular forms of words, which would seem to indicate a common source. Such forms are the Ter Sanctus, ('Holy, Holy, Holy'), the Anaphora ('Lift up your hearts'), and the words used by our Lord in the act of consecration. The Anaphora in the Liturgy of **St. James** commences thus :

'*Priest.* Lift we up our mind and hearts.
'*People.* It is meet and right.
'*Priest.* It is verily meet and right, fitting and due, to praise Thee, to hymn Thee, to bless Thee, to worship Thee, to glorify Thee, to give thanks to Thee who madest all creation, visible and invisible ; the treasure of eternal good things, the fountain of life and immortality, the God and Master of all things, whom heaven and the heaven of heavens hymn, and all their powers ; the sun and moon and all the choir of the stars ; the earth, the sea, and all that is in them ; Jerusalem, the celestial assembly, the Church of the firstborn written in heaven ; the spirits of just men and of prophets ; the souls of martyrs and apostles ; angels, archangels, thrones, dominations, principalities, virtues, and the tremendous powers ; the cherubim of many eyes, and the seraphim that wear six wings, with twain whereof they cover their faces, and with twain their feet, and with twain they do fly ; crying one to the other, with ceaseless tongues and perpetual doxologies, the triumphal hymn to the majesty of Thy glory, singing with a loud voice, crying, praising, vociferating, and saying,
'*Choir.* Holy, Holy, Holy, Lord God of Sabaoth ; Heaven and earth are full of Thy Glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.' ('Translations of the Primitive Liturgies,' by Neale and Littledale, p. 48.)

The Anaphora of the Liturgy of **St. Mark** is as follows :

'*Priest.* The Lord be with you all.
'*People.* And with thy spirit.
'*Priest.* Lift we up our hearts.
'*People.* We lift them up unto the Lord.
'*Priest.* Let us give thanks unto the Lord.
'*People.* It is meet and right.
'*Priest.* It is verily meet and right, holy and becoming,' etc.

The words of institution in the Liturgy of **St. James** are :

'*Priest.* This is My blood of the New Testament which is shed for you and for many, for the remission of sins.
'*People.* Amen.
'*Priest.* Do this in remembrance of Me ; for as oft as ye eat this bread and drink this cup ye do show the death of the Son of man, and confess His resurrection till His coming again.
'*People.* O Lord, we show forth Thy death, and confess Thy resurrection.'

St. Cyril, Patriarch of Jerusalem, writing in 325, gives a full account of the Communion Service as it was celebrated in his own time, with explanations of its various parts. He mentions :

1. The giving of water to the priest to wash his hands ;

2. The kiss of peace ;
3. The Anaphora ;
4. The Ter Sanctus ;
5. A prayer that God would send His Holy Spirit upon the gifts of bread and wine ;
6. A prayer for Christ's Church militant ;
7. A commemoration of the faithful who are departed ;
8. The Lord's Prayer ;
9. A form of words found in almost all ancient liturgies, beginning, 'Holy Things to holy men,' to which the people respond, 'One only is holy, One only is the Lord, Jesus Christ ;'
10. An invitation to partake of the Holy Mysteries ;
11. A concluding prayer and thanksgiving.

All the primitive liturgies were written in the language of the people who were to use them, and contain no invocation of saints, no mention of purgatory, no doctrine of transubstantiation.

THE CLEMENTINE LITURGY AS INCORPORATED IN THE APOSTOLIC CONSTITUTIONS (A.D. 350—400).

I. MASS OF THE CATECHUMENS.

[This Liturgy is incorporated with an office for the consecration of a Bishop, and is probably not complete. It contains none of the preliminary prayers commonly described as 'The Approach to the Altar.']

Instruction.

Three Lections, viz., one from the Old Testament, the Epistle, and Gospel.

The Sermon.

Litany to be said by the deacon, the people responding, 'Lord, have mercy.'

Three antiphons, with a prayer after each, the last prayer being that which we call 'A Prayer of St. Chrysostom.'

'**The Little Entrance.**' Then the priest, taking the Holy Gospel, gives it to the deacon, and thus, going through the north portion of the sanctuary, preceded by lamps, they make **the little entrance.** Trisagion (not to be confounded with the Ter Sanctus).

Instruction.

The Epistle and Alleluia. 'While the Alleluia is sung the deacon goes to the priest, and after asking a blessing from him, censes the Holy Table in a circle and the whole sanctuary and the priest.'

The Prayer before the Gospel.

The Gospel. 'The priest, standing before the Holy Table, and looking towards the west, saith with a loud voice : "Wisdom, stand up ; let us hear the Holy Gospel. Peace to all."

THE LITURGY OF ST. CHRYSOSTOM (DIED A.D. 407).

Instruction.	*Instruction.*
	Deacon: "The lection from the Holy Gospel according to N."'
	Prayer for Christ's Church, containing the clause: 'Further, we pray for the blessed and ever memorable founders of this holy abode, and for all our fathers and brethren that have fallen asleep before us, and lie here, and the orthodox that lie everywhere.'
Prayers for and Dismissal of the Catechumens, Energumens, Candidates for Baptism and Penitents.	**Prayer for the Catechumens and Dismissal.** 'Let all the Catechumens depart; Catechumens, depart; let not any of the Catechumens remain.'

II. MASS OF THE FAITHFUL.

Preparation.	*Preparation.*
Bidding Prayer and Prayer of the Faithful.	**The First and Second Prayer of the Faithful.**
The Kiss of Peace. 'Then let the clergy kiss the Bishop, and the laymen kiss the laymen, and the women kiss the women.'	**The Cherubic Hymn and Prayer.** The latter is said secretly by the Priest. It is a prayer that he may be cleansed and strengthened, and that the gifts offered by him may be accepted.
The Lavabo. 'Then let a subdeacon bring water to wash the hands of the Priests.'	**'The Great Entrance,'** *i.e.*, the solemn procession with the bread and wine, which have been previously prepared, and the laying of them on the altar.
The Offertory. 'When this is done, let the deacons bring the gifts to the Bishop at the Altar.'	**The Kiss of Peace.**
	The Creed.

III. THE ANAPHORA.

Thanksgiving.	*Thanksgiving.*
'The Grace of our Lord,' etc.	**The Grace of our Lord Jesus Christ, etc.**
'Lift up your Mind.'	**'Lift we up our Hearts.'** 'We lift them up,' etc.
The Preface.	**The Preface.** 'It is meet and right,' etc.
Ter Sanctus.	**Ter Sanctus.** 'Holy, Holy, Holy, Lord God of Sabaoth; heaven and earth are full of Thy Glory. Hosanna in the highest; blessed is He that cometh in the name of the Lord: Hosanna in the highest.'
The Consecration.	*The Consecration.*
The Commemoration of the Work of Redemption.	**The Prayer of Consecration,** in the course of which the choir say *Amen* after the words 'Take, eat,' etc., and again after the words 'Drink ye,' etc.
The Commemoration of the Institution.	

The Consecration.	*The Consecration.*
The Great Oblation.	**The Oblation.** 'We, therefore, remembering this salutary precept, and all that happened on our behalf, the Cross, the Tomb,' etc., 'we offer Thee Thine own of Thine own.'
The Epiklesis, or Invocation of the Holy Spirit.	**The Epiklesis**, or Invocation of the Holy Spirit. 'Moreover we offer unto Thee this reasonable and unbloody sacrifice; and beseech Thee, and pray and supplicate; send down Thy Holy Ghost upon us, and on these proposed gifts . . . and make this bread the precious Body of Thy Christ . . . and that which is in this cup the precious Blood of Thy Christ . . . changing them by Thy Holy Ghost.'
The Great Intercession.	**The Great Intercession.** 'And further, we offer to Thee this reasonable service on behalf of those who have departed in the faith, our ancestors, Fathers, Patriarchs, Prophets,' etc., 'especially the most holy, undefiled, excellently laudable, glorious Lady, the Mother of God and ever-virgin Mary.' [The diptychs of the departed read.] 'And remember all those that are departed in the hope of the resurrection to eternal life, and give them rest where the light of Thy countenance shines upon them. Furthermore we beseech Thee, remember, O Lord, every orthodox bishopric of those that rightly divide the word of truth, the presbytery, the diaconate in Christ, and for every hierarchical order. Furthermore we offer to Thee this reasonable service for the whole world, for the Holy Catholic and Apostolic Church, and for those that live in chastity and holiness of life. For our most faithful Kings, beloved of Christ, all their court and army,' etc. **The Lord's Prayer**, with Preface and embolismus or expansion of the last two clauses.

IV. THE COMMUNION.

The Prayer of Humble Access.	**Prayer** to 'Jesus Christ, our God,' that He would come and sanctify the intending communicants, and make them worthy partakers of His 'spotless Body and precious Blood.'

'**Holy Things to Holy Persons**,' and reply.

Elevation, with the words, 'Holy Things for holy persons.'

Fraction of the Bread into four parts.

Consignation of the Cup. 'And the priest taking the upper portion (*i.e.*, of the bread), makes with it a cross above the holy cup, saying: "The fulness of the cup of faith is the Holy Ghost," and thus puts It into the holy cup.'

The Mixture of Warm Water with the Wine.

The Communion in the following order: 'The Bishop, then the presbyters, the deacons, the sub-deacons, the readers, the singers, the ascetics, and sundry the women, the deaconesses, the virgins, and the widows; then the children, and afterwards all the people.' The words of delivery were: 'The Body of Christ' and 'The Blood of Christ, the cup of life,' the people receiving saying after each 'Amen.' Ps. xxxiv. (see verse 8) was said while all the rest were receiving.

Post Communion Thanksgiving.

Benediction.

Dismissal. 'Depart in peace.'

The Communion. 'The blessed and most holy Body of our Lord and God and Saviour Jesus Christ is communicated to me, N., priest, for the remission of my sins, and for everlasting life.'

'I, N., priest, partake of the pure and holy Blood of our Lord and God and Saviour Jesus Christ for,' etc.

'N. the servant of God is made partaker of the Body and Blood,' etc.

Benediction and Thanksgiving.

'**Let us go in Peace**' and **Prayer.**

What remained of the consecrated elements was carefully collected by the deacon and apparently conveyed to the sacristy.

The earliest liturgy used in England is supposed to have been the **Gallican**, which had been introduced into Gaul by missionaries from Asia Minor towards the beginning of the second century, and was thence probably introduced into Britain. What the ordinary daily service of the primitive British Church embraced we can only conjecture; but the order of the Gallican Liturgy was as follows:

1. A lesson from the Old Testament;
2. One from the Epistles;
3. *Benedicite;*
4. The Gospel;
5. Sermon;
6. Prayers for the people;
7. Dismissal of catechumens;
8. Address to the people on the subject of the day;
9. Offertory, accompanied by an anthem;
10. The elements placed on the holy table and covered with a veil;
11. Recitation of the tablets called 'diptychs,' containing the names of living and departed saints;

12. Salutation or kiss of peace;
13. Collect 'Ad pacem;'
14. 'Lift up your hearts;'
15. Preface or Thanksgiving, the people joining, at the proper place, in singing the *Ter Sanctus;*
16. Commemoration of our Lord's words and manual acts at the institution of the Sacrament;
17. Collect, often containing an oblation of the elements, and a prayer for their sanctification by the Holy Spirit;
18. Breaking of bread;
19. Lord's Prayer;
20. Benediction of the people;
21. Communion, accompanied with the singing of a psalm or anthem;
22. Thanksgiving. (Palmer's 'Orig. Liturg.,' i. 159-163.)

Let the reader compare this outline with our own Communion Service, and he will at once see that in all essential matters the mode of celebrating the Holy Eucharist in the ancient Gallican Church is identical with that of the Church of England of to-day.

Towards the close of the sixth century (596) **Augustine** came to England for the purpose of evangelizing the pagan Saxons who had settled in the island, and who had compelled the Britons to withdraw into Wales, Somersetshire, Cornwall, and Cumbria. He does not appear to have been aware when he first came over to England that a Church already existed here, but he soon discovered that the Britons had been already Christianized, and had an episcopate of their own. The question at once presented itself to him: What liturgy should be used by his converts—the Gallican, which he had heard used on his way through Gaul, and probably again by the Gallican chaplain of Queen Bertha at St. Martin's, Canterbury; the liturgy of the British Church, which was probably closely identical with it; or the Roman, to which he was already accustomed? In his perplexity he wrote to Pope Gregory the Great, asking the question: 'Whereas the faith is one, why are the customs of the Churches diverse; and why is there one custom of Holy Communion observed in the Holy Roman Church, and another in the Church of Gaul?' The answer of Gregory is worthy of his great name: 'Thou, my brother, art acquainted with the customs of the Roman Church, in which thou wast brought up. But it is my pleasure that, if thou hast found anything which would better please Almighty God, either in the Roman or in the Gallican, or in any other Church, thou shouldst carefully select that; and that thou shouldst teach in the Church of the Angles, which is as yet new in the faith, whatsoever thou hast been able to collect from the many Churches. For things are not to be loved for the sake of

places, but places for the sake of good things. Select, therefore, from each Church those things that are pious, religious, and rightful; and when thou hast collected them into one whole, instil this into the minds of the Angles for their use.'

Acting on this advice, Augustine compiled a new Use, taking the British Liturgy for his groundwork, but incorporating with it various particulars from a liturgy, probably framed by Cassian from Eastern sources, which he had found in use in the south of France.

The successors of Augustine used all their influence to supplant the English Use by the Roman Liturgy, but, though they were partly successful, they never wholly succeeded in abolishing the old national Use. Much, of course, depended on the Bishops, with whom at this time lay the right of controlling public service in their own sees. Some would incline to the practice of Rome, others to the practice of their forefathers.

The disputed points were the time for the keeping of Easter, the form of the tonsure (the British and other Celtic clergy shaving all the hair in front of a line drawn from ear to ear over the top of the head), and antiphonal singing. The Celtic missionaries who evangelized Northumbria would follow their own native Use. The successors of St. Augustine in the South of England would adhere to Roman usages. Even in the North the Roman mode of psalmody and the Roman canon of the Mass gradually established themselves. The Anglo-Saxon Mass differed from the Roman in special commemorations, rubrics, proper prefaces, and episcopal benedictions.

By degrees this right of the Bishops led to the establishment of a number of Diocesan Uses, more or less widely followed, but substantially identical, and differing only in various minor particulars. Such were the **Uses of York, Sarum, Hereford, Exeter, Lincoln, Bangor, and Aberdeen,** some of which are referred to in the original Preface to the Prayer-Book. The various monastic orders and collegiate churches appear to have had Uses of their own. MS. copies of early English Uses may be seen in most of our great libraries. By far the most popular of all the English Uses was that of Sarum, which is said to have been drawn up by **Osmund, Bishop of Salisbury,** 1085, though it is more likely that he merely introduced Norman elements into the pre-Norman Use of Sarum. The Consuetudinarium, or Custom Book of Sarum, which was formerly ascribed to Osmund, was drawn up by Richard le Poore, Bishop of Salisbury (1215-1242). It was introduced during the thirteenth century at Exeter and at Wells, and in 1414 at St. Paul's. The Use of Sarum embraced a Breviary containing the Daily Services, a Missal containing the Communion Service, and a Manual containing the Baptismal and other occa-

sional Offices. In 1542 the Sarum Breviary was imposed by the Southern Convocation on the whole of the southern province. 'It is done *secundum usum Sarum* passed into a proverb,' says Ray, 'for anything done with great exactness.' Several, however, of the old diocesan Uses continued to hold their ground down to the time of the Reformation. Those of York and Hereford survived to be printed.

Here it may be convenient to give some account of the various Service-books used in the mediæval English Church. The chief were the **Breviary**, the **Missal**, the **Manual**, and the **Pontifical**. The **Primers** were not Service-books, but manuals of private devotion.

The **Breviary** was an *abridgment* (whence the name) of the Daily Services of the Church, drawn up under the authority of Pope Hildebrand (Gregory VII.), who occupied the papal chair from 1073 to 1086. These services were arranged according to what were called the Canonical Hours of Prayer, viz.: **Nocturns**, or **Matins**, celebrated soon after midnight; **Prime**, **Tierce**, **Sext**, **Nones**, **Vespers**, and **Compline**, celebrated respectively at the first, third, sixth, ninth, eleventh, and twelfth hour of the day. The service called *Nocturns* probably originated in times of persecution, when Christians were obliged for safety to assemble for worship under cover of the night. Hence the name. In process of time the service of Nocturns was joined to that of Lauds, an early morning service, and came to be called in consequence *Matins* (Lat. *matutinus*, anything that happens early in the morning). *Prime* (Lat. *primus*, first) was so called because it was the *first* hour of the day, viz., 6 a.m. *Tierce* (Lat. *tertius*, Fr. *tiers*, third), because it was the third hour, viz., 9 a.m. *Sext* (Lat. *sextus*, sixth), because it was the sixth hour, viz., noon. *Nones* (Lat. *nonus*, ninth), because it was the ninth hour, viz., 3 p.m. *Vespers* (Lat. *vesper*, evening), was an evening service. *Compline* (Lat. *compleo*, to fill up) was so called because it completed the service of the day. These services consisted of Prayers, Psalms, Canticles, and Lections from Holy Writ and the Fathers. It is supposed that the Canonical hours were intended to commemorate the sufferings of our Lord, and this view is borne out by a passage in the 'Apostolical Constitutions':* 'Ye shall make prayer in the *morning*, giving thanks because the Lord hath enlightened you, removing the night and bringing the day; at the *third hour*, because the Lord then received sentence from Pilate; at the *sixth*, because He was crucified; at the *ninth*, because all things were shaken when the Lord was crucified, trembling at the audacity of

* 'The Apostolical Constitutions' in their present form were probably not written before the latter half of the fourth century, but there is unquestionably embedded in them much earlier material.

the impious Jews, not enduring that their Lord should be insulted; at *evening* giving thanks, because He hath given the night for rest from labour; at *cock-crowing*, because that hour gives glad tidings that the day is dawning in which to work the works of light.' A somewhat different explanation is afforded in the following stanzas:

'At *matins* bound, at *prime* reviled,
Condemned to death at *tierce*,
Nailed to the cross at *sext*, at *nones*
His blessed side they pierce.

'They take Him down at *vesper*-tide,
In grave at *compline* lay;
Who thenceforth bids His Church observe
Her sevenfold hours alway.'

The Breviary also contained special services for Sundays and Saints' Days. Of all the old Service-books, the Salisbury Breviary was most closely followed by the framers of the Prayer-Book. This Breviary underwent considerable changes before the Reformation, the edition of 1516 being virtually a Reformed Breviary. 'The rubrics were somewhat simplified; Holy Scripture was directed to be read in order without omission; and in carrying out the latter direction the lessons, which had been much shortened in actual use, were restored to their ancient length' (Blunt, A. B. of C. P., p. 7). In 1541 another edition of the Salisbury Breviary was published, still further reformed. This edition was ordered by Convocation to be used throughout the whole province of Canterbury, a step which paved the way for the general reception of the Book of Common Prayer.

An attempt was made in 1535 to effect a similar reform in the Roman Breviary by **Cardinal Quignon**, a Spanish Bishop, who undertook the task at the request of Pope Clement VII. The characteristics of Quignon's Breviary were compression and method.

A revised edition of Quignon's Breviary appeared in 1536. So great was the demand for it that it was six times reprinted between February, 1535, and May, 1536. The second edition was reprinted some twenty times before it was suppressed in 1566. Quignon's Breviary was mainly intended for the clergy, and, though recommended by Pope Paul III., it was never formally authorized. It is chiefly interesting as an effort parallel to that of our own Reformers, and as having afforded them some suggestions for the Preface to the Prayer-Book, which, in places, is almost a translation from Quignon's address to the Pope. The revised edition of 1536, in accordance with its motto, 'Search

the Scriptures,' gave great prominence to lections from Holy Writ.*

In 1568 the Roman Breviary was again revised, in accordance with a decree of the Council of Trent, and was ordered by **Pope Pius V.** to be used by the clergy of the Church of Rome all over the world. **Pope Clement VIII.** restored the use of the old Breviary in 1602, and enforced its use under pain of excommunication. It was once more revised in 1631 by order of **Urban VIII.** However suitable the Breviary might be for religious communities whose time was wholly in their own hands, its arrangements were obviously unsuited for ordinary parochial congregations; nor does it appear at any time to have been commonly used by the laity. 'Except in monastic bodies,' says Neale, 'the Breviary as a Church Office is scarcely ever used as a whole. You may go, we do not say from church to church, but from cathedral to cathedral of Central Europe, and never hear matins save at high festivals. In Spain and Portugal it is somewhat more frequent, but there, as everywhere, it is a clerical devotion exclusively.' Even previous to the Reformation it was customary to accumulate the daily services, *i.e.*, to celebrate two or three of them together. The framers of our own liturgy very wisely aggregated matins, lauds, and prime as a morning service, and vespers and compline for evensong, in each case avoiding all needless repetitions. The services for tierce, sext, and nones were omitted altogether.

According to Blunt (A. B. of C. P., p. 376) the Roman Liturgy was not used by Romanists in this country until about a century and a half ago, when it was introduced through the influence of the Jesuits, who were allowed to use no other. Up to that time the Sarum Use continued to be followed. James II.'s copy of the Sarum Missal is still preserved in the Cathedral Library of Worcester. In surrendering the old Sarum Use for a foreign liturgy, the adherents of the Roman schism sundered the last link which united them to the National Church. The daily offices most commonly used by the laity were entitled '**The Hours**.' Of these Hours there were various forms, but the most famous was the 'Hours of the Blessed Virgin,' which was commonly called the 'Little Office,' in contradistinction to the 'Divine

* 'In the first edition, at least, the mediæval services were revolutionized. The whole system of antiphons, responds, *capitula*, the entire musical setting of the offices which from the eighth century had been the pride of the Roman Church, was swept away at a stroke. Even the weekly recitation of the Psalter at Matins and Vespers disappeared, and three fixed Psalms were attached to each office of the Hours. The lessons of Matins were reduced to three, one from each Testament, the third taken from the Acts or Epistles, or, if it was a Saint's Day, a reading from the life of the saint. The number of Saints' Days was largely diminished.' ('Church Services and Service-Books before the Reformation,' by Professor Swete, S.P.C.K., p. 68.)

Office,' or larger service of the Breviary. This Office is of great antiquity, for we find its use enjoined upon certain orders of monks, in addition to the Divine Office, as early as the sixth century. It was revised in 1056. As it was intended rather for the private use of the laity than for public worship, it varied very considerably in its contents. In its fullest form it contained the Hours of the Virgin, the Litany, the Dirge, the seven Penitential Psalms, Occasional Prayers, etc. Many of the prayers were in the vernacular tongue.

The **Missal** is an expansion of the ancient Sacramentarium, and derives its name from containing the service of the Mass (*Missa*) for the various days of the year. A reformed edition of the Sarum Missal was published in 1533, in which special care was 'taken to provide an apparatus for enabling the people to find out the places of the Epistles and Gospels' (Blunt). From the Sarum Missal we immediately derived most of our Collects, Epistles, and Gospels. The fixed part of our Communion Service is partly original, and partly derived from the primitive liturgies.

The **Manual**, or **Ritual**, contained all those occasional Offices which could be administered by a priest, such as Baptism, Matrimony, Churching of Women, Visitation of the Sick, Burial, etc. In these offices our Prayer-Book has closely followed the Salisbury Manual.

The **Pontifical** * contained those Occasional Offices which could be administered by a Bishop only, such as Confirmation, Ordination, etc. Our Ordinal follows the old Pontificals in all essential matters, but omits most of those ceremonies and rites of human devising which had gathered round the simple ritual of the primitive Church.

The **Primers** were brief manuals of devotion and elementary religious instruction. The earlier ones contained, probably, merely the Creed, Lord's Prayer, and Ten Commandments; the later were much fuller. They were occasionally composed in English wholly, but sometimes partly in English and partly in Latin. Subjoined is the Creed as given in Blunt's 'Key to the Prayer-Book,' from a Primer of 1400:

'I bileue in god, fadir almygti, makere of heuene and of erthe: and in iesu crist, the sone of him, oure lord, oon alone: which is conceyued of the hooli

* *Pontifical*, from Latin *Pontifex*, the name given to persons appointed to preside over the religious rites in ancient Rome. According to Varro, the name originated in the fact that the priests made and kept in repair the bridge over the Tiber for the performance of sacred rites on the other side. A more probable explanation of Pontifex is that it is a corruption of *pompifex*, the conductor of the *pompæ*, or solemn processions. Comp. πέντε and πέμπε in Greek. For the change of the *m* into *n* compare eu*n*dem, quoru*n*dam. See Wedgwood.

gost: born of marie maiden: suffride passioun undir pounce pilat: crucified, deed, and biried: he went down to hellis: the thridde day he roos agen fro deede: he steig* to heuenes; he sittith on the rigt syde of god the fadir almygti: thenns he is to come for to deme† the quyke and deede. I beleue in the hooli goost: feith of hooli chirche: communynge of seyntis: forgyvenesse of synnes: agenrisyng‡ of fleish, and euerlastynge lyf. So be it."

This Primer contained:

1. Matins and the Hours of our Lady.
2. Evensong and Compline.
3. The Penitential Psalms.
4. The Psalms of Degrees (cxx. to cxxxiv.).
5. The Litany.
6. The *Placebo* (the vesper hymn for the dead, which began with the words *Placebo Domino*).
7. The Dirge (the Office for the dead, so called from the opening words of the anthem, *Dirige in conspectu tuo viam meam*' Ps. v. 8).
8. The Psalms of Commendation (Ps. cxix.).
9. *Pater Noster.*
10. *Ave Maria.*
11. The Creed.
12. The Ten Commandments.
13. The Seven Deadly Sins.

Various books were issued in the reign of Henry VIII., under the name of Primers, more or less resembling the one of which we have given an analysis. Marshall's Primer, published in 1530, is the first which gives signs of the tendency to doctrinal reform, the editor omitting the Litany on account of the invocation of Saints which it contained. A second edition, issued in 1535, restores the Litany, but warns against the aforesaid invocations. In 1539 a Primer was published by Hilsey, a Dominican friar, afterwards Bishop of Rochester, 'at the commandment of the right honourable lord Crumwell.' This Primer contained many improvements, and omitted most of the invocations of Saints in the Litany. 'It contains an order "for bidding of the beads," which is the basis of our bidding prayer enjoined by the fifty-fifth canon. In another respect also it was followed by our Reformers; for where the Epistles and Gospels differ from those of the Missal, they generally agree with the lessons for Sundays and holy days in Bishop Hilsey's Primer' (Humphry, C. P., pp. 16, 17). This Primer was followed by King Henry's Primer, which was set forth in 1545, 'by the King's Majesty and his Clergy, to be

* *Steig, i.e.*, ascended (*stigan*, to climb). Cf. stirrup (stig-rap), a mounting rope; stei (Yorkshire), a ladder.

† *Deme, i.e.*, judge. Cf. doom, dempster (the name given to judges in the Isle of Man).

‡ *Agenrisyng, i.e.*, resurrection (again-rising).

taught, learned, and read; and none other to be used throughout all his dominions.' It contains the Litany in nearly its present form. Cranmer's hand is clearly traceable in its composition.

Besides the books we have noticed, **Horn-Books**, containing the Lord's Prayer, Creed, and Ten Commandments, were largely used by the poorer classes. Indeed, from the earliest times the English Church endeavoured to familiarize the laity with the great formulas of religion in their mother-tongue. Thus in the eighth century we find Egbert, Archbishop of York, enjoining 'that every priest do with great exactness instil the Lord's Prayer and Creed into the people committed to him, and show them to endeavour after the knowledge of the whole religion and the practice of Christianity.' A similar canon of Ælfric, Archbishop of Canterbury (994-1004), enjoins the clergy to 'speak the sense of the Gospel to the people in English, and of the *Pater Noster*, and the Creed, as oft as they can, for the inciting of the people to know their belief, and retaining their Christianity.'

The various translations of the whole or of parts of the Scriptures into the vernacular, that were published in the reign of Henry VIII., gradually paved the way for an *English* Liturgy. It was a natural step from a translated Bible to a translated Prayer-Book. Even before the Conquest large portions of the Bible were translated into the mother-tongue. Mr. Thorpe has edited an English version of the Gospels, which probably dates from the ninth or tenth century. It is divided into sections, with headings stating on what occasions they should be used; *e.g.*:

'This Gospel shall be read on Mid-summer' s-Mass-even.'

'This shall be read on Wednesday in the fifteenth week over Pentecost.'*

'This Gospel shall be read on the Mass of All Saints.'

From that time forward translations became more and more frequent, and clearly prove the widespread desire of the laity to obtain an intelligent acquaintance with the truths of religion, and follow them to their original source.

Perhaps the greatest help rendered to the English Reformation was the circulation of *printed* copies of translations of the Holy Scriptures. **Wiclif's translation** had doubtless done much towards the correction of current doctrinal errors and of ecclesiastical abuses, but the great expense of multiplying MS. copies must have limited its influence to a comparatively small area. In 1525 appeared a printed translation of the New Testament by **William Tyndal**, who five years before had declared that he would cause 'a boy that driveth the plough' to know more of Scripture than

* The practice of counting the Sundays from Trinity Sunday had not yet been commenced.

many of the clergy then knew. It is important to notice that this translation was not made under authority. It shows, as the efforts of Wiclif show, that in the work of reform private individuals anticipated the action of the Crown and the State. Hence the absurdity of attributing the Reformation to the caprice of a headstrong Sovereign aided by an obsequious Parliament. Tyndal was obliged to go into exile to publish his New Testament. The first edition was issued from Cologne. Later editions were issued from Hamburg, Worms, Antwerp, Marburg, Strasburg, and Bergen-op-Zoom.

In 1534 Convocation petitioned the King to authorize an English translation of the Bible. In 1535 appeared a complete printed translation of the Bible by **Miles Coverdale**. It was probably published at Zurich, and, as it is dedicated to the King, may have been sanctioned by him. New editions of this Bible appeared in 1537, 1539, 1550, and 1553. In 1536 Henry issued a Proclamation on the subject of Uniformity in Religion, and granted permission to his lay subjects to have and to read the Holy Scriptures in English 'in convenient times and places.'

In 1537 another complete translation of the Bible was published. According to tradition, its translator was **John Rogers**, the first Martyr who suffered in the Marian persecution, but it bore on its title-page the assumed name '**Thomas Matthew**.' This version was published under the King's licence, and a copy was ordered to be set up in every church, at the joint expense of the clergy and the parish. In its notes are to be found strong protests against the doctrine of Purgatory, and a distinct assertion of the difference between the Apocrypha and the canonical books of Holy Scripture. Speaking of the word 'Purgatory,' the editor says: 'It is not in the Bible, but the purgation and remission of our sins is made us by the abundant mercy of God.' This teaching was in advance of the age, and in an edition published in 1539 the notes are toned down. It was of Matthew's Bible that Cranmer said he would rather have the news of its being licensed than a thousand pounds.

Taverner's Bible, which appeared in 1539, was little more than a revised edition of the version of Rogers.

The same year appeared the most important of all the versions published in the reign of Henry VIII. This was the **Great Bible**, which, from the preface having been written by Cranmer, is commonly called **Cranmer's Bible**. The engraving on the title-page forcibly illustrates the change that had taken place since Tyndal's Testaments were smuggled into England, only to be bought up and burnt by the common hangman. The King is represented on his throne handing Bibles to the Bishops, who, in their turn, distribute them among the people. This version was reprinted

again and again, and from it were subsequently taken most of those selections of Holy Scripture which were incorporated in our Prayer-Book. The Psalms and the Offertory sentences are still retained in the form in which they appear in Cranmer's Bible, but the old version of the Epistles and Gospels was in 1662 superseded by the Authorized Version of 1611. Before quitting this subject, it is only fair to Tonstal's memory to say that though he had endeavoured to prevent the dissemination of Tyndal's New Testament, he took part in the translation of Cranmer's Bible.

By a proclamation in 1541 every parish was ordered to 'buy and provide Bibles of the largest and greatest volume, and cause the same to be set and fixed in the parish church.' The price of the Bible, unbound, was fixed at 10s.—that is, about £6 10s. of our money. A few of these Bibles, with the chains attached to them by which they were 'fixed,' are still to be seen in some of our old churches and cathedrals.

Shortly after we find the Upper House of Convocation ordering that 'every Sunday and Holy-day throughout the year the curate of every parish church, after the *Te Deum* and *Magnificat*, should openly read unto the people one chapter of the New Testament *in English*, without exposition; and when the New Testament was read over, then to begin the Old' (Strype, 'Ecc. M.,' i. 376).

Surely it speaks well for the English Reformers that before they engaged in the revision of the doctrines and services of the Church, they did their utmost to spread abroad the Bible, and familiarize the people with its contents. It was an earnest of that principle which they so rigidly carried out of appealing to the Law and the Testimony. It was, moreover, a taking of the whole nation into counsel.

In tracing the course of the Reformation in the reign of Henry VIII., it is important to remember that, while repudiating the authority of the Pope, the King had no intention of abandoning the doctrines of the Church of England as he had learned them, nor did he ever show any sympathy with the distinctive teachings of Luther and Zuingli. It is clear, however, that he was in favour of the use of the English language in the public services of the Church, and of getting rid of superstitious accretions that had gathered round primitive faith and practice. He probably had no settled policy in the changes introduced in his reign, and was much swayed by his successive advisers, according as they were opposed to change or in favour of it.

In 1536 Henry VIII. issued **Ten Articles**, which had been drawn up by Convocation, for the purpose of removing the differences that were now agitating the Church, and of 'stablishing

Christian quietness.' These Articles declared that while the worship of images, the invocation of saints, and the rites and ceremonies of public worship were highly profitable, and ought to be retained, they had no power in themselves to remit sin or justify the soul.

The Ten Articles were embodied by Convocation in a book entitled **The Institution** (*i.e.*, Instruction) **of a Christian Man**; but more commonly called **The Bishops' Book**. It was published in 1537, and contains an exposition of the Apostles' Creed, the Seven Sacraments, which it divides into three of a higher and four of a lower order, the *Pater Noster*, the *Ave Maria* ('Hail Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb'), and two articles on Justification and Purgatory.

A revised edition of 'The Bishops' Book' was published in 1543, under the sanction of the King and Convocation. It bore the title of **A Necessary Doctrine and Erudition for any Christian Man**. To distinguish it from its predecessor, it is commonly called **The King's Book**. It bears distinct traces of that reaction in favour of Romish teaching which marks the period of Gardiner's influence over Henry, and which had led to the enactment of the statute of the **Six Articles**, otherwise known as 'The whip with six strings'—a statute rendering it a capital offence to deny transubstantiation, and assigning severe penalties for denying the sufficiency of communion in one kind, the obligation of priestly celibacy and vows of chastity, the efficacy of private masses for the dead, and the duty of auricular confession. It is highly significant that this temporary Romish reaction was accompanied by restrictions on the reading of the English Bible. That privilege was now confined to the nobility and gentry. Any artificer, apprentice, journeyman, servant, or labourer, or any woman not of noble or gentle birth, who dared to read the Scriptures, incurred thereby the liability to a month's imprisonment for each offence. This policy on the part of the Romanists proved suicidal, for the people naturally came to the conclusion that the evidence of the Bible would not be suppressed unless it were unfavourable to those who withheld it.

Two foreign liturgical works should here be mentioned which supplied various hints to our Reformers in compiling the Prayer-Book. The first of these, the *Simplex ac Pia Deliberatio*, commonly called '**The Consultation of Hermann, Archbishop of Cologne**,' was compiled, at the request of the Archbishop, by Melancthon and Bucer, and based upon the service which Luther had drawn up for the use of Brandenburg and Nuremberg. It was first published in 1543, in German. A Latin translation appeared in 1545, which was rendered into English in 1547, under the follow-

ing title: 'A simple and religious consultation of us, Herman, by the grace of God Archbishop of Cologne, and Prince Elector, etc., by what means a Christian reformation, and founded in God's Word, of doctrine, administration of the Divine Sacraments, of ceremonies, and the whole cure of souls, and other ecclesiastical ministries, may be begun among men committed to our pastoral charge, until the Lord grant a better to be appointed either by a free and Christian council, general or national, or else by the States of the Empire of the nation of Germany, gathered together in the Holy Ghost.' A second edition of this English translation appeared in 1548. The exhortations in our Communion office and considerable portions of the office for the Baptism of Infants are partly taken from this source.

The other foreign liturgy to which reference has been made was **Calvin's Directory**, for the use of the Reformed Church at Strasburg. It was written in French, and afterwards published in Latin, A.D. 1545. The Reformers at Strasburg were obliged to flee from that city on account of persecution, and came over to England, where the poorer refugees met with a hospitable reception. They were settled at Glastonbury. Their order of service was published in Latin in 1551 by their pastor, **Valerandus Pollanus** (Pullain). From this work we probably derived the Introductory Sentences and the Exhortation, Confession and Absolution, which appear for the first time in the Prayer-Book of the following year.

We have now taken a tolerably complete survey of the quarry whence the chief part of the materials of the Prayer-Book were extracted. We have noticed the old Service-books of the Church, the various translations of the whole or portions of the Bible, and the rudimentary treatises which were used to instil into the minds of the people the fundamental doctrines of religion. We shall next trace the building up of the Prayer-Book itself.

In 1542 a **Committee of Convocation**, consisting of Salcote, Bishop of Salisbury, Goodrich, Bishop of Ely, and six clergy from the Lower House of Convocation, was appointed, with the King's sanction, to consider the whole question of revising the Service-books. These books, 'which the Archbishop signified it was the King's pleasure they should be examined,' says Strype, 'were all Mass-books (*i.e.*, Missals), Antiphoners (*i.e.*, Anthem-books), Portuises* (*i.e.*, Breviaries): . . . that they should be corrected, reformed, and castigated from all manner of mention

* *Portuis*—Anglo-French porte-hors, variously corrupted into porthos, portuisse, etc. The Latin name was Portiforium. The book was so called because it was sufficiently small to be carried about, 'Quod foras facile portari posset.'

of the Bishop of Rome's name; and from all apocryphas, feigned legends, superstitious oraisons (*i.e.*, prayers), collects, versicles, and responses; and that the names and memories of all Saints which be not mentioned in the Scriptures or other authentic doctors be put away' ('Ecc. M.,' i. 375). The religious orders by whom the Breviary had been mainly used having been now abolished, it was generally felt that a Prayer-Book, constructed on different principles, and suited to the wants of the Church at large, was needed.

For a time the action of the Committee was greatly impeded by the Statute of Six Articles already alluded to, and the most important fruits of their labours were not published until after the King's death. This delay was in many respects an advantage, inasmuch as it allowed the English Reformers sufficient time to discuss proposed alterations, and gave them an opportunity of profiting by the service-books and experience of the Continental Reformers. How well the delay was utilized we may see in the completeness and soundness of the First Prayer-Book of Edward VI. Scarcely anything which the Committee did had to be undone.

The first task which the Committee set themselves was to simplify the rubrics, which had become so numerous and complex that more time was often spent in finding out what was to be read than in the reading itself. This may seem a very humble and trivial beginning, but it was by no means an unimportant one; for, if the laity were to take an active part in public worship, it was essential that they should be able to easily 'find the places.' We know from our own experience that, even with our present simple rubrics, the ignorant find some difficulty in following the service. The rubrics of the Prayer-Book of 1549 were probably based on the investigations of the Committee.

In 1544 the Committee issued **The Litany in English**. An English Litany had been included in many of the primers for more than a century and a half; but that of 1544 differed from the earlier one in omitting the names of Saints, and in a few additions introduced into it from Hermann's 'Consultation' (see p. 23). With the exception of those clauses in which the prayers of the Blessed Virgin, of angels, and of patriarchs, prophets, and Apostles were invoked, the Litany of 1544 scarcely differed in any respect from our own. Cranmer partly translated and partly compiled some special litanies for festivals, but they do not appear to have ever come into use. The following letter relating to these litanies, or 'processions,' as they were commonly called, will be found instructive: 'It may please your Majesty to be advertised that, according to your Highness's commandment . . . I have translated into the English tongue so well as I could in

so short a time certain processions* to be used upon festival days; . . . . In which translation, forasmuch as many of the processions in the Latin were but barren, as me seemed, and little fruitful, I was constrained to use more than the liberty of a translator; for in some processions I have altered divers words, in some I have added part, in some taken part away; some I have left out whole, either for because the matter appeared to me to be little to purpose or because the days be not with us festival days; and some processions I have added whole because I thought I had better matter for the purpose than was the procession in Latin . . . . If your Grace command some devout and solemn note to be made thereunto (as is to the procession which your Majesty hath already set forth in English), I trust it will much excitate and stir the hearts of all men unto devotion and godliness. But in mine opinion the song that shall be made thereunto should not be full of notes, but as near as may be for every syllable a note, so that it may be sung distinctly and devoutly, as be the Matins and Evensong, *Venite*, the Hymns, *Te Deum*, *Benedictus*, *Magnificat*, *Nunc Dimittis*, and all the Psalms and Versicles; and in the Mass, *Gloria in Excelsis*, *Gloria Patri*, the Creed, the Preface, the *Pater Noster*, and some of the *Sanctus* and *Agnus*.' (Printed in Blunt, A. B. of C. P., p. 10.)

The Litany was the last work which the Committee published in Henry's reign. Their labours, however, were not suspended, and immediately after Henry's death we find Convocation passing a resolution 'that the works of the Bishops and others, who by the command of the Convocation have laboured in examining, reforming, and publishing the Divine Service, may be produced and laid before the examination of the House.' The Statute of Six Articles was soon after repealed, and the Committee lost no time in producing the fruits of their protracted labours. In these labours Cranmer had probably the chief hand. Two tentative schemes of the daily offices drawn up by him show how the Sarum offices for the hours were gradually brought by aggregation and excision into the forms with which we are familiar under the names of Matins and Evensong.

Here we pause for a moment to direct the reader's attention to two important sets of **Injunctions** on ecclesiastical matters which were issued at this period, and which throw considerable light on the spirit by which the English Reformers were animated. The first set were issued in September, 1547. They directed, amongst other things:

1. That the clergy should not encourage the people to pay reverence to relics, or to make pilgrimages to shrines, but should teach that 'health† and grace' ought to be sought for from God only.

* *Processions.* Litanies were so called from being sung by the clergy and laity in processions.

† *Health, i.e.*, salvation.

2. That the clergy should preach at least one sermon every quarter of the year, wherein they should exhort their hearers to the practice of those virtues and graces which are commanded in Scripture, and should denounce 'wandering to pilgrimages, offering of money, candles, or tapers, or relics, or images, or kissing and licking of the same, praying upon beads, or such-like superstition.'

3. That the clergy should cause such images as had been worshipped to be destroyed, and should suffer no lights to be burnt before any image or picture, 'but only two lights upon the high altar, before the Sacrament, which, for the signification that Christ is the very true Light of the world, they shall suffer to remain still.'

4. That every Holy-day, when there was no sermon, the clergy should, 'immediately after the Gospel, openly and plainly recite to their parishioners in the pulpit the *Pater Noster*, the *Credo*, and the Ten Commandments *in English*, to the intent the people may learn the same by heart.'

5. That the English version of the Bible and Erasmus's Paraphrase of the Gospels should be set up in some convenient place in the church for the use of parishioners.

6. That at High Mass he that said or sang the same should read, or cause to be read, the Epistle and Gospel of that Mass *in English*, and not in Latin, and should also read every Sunday and Holy-day, *in English*, one chapter of the New Testament at Matins, and one of the Old at Evensong.

7. That immediately before High Mass the priest and choir should kneel in the midst of the church, and sing or say plainly the Litany *in English*.

8. That the clergy should destroy all shrines, coverings of shrines, tables, candlesticks, trindles* or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition.

9. That the churchwardens should provide 'a comely and honest pulpit to be set' up in the church.

10. That one of the homilies set forth by the King's authority should be read in church every Sunday.

11. That all persons who did not understand Latin should use King Henry's Primer.

The second set of Injunctions, which was issued later in the year, ordered:

* *Trindles.* From A.-S. *trendel*, a circle. *Cf. trundle-bed*, a bed running on wheels; to *trundle* a hoop. Trindles of wax were probably round cakes of wax presented as votive offerings for use in the church. Dr. Rock thinks they were coils of wax-taper. See an interesting note in North's 'Chronicle of the Church of S. Martin, in Leicester,' p. 94.

1. That Matins should be celebrated at 6 a.m. from Lady Day to October 1, and at 7 a.m. during the rest of the year.

2. That only one Mass should be celebrated daily, viz., High Mass at 9 a.m.

3. That Evensong and Compline should be sung at 3 p.m Between Lady Day and October 1, and at 2 or 2.30 p.m. during the rest of the year.

4. That the singing of hours, prime, dirige (probably a memorial service of the dead, used on the anniversary of the day of death),* commendations (*i.e.*, commemorations of the death of a friend, relative, or benefactor), should be discontinued.

The Order of the Communion was published in 1548. It was really an English form of Communion intended as a companion to the Latin Mass, for the use of the people. It restored the cup to the laity in accordance with primitive usage. Its contents were as follows :

1. A notice of Holy Communion to be used by the Minister 'the next Sunday or holyday, or at the least one day before he shall minister the Communion.'

2. A rubric. 'The time of the Communion shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the Mass (until other order shall be provided), but as heretofore usually the Priest hath done with the Sacrament of the body to prepare, bless and consecrate so much as will serve the people : so it shall yet continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice or some fair and convenient cup or cups full of wine with some water put unto it ; and that day, not drink it up all himself, but taking one only sup or draught, leave the rest upon the altar, covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth :'

3. Exhortation : 'Dearly beloved in the Lord.' Nearly identical with that in our present Prayer-Book.

4. Warning to open sinners to withdraw.

5. 'You that do truly,' etc.

6. General Confession.

7. Absolution.

8. Comfortable Words.

9. Prayer of Humble Access.

10. Communion of ministers, if there are any present, and of the laity.

11. Words of delivery : 'The body of our Lord Jesus Christ,' etc. ; 'The blood,' etc.

12. Blessing.

13. Two rubrics, one relating to the bread used, and the fraction of the 'consecrated breads' into two pieces or more ; the other to the consecration of the wine in case the wine already consecrated should not suffice. In the latter case there was to be no 'levation, or lifting up.' The words used in consecration were in Latin.

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* Mr. Way, editor of the *Promptorium Parvulorum*, gives several instances of this use of the word. 'In 1421, Joanna, relict of Sir Thos. de Hemgrave, directed daily mass to be said for his and her own souls, and the anniversaries to be kept with a solemn mass, *cum placebo et dirige*' (p. 121).

THE PRAYER-BOOK OF 1549.

We have no record of the progress of the labours of the Committee, and it is impossible to say now what share in them the members respectively had. In 1548, the work of revision being completed, the new Prayer-Book was submitted to Convocation, then to the King in Council, and finally to Parliament; and in 1549 it was incorporated into the Act of Uniformity, by which it was ordered to be used in all churches after the Feast of Whit-Sunday of the same year. The chief persons engaged in preparing it were Cranmer, who consulted several eminent Continental Reformers, but, happily, without allowing himself to be unduly influenced by them; Ridley, who, like Cranmer, suffered death for his faith in the reign of Mary; Goodrich, Bishop of Ely; Holbech, Bishop of Lincoln; May, Dean of St. Paul's; Cox, afterwards Bishop of Ely; Taylor, afterwards Bishop of Lincoln; and Heynes, Dean of Exeter.

What the main objects of the compilers of the new Prayer-Book were may be gathered from the original Preface, which is still prefixed to our Prayer-Books, though placed after the Preface of 1662. They were:

1. The introduction into the daily service of a larger portion of the Holy Scriptures.
2. The substitution of the vernacular tongue for Latin throughout the service.
3. The use of the whole of the Psalms, instead of fragmentary portions of them.
4. The simplification of the rubrics.
5. The comprehension of all books required for the public service in one.
6. The condensation of the daily services.
7. The compilation of a national Use that should supersede all local uses.

The principles which guided the Prayer-Book revisers were very simple. In doctrinal matters they took for their standard of orthodoxy the Bible, and the belief of the Church of the first five centuries; in framing formularies for the conduct of public worship, they retained whatsoever they could of the old service-books; in ritual matters they continued to follow the traditions of their own Church, deviating from them only where spiritual edification rendered such deviation necessary. Their object was not to revolutionize, but to reform; not to get as far away as possible from the Church of Rome, or from any other Church, but by retracing the steps whereby the primitive Church of England had 'fallen from herself,' to return to Catholic faith and

practice. Hence Queen Elizabeth was perfectly justified in saying, in her letter to the Roman Catholic princes, 'that there was no new faith propagated in England; no new religion set up but that which was *commanded by our Saviour, practised by the primitive Church, and approved by the Fathers of the best antiquity.*' These same principles are distinctly and authoritatively set forth in the 30th Canon Ecclesiastical, which says: 'So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such-like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders.' 'The sophism used to make people hate our Church prayers,' says the biographer of George Herbert, 'was a solid reason to make men of understanding love them, namely, because taken out of the Mass-Book—taken out, *but as gold from dross, the precious from the vile.*' We do the Anglican Reformers a certain injustice in designating them by the negative name of 'Protestants.' They did, indeed, *protest* against many Romish errors; but their main object in all they did and wrote was to affirm positive truth; and they only protested against error for the sake of more clearly defining the truth: so that the name 'Protestant' is not so much inapplicable as inadequate. The Prayer-Book is not a mere negation of Romish doctrine and practice: it is Catholic in its essence, and only Protestant by temporary necessity. Its doctrines date from a period when Romish errors had not come into existence; and it is therefore as great an anachronism to call it by the name of Protestant as it would be to call the Church of the Apostles by that name. The best name, and the grandest name that can be bestowed on the Anglican Reformers, is that which they themselves rejoiced in—the name of 'Catholics.' It keeps before our minds not a passing phase in the history of our Church, but its permanent and most essential characteristic.

Differences between the Prayer-Book of 1549 and the old Service-Books.—The new Liturgy differed from the older Service-Books in the following respects:

1. The offices for the canonical hours were combined and formed into a daily morning and evening service, such parts as had been common to several hours being now used only once in the same service.

2. The repetition of the Psalter was spread over a month instead of over a week; and this repetition was to go on with

unbroken regularity, whereas previously a few Psalms were said daily (often more than once), while the rest were omitted.

3. Uncertain stories, legends, responds (*i.e.*, short anthems), verses (*i.e.*, versicles, or short responds), vain repetitions (viz., of devotions occurring in other daily offices), commemorations (viz., of founders and benefactors), and synodals (*i.e.*, synodal decisions, which were often read in churches), were no longer allowed to interfere with the consecutive reading of Holy Scriptures.

4. The Athanasian Creed was appointed to be read on six festivals only, viz., Christmas, Epiphany, Easter, Ascension, Pentecost, and Trinity, instead of every Sunday.

5. Invocations of Saints were omitted, and new Collects were composed for most of the Saints' Days.

6. The practice of elevating the Host and displaying it to the people was prohibited, and the ancient custom of administering both elements in the Sacrament of the Holy Eucharist was restored.

7. The Litany, which was formerly used only on occasions of some public calamity, was now to be said or sung regularly on Wednesdays and Fridays.

8. The Commination Service was new.

9. The vestments of the clergy were somewhat simplified.*

* The chief rubrics on the subject of vestments are the following:

'In the saying or singing of Matins and Evensong, Baptizing and Burying, the Minister, in parish churches and chapels annexed to the same, shall use a Surplice. And in all Cathedral Churches and Colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries and Fellows, being graduates, may use in the quire, beside their Surplices, such Hoods as pertaineth to their several degrees which they have taken in any university within this realm. But in all other places every Minister shall be at liberty to use any Surplice or no. It is also seemly that graduates when they do preach should use such Hoods as pertaineth to their several degrees.'

'And whensoever the Bishop shall celebrate the Holy Communion in the church, or execute any other public ministration, he shall have upon him, beside his Rochette, a Surplice, or Albe, and a Cope, or Vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain.' ('Certain Notes for the more plain Explication and Decent Ministration of things contained in this Book,' at the end of the book.)

'Upon the day, and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say, a white Albe plain, with a Vestment, or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration as shall be requisite, and shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with Tunicles. Then shall the Clerks sing in English for the Office, or Introit (as they call it), a Psalm appointed for that day. The Priest, standing humbly afore the midst of the Altar, shall say,' etc. (Rubrics before Communion Office). 'Upon Wednesdays and Fridays the English Litany shall be said or sung in all places. . . . And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain Albe, or

Besides these special alterations, it has been remarked that 'the service of our Church took, at the Reformation, a more

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Surplice, with a Cope and say all things at the Altar (appointed to be said at the celebration of the Lord's Supper) until after the Offertory, and then shall add one or two of the Collects aforewritten, as occasion shall serve by his discretion, and then turning him to the people shall let them depart with the accustomed blessing' (Rubric at the end of the Communion Office). In the Ordinal it is directed that candidates for Priest's orders should wear on the occasion of their ordaining 'a plain Albe.' The following rubric is from the Office for the Ordaining of Bishops: 'After the Gospel and *Credo* ended, first the elected Bishop, having upon him a Surplice and a Cope, shall be presented by two Bishops (being also in Surplices and Copes, and having their Pastoral Staves in their hands) unto the Archbishop,' etc.

The Rochette was a short surplice generally made of lawn or fine linen, with tight sleeves. The Albe was a white linen vestment, much longer than the Surplice and with tight sleeves. It was confined at the waist by a girdle, and was worn by the clergy at the celebration of the Holy Communion. It was sometimes slightly embroidered at the bottom and at the extremities of the arms. The Cope was a large semicircular cloak of silk, linen, or other material, fastened in front by a clasp, or morse. The straight edge was ornamented with a broad strip of embroidery, called the Orphrey, the outer edge with a lighter kind of embroidery. It was worn over the Albe, or Surplice. The Tunicle and Dalmatic closely resembled each other, the only difference being that the latter was slightly more ornamented. This vestment was a kind of loose coat, reaching below the knees, and open partially at the lower part of the sides. Two vertical orphreys connected by a transverse band ornamented the front of it. The Tunicle was worn by the Epistoler, the Dalmatic by the Gospeller. The Chasuble, or vestment proper, was a large oval garment worn over the Albe. It had an opening at the neck, through which the head of the Priest passed. It was ornamented before and behind by a Y shaped orphrey, representing the cross, and by embroidery at the neck and edge. The shaft of the orphrey, or pillar, as it was called, was continued up to the neck. The Amice was a broad oblong piece of linen, fastened with two strings. It was first placed on the head, and then slipped down on to the shoulders. It was worn under the Albe. The Maniple was shaped like the Stole, but much shorter. It was worn over the left arm by the celebrant and his assistants. The Stole was a long strip of silk, usually richly ornamented at the ends, and worn over the neck. The celebrant wore it crossed over the breast and passed under the girdle; the Deacon wore it over the left shoulder. At the celebration it was crossed over the breast, the ends being secured under the right arm. Most of these vestments had a double meaning, one referring to the incidents in the Passion, the other, of a more arbitrary and fanciful character, emblematical of special virtues. The Amice, which was put on first, signified (1) the veil with which the Jews covered the face of Christ when they buffeted Him; (2) faith, the head of all virtues. The Albe signified (1) the white garment with which Herod clothed Christ when he sent Him in mockery to Pilate; (2) innocence. The Girdle signified (1) the scourge with which Christ was scourged; (2) chastity. The Stole signified (1) the rope with which Christ was bound to the pillar when He was scourged; and (2) the yoke of patience. The Maniple signified (1) the bond with which Christ was bound; (2) spiritual strength. The Chasuble, or Vestment, signified (1) the purple mantle that Pilate's soldiers put upon Christ after they had scourged Him; (2) charity, 'a virtue excellent above all other.' The Cope was symbolical of rule, and was therefore worn by those who bore rule in the choir. It was not a distinctively Eucharistic vest-

penitential, doctrinal, and practical character, while the eucharistical and jubilant portions were reduced' (Humphry). This is particularly noticeable in the alterations of the Collects for Saints' days; the expressions of joy befitting festivals, which they formerly contained, having been replaced by expressions relating to the duty of imitating the virtues of the saints commemorated.

Differences between the Prayer-Book of 1549 and the present Prayer-Book. Subjoined is a list of the chief points wherein the First Prayer-Book of Edward VI. differs from the Prayer-Book in present use. It began with the Lord's Prayer, 'the priest being in the quire,' and had no Sentences, Exhortation, General Confession, or Absolution. The *Benedicite* was to be used in the place of the *Te Deum* all through Lent. The *Benedictus* was to be used after the Second Lesson in the morning all the year round. Both Matins and Evensong terminated with the third Collect. Introits (*i.e.*, Psalms sung while the priest ascended to the Altar, and so called from the Latin *introire*—to enter) were to be used at the celebration of the Lord's Supper. They were printed with the Collects, Epistles, and Gospels. Provision was made for a second Communion, both on Christmas Day and on Easter Day, and a separate Introit, Collect, Epistle, and Gospel were assigned to

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ment, but might be used at the Altar. (*Rationale*, drawn up by Granmer, or under his direction, Collier's 'Eccl. Hist.')

The colours of these vestments varied with the seasons. According to the Sarum use, white (symbolical of truth) was used at Christmas, Epiphany, Easter and Ascension, Circumcision, Festivals of the Blessed Virgin Mary, St. Michael and All Angels, St. John the Evangelist, All Saints, and at the dedication of a church. Red (symbolical of love) was used on the Sundays in Advent, on the Sundays from Septuagesima to Easter, on Ash Wednesday, Maundy Thursday, Good Friday, Easter Eve, Pentecost, Trinity Sunday and Sundays in Trinity, Holy Innocents' Day, Evangelists out of Eastertide, and all Martyrs' Days. Green (symbolical of grace), blue, yellow, and black, were also used in the pre-Reformation Church, the practice of different Dioceses varying. According to the Roman Use violet (symbolical of penitence) is used in Advent, on Holy Innocents' Day, from Septuagesima to Maundy Thursday, on Easter Eve, Vigil of Pentecost, and in the Ember Seasons, and on Rogation Days; black on Good Friday; green in Epiphanytide after the Octave, and on the Sundays after Trinity; white at Christmastide, Octave of Epiphany, Easter, Ascensiontide, Trinity Sunday, Circumcision, and Transfiguration, Festivals of the Blessed Virgin Mary, St. Michael and All Angels, All Saints, Nativity of St. John the Baptist; red on Pentecost and Vigil of Holy Trinity, and Holy Innocents if on Sunday. The Eastern Church has a scheme of colours of its own, but for the most part agrees with the Western. The tendency in the English Church of late years has been to adopt violet instead of the Old English red in Advent and Lent.

The principle running through the scheme of colours was to employ white on all the Festivals of our Lord, of the Blessed Virgin, and of Saints who did not suffer martyrdom; red on the Feasts of Martyrs and at Whitsuntide, when there appeared to the Apostles 'tongues parting asunder like as of fire'; violet in penitential seasons; green on days that are neither feasts nor fasts; black on Good Friday and at Offices for the Dead.

each. A special Introit, Collect, Epistle, and Gospel were used on Saint Mary Magdalene's Day.*

The service for the **Holy Communion** was entitled 'The Supper of the Lord and the Holy Communion, commonly called *The Mass*,' and differed considerably in its order from our present service. (See below.) It did not contain the Decalogue. The Prayer for Christ's Church formed part of the Consecration Prayer, and contained the following Commemoration of the Departed and Prayer for the Dead: 'And here we do give unto Thee most high praise, and hearty thanks for the wonderful grace and virtue declared in all Thy Saints from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, Mother of Thy Son Jesu Christ our Lord and God; and in the Holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in Thy faith, and keeping Thy holy commandments, grant us to follow. We commend unto Thy mercy (O Lord) all other Thy servants which are departed hence from us with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech Thee, Thy mercy and everlasting peace: and that at the day of the general Resurrection we, and all they which be of the Mystical Body of Thy Son, may altogether [*i.e.* all together] be set on His right hand,' etc.

The Second Exhortation, after inviting voluntary auricular confession in special cases, concludes with the following charitable words: 'Requiring such as shall be satisfied with a general confession not to be offended with them that do use to their further satisfying the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church; but in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's Word to the same.'

The order of the Communion Service in the First Prayer-Book of Edward VI. was as follows:

1. Lord's Prayer.
2. Collect for Purity.
3. Introit and Lesser Litany.

* These were afterwards omitted, probably from a doubt as to whether the Gospel really referred to Mary Magdalene. The Collect was very beautiful: 'Merciful Father, give us grace, that we never presume to sin through the example of any creature; but if it shall chance us at any time to offend Thy Divine Majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene; and by lively faith obtain remission of all our sins; through the only merits of Thy Son our Saviour Christ.'

4. *Gloria in Excelsis* (the priest alone singing the opening words: 'Glory be to God on high,' and 'the clerks' joining with him in the remainder).

5. Mutual Salutation of Priest and People.

6. Collect for the Day.

7. Collect for the King.

8. Epistle.

9. 'Glory be to Thee, O Lord' (sung by 'the clerks and people'), and Gospel.

10. Nicene Creed (the priest alone singing the words 'I believe in one God,' and the clerks the rest).

11. Sermon or Homily, or portion of Homily.

12. Exhortation.

13. Offertory Sentences, 'to be sung whiles the people do offer, or else one of them to be said by the minister immediately afore the offering.'

14. Mutual Salutations.

15. *Sursum Corda* ('Lift up your hearts').

16. *Ter Sanctus.* 'This the clerks shall also sing,' with proper Preface as appointed.

17. Prayer for Christ's Church, to be said or sung by the priest, 'turning him to the altar.'

18. Invocation of the Holy Spirit.

19. Consecration of the Holy Elements.

20. Oblation.

21. Lord's Prayer (the people repeating only the last clause).

22. Mutual Salutation.

23. Short Exhortation ('Christ, our Paschal Lamb, is offered up for us once for all, when He bare our sins on His Body upon the Cross; for He is the very Lamb of God that taketh away the sins of the world; wherefore let us keep a joyful and holy feast with the Lord').

24. Exhortation, 'You that do truly,' etc.

25. General Confession, to be made 'in the name of all those that are minded to receive the Holy Communion, *either by one of them*, or else by one of the ministers, or by the priest himself.'

26. Absolution.

27. Comfortable Words.

28. Prayer of Humble Access ('We do not presume,' etc.)

29. Administration of the Communion in both kinds, the rubrics and words being as follow: 'And when he delivereth the Sacrament of the body of Christ, he shall say *to every one* these words: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." And the minister, delivering the Sacrament of the Blood, and giving *every one* to drink once, and no more, shall say: "The Blood of our

Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."'

30. *Agnus Dei* ('In the Communion time the clerks shall sing, "O Lamb of God," etc.').

31. Sentences of Holy Scripture, 'to be said or sung, every day one.'

32. Mutual Salutation.

33. Thanksgiving.

34. Benediction.

The mode of conducting the service was different in some respects from our present mode. As soon as the offertory sentences were ended, persons desirous of communicating were to 'tarry still in the quire, or in some convenient place nigh the quire, the men on the one side and the women on the other side.' Then the minister was to 'take so much Bread and Wine as was necessary, 'laying the Bread upon the corporas [*i.e.*, the linen cloth, called also the corporal, Lat. *corpus*, body], or else in the paten, or in some other comely thing prepared for that purpose; and putting the Wine into the chalice, or else in some fair or convenient cup prepared for that use (if the chalice will not serve), *putting thereto a little pure and clean water*, and setting both the Bread and Wine upon the Altar.' There was to be no elevation or showing of the Sacrament to the people at the Consecration. The Bread prepared for the Communion was to be 'after one sort and fashion; that is to say, *unleavened*, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces.' The antiquity, and compatibility with Scripture, of the practice of delivering the Bread into the hands of the people was allowed; 'yet, forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness; lest any such thing hereafter should be attempted,' the people were to 'receive the Sacrament of Christ's Body in their mouths at the priest's hand.'

If the priest administered Holy Communion to the sick on the same day as it was administered publicly, then the priest was to 'reserve (at the open Communion) so much of the Sacrament of the Body and Blood' as might be necessary.

Two prayers, one for rain and the other for fair weather (the first two of our Occasional Prayers), are printed with the Collects at the end of the Communion Service.

The Office for Holy Baptism presents some noteworthy differences from the modern office. The sponsors and children were to be ready 'at the church door' 'afore the last canticle' at Matins or Evensong. Here the children to be baptized were

signed with the sign of the cross, both upon the forehead and breast. Here also the children were exorcised by the priest in the following words: 'I command thee, unclean spirit, in the Name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to His holy Baptism, to be made members of His body and of His holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels; and presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with His precious blood, and by this His holy Baptism calleth to be of His flock.' At a later point in the service the priest took one of the children by the right hand, the others following, and coming into the church toward the font, said: 'The Lord vouchsafe to receive you into His holy household, and to keep and govern you alway in the same, that you may have everlasting life.' The child was dipped in the water thrice, first on the right side, then on the left side, and the third time with the face towards the font. This being done, the sponsors laid their hands upon the child, and the priest put upon it a 'white vesture, commonly called the chrisom,'* with these words: 'Take this white vesture for a token of the innocency which, by God's grace in this holy Sacrament of Baptism, is given unto thee, and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that after this transitory life thou mayest be partaker of the life everlasting.' Then the priest anointed the infant upon the head, saying: 'Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins, He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life.' The chrisoms referred to were to be delivered up to the priest at the churching of the mothers.

In the Office for Private Baptism occurs the following Prayer of Consecration, to be said when the water in the font was changed: 'O most merciful God, our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of Thy

* The 'chrisom' would appear to have been originally the cloth or christening cap, that was put on the head of the child as soon as it had been anointed, to keep the holy oil from being rubbed off. (See Wedgwood, who cites Cotgrave as his authority.) Blunt describes the 'chrisom' as the white robe formerly put on children when they were baptized. The French word *chrémeau* is defined as 'petit bonnet sur la tête de l'enfant après l'onction du saint chrème' (Boiste's 'Dictionnaire Universel'). See Brand's 'Pop. Ant.,' ii. 52.

faithful people, upon whom, being baptized in the river of Jordan, the Holy Ghost came down in the likeness of a dove; send down, we beseech Thee, the same Thy Holy Spirit to assist us and to be present at this our invocation of Thy holy Name. Sanctify ✠ this fountain of Baptism, Thou that art the Sanctifier of all things, that by the power of Thy word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.'

In the Office for **Holy Matrimony** we have somewhat diverged from the Office in the First Prayer-Book. In the Prayer of Blessing the following passage has been altered by the omission of the reference to the Apocrypha: 'And as Thou didst send Thy angel Raphael to Thobie and Sara, the daughter of Raguel, to their great comfort, so vouchsafe to send Thy blessing upon these Thy servants.' Besides a ring, the man gave to the woman 'other tokens of spousage, as gold or silver.' The changes made in one of the rubrics of this office are not without their significance. The old rubric ran thus: 'The Psalm ended, and the man and woman kneeling afore the *Altar*, the Priest standing at the *Altar*,' etc. The present rubric runs: 'The Psalm ended, and the man and woman kneeling before the *Lord's Table*, the priest standing at the *Table*,' etc.

A rubric at the end of the Matrimonial Office prescribes that 'the newly-married persons (the same day of their marriage) must receive the Holy Communion.'

The Order for the Visitation of the Sick did not greatly vary from the present Order. The rubric with regard to special confession, however, contained a clause which was subsequently omitted. It ran as follows: 'Here shall the sick person make a special confession if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him after this form: *and the same form of absolution shall be used in all private confessions.*' A form was also provided to be used in case the sick person desired to be anointed. The priest was to anoint him upon the forehead or breast only, making the sign of the Cross, saying:

s with this visible oil thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of His infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness. And vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health and strength, to serve Him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever His goodness (by His Divine and unsearchable Providence) shall dispose of thee, we, His unworthy ministers and servants, humbly beseech the Eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions, and carnal affections; who also vouchsafe mercifully to grant unto thee ghostly strength, by

His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee ; but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord, Who by His death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen.'

A service is provided for the celebration of the Holy Communion at the **Burial of the Dead**. One of the collects for this service, viz., that beginning, 'O merciful God,' was subsequently incorporated into the Burial Service. The Epistle was 1 Thess. iv. 13 to end; the Gospel, St. John vi. 37-41. At the end of the First Prayer-Book is an interesting page of directions entitled '**Certain Notes** for the more plain explication and decent ministration of things contained in this book.' The first two prescribe the vestments to be worn by the clergy; the others are as follows :

§ 'As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame.

§ 'Also upon Christmas Day, Easter Day, the Ascension Day, Whit Sunday, and the Feast of the Trinity, may be used any part of Holy Scripture hereafter to be certainly limited and appointed, in the stead of the Litany.

§ 'If there be a Sermon, or for other great cause, the curate, by his discretion, may leave out the Litany, *Gloria in Excelsis*, the Creed, the Homily, and the Exhortation to the Communion.'

The **Ordinal** of 1549 differs but very slightly from the present one. Some of the rubrics are noticeable. One of the newly-ordained deacons, after receiving the New Testament from the Bishop, was to put on a tunicle,* and read the Gospel for the Day. In the ordering of priests, the Bishop delivered not only the Bible but also the chalice and the bread to each newly-made priest. In the Consecration of Bishops, the Bishop elect, 'having upon him a surplice and a cope,' was to 'be presented by two Bishops (being also in surplices and copes, and having their pastoral staves in their hands) unto the Archbishop,' or his representative. At the words, 'Be to the flock of Christ a shepherd,' etc., the Archbishop put into his hand a pastoral staff.

Before passing on to the subsequent history of the Prayer-Book we may remark that, in the opinion of many learned divines who have never been suspected of any Romanizing tendencies, the First Prayer-Book of Edward VI. has been in some respects deviated from for the worse. Our present arrangement of the Communion Office is decidedly inferior to the earlier one. On this point we may quote the opinion of Bishop Wilson, who entitles his introduction to that part of the *Sacra Privata* which

* Tunicle, *i.e.*, the outer vestment worn by the Epistoler as the Dalmatic was the outer vestment worn by the Gospeller.

relates to the Lord's Supper: 'Private devotions at the altar, taken out of the most ancient offices of the Church, to render our present Communion Service more agreeable to Apostolic usage, and more acceptable (I hope) to God, and beneficial to all that partake thereof. Until it shall please Him to put it into the hearts and power of such as ought to do it, to restore to us the First Service of Edward VI., or such as shall be more conformable to the appointment of Christ and His Apostles, and their successors.'

SECOND PRAYER-BOOK OF EDWARD VI.

The First Prayer-Book was received with general favour both by clergy and laity, and even the champions of the Romanizing party readily conformed to it. **Bishop Gardiner** said of it: 'He had deliberately considered of all the offices contained in the Common Prayer-Book, and all the several branches of it: that though he could not have made it in that manner, had the matter been referred unto him, yet that he found such things therein as did very well satisfy his conscience; and, therefore, that he would not only execute it in his own person, but cause the same to be officiated by all those of his diocese.' But though Englishmen were satisfied with it, the Continental Reformers regarded it with little favour, as not going far enough in the way of reformation. Calvin complained to the Protector of the backwardness of the English, and many of the Continental Reformers who had sought refuge in England gave expression to similar opinions. Of these foreigners, the most distinguished were John à Lasco, a Pole, Peter Martyr, an Italian, and Martin Bucer, an Alsatian. Unfortunately, the young King gave too ready an ear to their suggestions, and determined on having the new Prayer-Book revised. By whom this revision was effected can now be only conjectured, but it was probably entrusted to the Commission which had drawn up the Ordinal of 1550. The new Prayer-Book (*i.e.*, the Second Prayer-Book of Edward VI.) was published in 1552, and immediately passed through numerous editions.* It does not seem, however, to have come into general use, and its framers, though they yielded to royal pressure, carefully avoided any condemnation of the First Book. Indeed, the second Act of Uniformity speaks of the First Book as 'a very godly order . . . agreeable to the Word of God and the primitive Church, very comfortable to all good people desiring to live in Christian conversation, and most profitable to the estate of this realm.'

* There are seven editions in existence, six printed in London and one at Worcester.

Differences between the First and Second Prayer-Books of Edward VI.—The most important changes introduced into the Second Prayer-Book were the following:

1. *All* priests and deacons were henceforth to say daily the Morning and Evening Prayer. (See p. 63.)

2. The Introductory Sentences, Exhortations, Confession, and Absolution, were added to the morning and evening service, which previously began with the Lord's Prayer.

3. The Athanasian Creed was to be used on thirteen occasions yearly, instead of on six only.

4. The Introits were struck out, as also were the second Communion Services on Christmas Day and Easter Day.

5. The Vestments allowed by the First Prayer-Book, viz., the alb, the chasuble,* the tunicle, and cope, were prohibited.

6. The word 'Table' was substituted for 'Altar' in the rubrics.

7. The Altar was to be placed 'table-wise,' and the words of the rubric in the book of 1549, 'the priest, standing humbly afore the midst of the Altar,' were changed to 'the priest, standing at the north side of the Table.'

8. The Decalogue was introduced into the Communion Service.

9. The *Gloria in Excelsis* was removed to near the end of the Communion Service.

10. The thanksgiving for the grace and virtue declared in the blessed Virgin Mary, the holy Patriarchs, Prophets, Apostles, and Martyrs, was struck out of the prayer for Christ's Church, as also was the commendation to the mercy of God of all His servants departed hence 'with the sign of faith.' The words 'militant here in earth' were added to the title of the prayer.

11. The invocation of the Holy Spirit in the prayer of Consecration was omitted.

12. The prayer of Oblation was 'mangled and displaced,' 'half laid aside, and the rest of it thrown into an improper place.' (Wheatly.)

13. The Lord's Prayer, which previously followed the prayer of Oblation, was now placed after the Participation.

14. The Confession, Absolution, Comfortable Words, and prayer of Humble Access, were placed before the prayer of Consecration instead of after it.

15. The old words used on the delivery of the elements, 'The Body,' etc., 'The Blood,' etc., were superseded by 'Take and eat,' etc., 'Drink this, etc. (*i.e.*, the latter part of our present form was used instead of the former; the two were combined in the reign of Elizabeth).

* The Chasuble was shaped something like a short cloak, and was usually made of silk. It was called '*the* vestment,' as being *the* characteristic vestment of the Eucharistic service.

16. The *Agnus Dei*, and the sentences appointed to be sung in the Post-Communion were omitted. The black rubric was inserted at the end of the Communion Service.

17. Exorcism, the Chrisom, the Anointing of the Sick, the reservation of the consecrated elements for the Communion of the Sick, the prayer for the Departed Soul at Burial,* and the special Communion Service at funerals, were omitted.

18. The 'notes' to which reference has been made were struck out. (See p. 39.)

As Edward VI. died in 1553, it is doubtful whether the Second Prayer-Book ever came into general use. It was certainly never used in Ireland. On the accession of **Queen Mary** the Prayer-Book was, of course, immediately suppressed, and the services of the Church of England were restored to the form at which they had arrived in the last year of the reign of Henry VIII. A proclamation was also issued ordering that all the new service-books should be delivered up to the ordinary within fifteen days, and placed at his 'will and disposition to be burnt.' All the efforts of the English Reformers seemed now to have been thrown away. The old errors were again taught, and the old superstitious practices were revived; but the good seed that had been sown silently germinated, and the bitter persecution that was carried on in this reign only served to increase the demand for doctrinal and ritual reform. Mary died in 1558, and some 800 Churchmen who had sought refuge on the Continent during the late persecution now returned. Unfortunately, they brought back with them religious opinions widely different from those of the old Church of England, and thus introduced into that Church, when it was restored by Elizabeth, an element of discord which soon wrought much mischief. **Elizabeth** at once appointed a committee, including several of the recently returned refugees, for the purpose of revising the Prayer-Book. She herself was in favour of making the Prayer-Book of 1549 the basis

* This prayer was as follows: 'O Lord, with whom do live the spirits of them that be dead, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; grant unto this Thy servant, that the sins which he committed in this world be not imputed unto him; but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible. Set him on the right hand of Thy Son Jesus Christ, among Thy holy and elect, that then he may hear with them these most sweet and comfortable words: "Come to Me, ye blessed of My Father, possess the kingdom which hath been prepared for you from the beginning of the world." Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.'

of this revision, but the committee, influenced apparently by its Puritan element, decided on taking the Second Book.

Changes introduced in the Prayer-Book of Elizabeth.—The chief changes introduced were the following:

1. A table of Proper Lessons for Sundays was introduced.

2. The rubric relating to the place where Morning and Evening Prayer were to be read was altered. In the Second Book it ran thus: 'The Morning and Evening Prayer shall be used in such place of the Church, Chapel, or Chancel, and the minister shall so turn him, as the people may best hear,' etc. The rubric was now made to read, 'in the accustomed place,' and the words 'as the people may best hear' were struck out.

3. The 'Ornaments of the Church and of the Ministers thereof,' which had been reduced to a rochette for the Bishop and a surplice for priests and deacons, were to be restored as they were in the second year of Edward VI.

4. The suffrage, 'From the tyranny of the Bishop of Rome and all his detestable enormities,' was struck out of the Litany.

5. The two forms of words used at the delivery of the elements according to the First and Second Prayer-Book respectively were combined.

6. The rubric at the end of the Communion Service, declaring that by kneeling at the time of Communion no adoration of the elements was intended, was omitted.

These alterations were generally approved of, and out of 9,400 clergy, only 189 refused to use the new Prayer-Book. According to Sir Edward Coke, the Pope, 'before the time of his excommunication against Queen Elizabeth denounced, sent his letter unto her Majesty, in which he did allow the Bible and Book of Divine Service, as it is now used among us, to be authentick, and not repugnant to truth. But that therein was contained enough necessary to salvation, though there was not in it so much as might conveniently be, and that he would also allow it unto us without changing any part; so as her Majesty would acknowledge to receive it from the Pope and by his allowance: which her Majesty denying to do, she was then presently by the same Pope excommunicated.' Coke continues: 'And this is the truth concerning Pope Pius Quartus, as I have faith to God and men. I have oftentimes heard avowed by the late Queen her own words; and I have conferred with some lords that were of greatest reckoning in the State, who had seen and read the letter which the Pope sent to that effect; as have been by me specified. And this upon my credit, as I am an honest man, is most true.' (Quoted in Blunt's 'Annotated P.-B.,' p. 24.)

A Revision of the Calendar was made in 1561. The names of those saints who had been omitted in 1552 were reintroduced

with the exception of St. Mary Magdalene. St. Clement, inserted in 1552, was omitted. Numbers of occasional prayers and other forms of devotion were issued in this reign, partly for public and partly for private use. Thus we find a form of meditation issued in 1563 to be daily used by householders 'in this dangerous and contagious time;' a form issued in 1565 to excite all godly people to pray 'for the delivery of those Christians that are now invaded by the Turk;' certain prayers issued in 1590 for the success of the French King (Henry IV.), etc. The Puritan party gathered strength all through this reign, and attacked the Church with all the rancorous bitterness of unnatural children. They disliked her government, her doctrines, her services, and everything wherein she seemed to approximate to the Church of Rome.

HAMPTON COURT CONFERENCE.

James I. having been brought up amongst the Scotch Presbyterians, the Puritans naturally looked forward to his accession with great hopefulness, and even before he could reach his new capital plied him with petitions for Church reforms. One of these petitions was called the **Millenary Petition**, although, as a matter of fact, it did not bear more than about 800 signatures. The chief demands of the Puritans were the following:

1. That the cross in baptism, the questions addressed to the infant, and the practice of kneeling at Holy Communion, should be dispensed with.
2. That women should not be allowed to baptize.
3. That confirmation, the ring in marriage, bowing at the name of Jesus, and the reading of the Apocrypha in Church, should be abolished.
4. That the terms 'priest' and 'absolution' should be struck out of the Prayer-Book.
5. That Church songs and music should be moderated to better edification.
6. That the wearing of the cap and surplice and the observance of holy days should not be made compulsory.
7. That the clergy should preach at least once every Sunday.
8. That clerical subscription should be confined to the Articles of Religion.
9. And that Communion should be preceded by examination of those proposing to communicate.

James, however, had taken an aversion to Presbyterianism in Scotland, and was little disposed to entertain the grievances of the English Puritans, though he granted them a Conference with the Bishops for the discussion of their grievances. It met at

Hampton Court in 1604, the King acting as Moderator. The Puritans were represented by four of their most eminent leaders, Dr. Reynolds, Dr. Sparkes, Mr. Knewstubbs, and Mr. Chaderton. The Church was represented by Archbishop Whitgift, Bancroft, Bishop of London, Deans Andrewes, Barlow, and Overall, and others, in all about eighteen or nineteen. The Conference led to a few alterations, but none of great importance. The chief were the following :

1. The words 'or Remission of Sins' were added to the title of the Absolution.

2. A prayer for the Royal Family was placed after the prayer for the King.

3. A similar suffrage was inserted in the Litany.

4. Occasional Thanksgivings for Rain, Fair Weather, Plenty, Peace and Victory, and Deliverance from the Plague were added.

5. The title of the Office for Private Baptism was altered to 'Of them that are to be baptized in private houses in time of necessity, *by the minister of the parish, or any other lawful minister* that can be procured,' the object of the alteration being to discourage lay baptism.

6. The words 'That they procure not their children to be baptized' were inserted in the second rubric, and the words 'lawful minister' in the third.

7. The title of the Confirmation Service was expanded.

8. An exposition of the Sacraments was added to the Catechism.

Thus the Puritans were left to groan (to use their own language) under that 'common burden of human rites and ceremonies,' of which they had so piteously complained. They were still obliged to use the ring in marriage, to submit their children to be signed with the sign of the cross in baptism, to kneel at Holy Communion, to behold the hated surplice worn by the clergy, and to endure other hardships of a similar character. One of the grievances complained of at this Conference was the use of the word 'worship' in the Marriage Service, as though it implied adoration.* This objection must have arisen out of simple ignorance of the original, and even then not wholly obsolete, meaning of the word. King James properly explained it as 'giving *honour* to the wife,' and, turning upon Dr. Reynolds, one of the Puritan representatives, said : 'Many a man speaks of Robin Hood, who never shot in his bow. If you had a good wife your-

* *Worship* originally signified to honour, and not, as now, to pay Divine honour to. The verb is from the substantive *worth-ship*. Cf. 'gentleman of worship,' 'his worship,' 'the most worshipful.' 'Worschipe thi fadir and thi modir' (St. Matt. xix. 19, Wiclif's Version). 'If ony man serve Me, My Fadir schal worschipe hym' (St. John xii. 26).

self, you would think all the honour and worship you could do to her well bestowed.'

The most important result of the Conference was the issue of a Royal order for a revision of the Bishops' Bible, which had been in use since 1568. The new translation occupied four years, and was published in 1611. It is the **Authorized Version** of the Scriptures still in use.

In the reign of **Charles I.** an ill-advised attempt was made to force upon Scotland a Prayer-Book based upon the English Use, and compiled by Archbishop Laud, Wren, Bishop of Norwich, and the Scottish prelates. Where it deviated from the English Prayer-Book it approximated to the First Prayer-Book of Edward VI. How the Scots resisted the introduction of the new book, and what serious consequences followed upon Charles's attempt to enforce its use, are well known.

It might have been expected that when the Puritans came into power, as they did when the **Long Parliament** usurped the government of this country, they would have shown that respect for the rights of conscience which had been so long denied themselves, and for which they had so loudly clamoured. But the toleration shown by the Puritans differed little from that shown by Romanists in the reign of Mary. In fact, toleration was not yet properly understood by any religious body. In 1645 an 'Ordinance' was passed by the Parliament, forbidding the use of the Prayer-Book in any place of public worship in England or Wales, and superseding it by what was called '**A Directory for the Public Worship of God throughout the Three Kingdoms.**' This was not enough. Another Ordinance prohibited the use of the Prayer-Book even *in private*. All copies of it were to be given up, and severe penalties were imposed on all persons violating these ordinances. A first offence was punishable with a fine of five pounds ; a second, with a fine of ten pounds ; and the third, with 'one whole year's imprisonment, without bail or mainprize' [*i.e.*, deliverance on security]. Every minister not observing the Directory was to be fined every time forty shillings. Every person preaching, writing, or printing against it, or any part thereof, to be fined at the judge's discretion not less than five pounds nor more than fifty pounds. 'It was a crime in a child,' says Macaulay, 'to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians. Severe punishments were denounced against such as should presume to blame the Calvinistic mode of worship. Clergymen of respectable character were not only ejected from their benefices by thousands, but were frequently exposed to the outrages of a fanatical rabble. Churches and sepulchres, fine works of art, and curious remains of antiquity,

were brutally defaced. The Parliament resolved that all pictures in the royal collection which contained representations of Jesus, or of the Virgin Mother, should be burned' ('Hist. of Eng.,' i. 167).

Some curiosity may be felt with regard to the Directory which was thrust upon the people of England as a substitute for the prohibited Prayer-Book. It was not a Prayer-Book at all, but a manual of directions for the conduct of public worship. It, of course, prohibited all those practices to which the Puritans had taken exception—the reading of the Apocrypha in Divine service, the having sponsors at baptism, the sign of the cross, the ring, the kneeling at Holy Communion, the observance of saints' days, vestments, etc. The chief directions were the following:

1. The minister was to pray for a blessing on the portion of Scriptures to be read.

2. The canonical books were to be read in order.

3. After singing, the minister was 'to endeavour to get his own and his hearers' hearts to be rightly affected with their sins.'

4. A long prayer was to be offered up before the sermon.*

5. Then the sermon was to be preached.

6. Lastly, a prayer of thanksgiving was to be offered up. Baptism was not to be administered in private, or by a lay person, but before the congregation, and by a minister. Communicants were to sit about or at the Lord's Table; Matrimony was not to be celebrated on a day of public humiliation, or, unless under exceptional circumstances, on Sundays. The Burial Service was entirely abolished, the direction on this subject being: 'When any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for public burial, and there *immediately interred, without any ceremony.*'† A supplement was subsequently added for the use of sailors. 'Festival days, vulgarly called Holy-days, having no warrant in the word of God, are not to be continued.'

The following story, which is recorded in Nelson's 'Life of Bull,' well illustrates this period in the history of the Prayer-Book: 'The iniquity of the times would not bear the constant and regular use of the Liturgy: to supply, therefore, that misfortune, Mr. Bull formed all the devotions he offered up in public, while he continued minister of this place, out of the Book

* Thirteen pages of the Directory are devoted to directions concerning this prefatory prayer.

† 'And because the customs of kneeling down, and praying by, or towards the dead corpse, and other such usages, in the place where it lies before it be carried to burial, are superstitious; and for that praying, reading, and singing, both in going to, and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living, therefore let all such things be laid aside.'

of Common Prayer, which did not fail to supply him with fit matter and proper words upon all those occasions that required him to apply to the Throne of Grace for a supply of the wants of his people. He had the example of one of the brightest lights of that age, the judicious Dr. Sanderson, to justify him in this practice: and his manner of performing the public service was with so much seriousness and devotion, with so much fervour and ardency of affection, and with so powerful an emphasis in every part, that they who were most prejudiced against the Liturgy did not scruple to commend Mr. Bull as a person that prayed by the Spirit, though at the same time they railed at the Common Prayer as a beggarly element, and as a carnal performance.

'A particular instance of this happened to him while he was minister of St. George's, which, because it showeth how valuable the Liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it, the reader will not, I believe, think it unworthy to be related. He was sent for to baptize the child of a Dissenter in his parish; upon which occasion he made use of the Office of Baptism as prescribed by the Church of England, which he had got entirely by heart; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience were extremely affected with his performance; and notwithstanding that he used the sign of the cross, yet they were so ignorant of the offices of the Church that they did not thereby discover that it was the Common Prayer. But after that he had concluded that holy action the father of the child returned him a great many thanks, intimating at the same time with how much greater edification they prayed who entirely depended upon the Spirit of God for His assistance in their extempore effusions than those did who tied themselves up to premeditated forms; and that if he had not made the sign of the cross—that badge of Popery, as he called it—nobody could have formed the least objection against his excellent prayers. Upon which Mr. Bull, hoping to recover him from his ill-grounded prejudices, showed him the Office of Baptism in the Liturgy, wherein was contained every prayer which he had offered up to God on that occasion; which, with farther arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish church, and never more absented themselves from Mr. Bull's communion.'

SAVOY CONFERENCE

When Charles II. was recalled from exile to take possession of the throne, the Presbyterians sent a deputation to meet him, for the purpose of dissuading him from restoring the use of the Prayer-Book. They declared that its revival would give great offence, and be totally opposed to the wishes of the people. These gentlemen may have honestly believed that they were speaking the truth, but the conduct of the people of England certainly did not bear out their assertions. Charles II. was no sooner declared King than the old Prayer-Books were brought out of their hiding-places, and within nine months three new editions were printed. Nay, we find the laity in some parishes petitioning the King to compel the Nonconforming clergy to give them back the use of the Prayer-Book. The deputation met with little encouragement. The Presbyterians, however, determined not to relax their efforts to prevent the restoration of the Prayer-Book in its old form and, shortly after Charles came to England, presented an address to him, requesting him to take measures for its revision. Their request was granted, and on April 15, 1661, a Conference, composed of twelve Bishops and twelve Presbyterian divines, met at **the Savoy**, in the Strand, for the purpose of revision. Of the former, the most famous were Sheldon, Bishop of London; Cosin, Bishop of Durham; Sanderson, Bishop of Lincoln; of the latter, Baxter, Reynolds, Lightfoot and Calamy. Pearson, afterwards Bishop of Chester; Sparrow, afterwards Bishop of Norwich; and Dr. Thorndike, were coadjutors.

Objections of the Puritans.—The proceedings of the Conference were opened by the Presbyterians, at the request of the Bishop of London, setting forth a list of their objections to the Prayer-Book. The chief of these were the following:

1. To the responses of the congregation, 'which cause a confused murmur.'

2. To the arrangement of the Litany in separate suffrages, which they desired to see blended into one long prayer.

3. To the exclusion of extempore prayer.

4. To the Lessons taken out of the Apocrypha.

5. To the use of Cranmer's Bible in the extracts from Holy Writ that are introduced into the various services of the Church.

6. To the use of the words 'Priest' and 'Sunday,' instead of 'Minister' and 'Lord's Day.'

7. To the observance of Saints' days and of Lent.

8. To the lections from the Old Testament and the Acts of the Apostles being styled 'Epistles.'

9. To the Collects, as being disproportionately long in their prefaces and short in their petitions.

10. To the language of the Prayer-Book wherever it implies that all members of the Church are regenerated.

11. To the Confession, as being too general in its terms.

12. To the use of the surplice, the sign of the cross, and kneeling at the Lord's Supper.

13. To the repetition of the Lord's Prayer and *Gloria Patri*.

14. To the *Benedicite*, as being of uncertain authority.

15. To the expressions 'deadly,' 'sudden death,' and 'all that travel' in the Litany.

16. To kneeling at the reading of the Decalogue, and to the use of the *Kyrie* after each commandment.

17. To the repetition of the General Confession in the Holy Communion Office by any other person than the minister.

18. To the delivery of the elements into the hand of each communicant, and the repetition of the accompanying words over each person.

19. To sponsors being required at baptism.

20. To the words in the Catechism, 'wherein I was made,' etc., which they desired to have altered to 'wherein I was visibly admitted into the number of the members of Christ,' etc.

21. To the compulsory use of the ring in marriage.

22. To the use of the words 'worship' and 'depart'* in the Marriage Service. (See p. 45.)

23. To the compelling newly-married persons to communicate on the day of their marriage.

24. To the Absolution in the Order for the Visitation of the Sick, which they would have made conditional, thus — 'I pronounce thee absolved . . . if thou dost truly repent and believe.'

25. To requiring ministers to perform part of the Burial Service at the grave-side.

26. To the words 'in sure and certain hope of resurrection.'

The Bishops declared themselves willing to remove the occasion for such of these objections as were reasonable, but the large majority of the objections were held to be needless or frivolous. They told the King 'that the Church's welfare, that unity and peace, and his Majesty's satisfaction, were ends upon which they were all agreed; but as to the means, they could not come to any harmony.'

Alterations made in 1662. The work of revision was now undertaken by Convocation, and a Committee of Bishops was

* '*Till death us depart.*' Depart means here, of course, to divide. Compare 'Nether height, nether depth, nether any other creature, shalbe able to departe us from the love of God,' etc. (Rom. viii. 39, Geneva Version).

appointed to carry it out. The chief alterations which they made were the following:

1. The Sentences, Epistles and Gospels, and other extracts from the Bible in the Prayer-Book, with the exception of the Psalter, the Decalogue, and the Sentences from Holy Writ in the Communion Service, were taken from the Authorized Version.

2. The Confession in the Service for Holy Communion was to be said by minister and people, and not, as formerly, 'by one of them, or else by one of the ministers, or by the priest himself.'

3. The Absolution in Morning and Evening Prayer was to be pronounced by the *Priest*, and not, as before, by the *Minister*.

4. The words 'rebellion' and 'schism' were inserted in the suffrage against sedition in the Litany.

5. The words Bishops, *Priests*, and *Deacons*, were substituted for Bishops, *Pastors* and *Ministers of the Church*.

6. Various Occasional Prayers were added, viz., two for the Ember Seasons, one for Parliament, and one for All Conditions of Men; also two Thanksgivings, one for general use, and one for Restoring Public Peace at Home. The Prayer for Fair Weather was composed in 1549, and placed at the end of the Communion Office, whence it was transferred to the end of the Litany in 1552, and to its present position in 1662.

7. New Collects were appointed for the Third Sunday in Advent and for St. Stephen's Day, and a Collect, Epistle, and Gospel for a Sixth Sunday after Epiphany.

8. The word *church* was substituted for *congregation* in several collects.

9. The clause relating to the faithful departed was added to the Prayer for the Church Militant.

10. The rubrics which precede this prayer were now added; so also were the rubrics relating to the consecration of the elements.

11. The declaration on kneeling, which had been inserted in the Second Prayer-Book, but had been omitted since the revision of Elizabeth's Prayer-Book, was placed at the end of the Communion Office.*

12. The declaration respecting the salvation of baptized infants dying before the commission of actual sin, and the note on the use of the cross in baptism, were added to the Baptismal Office.

13. A separate Office was added for the Baptism of Adults, to meet the case of persons who had grown up to maturity without being baptized, and particularly the case of adult converts in our colonies.

* An important and instructive change was made in this declaration. The words *corporal presence* were substituted for *real and essential presence*.

See Chapter 30 Westminster Confession - for Presbyterian
Compare with Venialism of Such - absolution

14. The Catechism was separated from the Confirmation Service.

15. The rubric which previously had required all newly-married persons to communicate after their marriage was altered so as to make it declare that such a communion was desirable.

16. The words '*if he humbly and heartily desire it*' were added to the rubric respecting Absolution in the Order for the Visitation of the Sick.

17. The word 'the' was inserted before 'resurrection' in the words of committal, in the Burial Office, which previously ran 'in sure and certain hope of resurrection.'

18. Occasional Offices for January 30 and May 29 were added.

It will be seen from these alterations that they were not likely to conciliate the Nonconformists, and that, for the most part, they were not intended to conciliate them. The revisers probably knew the futility of concessions to persons who found a positive delight in nonconformity. 'What imports it how large a gate you open,' said Dean Swift long after, 'if there be always left a number who place a pride and a merit in refusing to enter?'

In 1668, Tillotson, Stillingfleet, and some other divines, made an effort to comprehend Dissenters; but the House of Commons was averse to the project, and it was consequently for the time abandoned. Another effort was made in 1689, and a Commission was appointed to suggest such alterations as would reconcile 'as much as possible of all differences.' This also failed, and the Prayer-Book of 1662 has, except in regard to certain occasional Offices, remained ever since unaltered.

The chief proposals of the **Commissioners of 1689** were:

1. That Lessons taken from the Canonical books should take the place of those drawn from the Apocrypha.

2. That a communicant who, after conference with his minister, should declare that he could not conscientiously receive the bread and wine kneeling should be allowed to receive them sitting.

3. That as to the use of the surplice, a large discretion should be left to the Bishops.

4. That the 'Transfiguration of our Lord,' the 'Beheading of St. John Baptist,' and the names of St. Valentine, St. Chad, St. Swithin, St. Edward, King of the West Saxons, St. Dunstan, and St. Alphege should be struck out of the Calendar.

5. That a rubric should be added to the Athanasian Creed declaring that the damnatory clauses were to be understood to apply to such only as obstinately deny the Christian Faith.

6. That the Collects should be expanded.

We may well feel thankful that the sixth proposal was not adopted by the Church. The Collects would have been ruined by over-packing, and would have wholly lost their distinctive

character. Macaulay sarcastically observes of Dean Patrick, to whom the task was entrusted: 'If we judge by the way in which Patrick paraphrased the most sublime Hebrew poetry, we shall probably be of opinion that whether he was or was not qualified to make the Collects better, no man that ever lived was more competent to make them longer' ('History of England,' vol. v., p. 102).

More commendable suggestions were the insertion of a suffrage in the Litany for the royal 'forces by sea and land,' and the expansion of the suffrage for 'all sick persons' into 'all sick and dying persons.'

THE TITLE-PAGE OF THE PRAYER-BOOK.

'*Common Prayer,*' *i.e.*, prayers to be used in common as distinguished from private devotions. The word would seem to denote here more particularly the Daily Offices and Litany.

'*The Church.*'—It will be observed that 'the Church' is distinguished from 'the Church of England.' The Sacraments and other rites and ceremonies belong to the Church Catholic. The Prayer-Book sets forth their administration according to the Use of the Church of England. The title of the book of 1549 was 'The Book of the Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church: after the Use of the Church of England.' This was altered in the book of 1552 to 'The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies in the Church of England.' The present title-page was drawn up in 1661, and restores the claim to catholicity which had been unwisely dropped in 1552. The lines of the title-page after the words 'Church of England' were added in 1662.

'*According to the Use of the Church of England.*'—Previous to the Reformation different dioceses had different Uses, each Bishop having the right to regulate the services in his own diocese. As we have seen, the Use of Sarum was widely used outside the diocese, and this general acceptance of a common Use paved the way for the introduction of a Use that should be adopted by the whole country. National Uses were formerly the rule of the whole of the Catholic Church, and the Roman Catholic branch was no exception to the rule; but since the middle of the last century local Uses have been forbidden by the Roman Catholic Church, the only exceptions being the Ambrosian Liturgy at Milan, and the Mozarabic Liturgy in a chapel at Toledo.

'*Psalter, or Psalms of David.*'—The latter title must not be understood to imply that the Church of England holds that David was the author of the whole of the Psalms. The Psalms

are popularly spoken of as 'the Psalms of David' because he is believed to have written the largest number of them, and is the best known of the psalmists.

'*The Form or Manner.*'—'Form' would seem to refer to the prayers, etc., used in the Ordination Service, 'Manner' to the rubrical directions.

'*Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons,*' *i.e.*, the making of deacons, the ordaining of priests, and the consecrating of Bishops. The word 'making' is used of deacons because the order of the diaconate was looked upon as ministerial rather than sacerdotal.

THE PREFACE.

The present Preface to the Prayer-Book was added in 1661, and is said to have been written by Dr. Sanderson, Bishop of Lincoln. It sets forth the principles which had guided the Church of England in revising the Prayer-Book from time to time, the circumstances that led to the revision of 1661, and the reasons for the chief alterations then introduced.

Analysis.—1. *Principles observed in previous revisions,* viz.:—
- (*a*) 'To keep the mean between the two extremes';
- (*b*) To preserve untouched 'the main body and essentials';
- (*c*) To show a readiness to accept necessary reforms.

2. *Demands made by the Puritans at the Restoration* (see p. 49).
3. *Treatment of those Demands:—*
   - (*a*) Fundamental and frivolous changes rejected.
   - (*b*) Necessary reforms conceded without admitting that there was anything in the earlier books which a godly man might not 'with a good conscience use and submit unto.'
4. *Objects kept in view by the Revisers of* 1661:—
   - (*a*) 'The preservation of peace and unity.'
   - (*b*) 'The procuring of reverence, and exciting of piety and devotion.'
   - (*c*) 'The cutting off . . . occasion of cavil or quarrel.'
5. *Summary of Alterations made:—*
   - (*a*) Amendments in the Calendar and Rubrics 'for the better direction of them that are to officiate.'
   - (*b*) Removal of obsolete and ambiguous words.
   - (*c*) Selections from Holy Scripture taken from Authorized Version, excepting the Psalter, Decalogue, and Sentences in the Communion Office.
   - (*d*) Additions to the Prayer-Book, viz., certain Occasional Prayers and Thanksgivings, and the Office for Adult Baptism.

Notes.—'*Since the first compiling of her Public Liturgy,*' viz., since 1549. The word 'Liturgy' is here loosely used for the Prayer-Book as a whole. Strictly speaking, it should be confined to the Communion Office. It is in this latter sense that we speak of the Liturgy of St. Mark, the Liturgy of St. James, etc. The words 'first compiling' remind us that the First Prayer-Book of Edward VI. was not an original composition, but in the main a compilation from service-books previously used. The framers of the book, however, did not hesitate to re-cast and otherwise modify many of the older forms of devotion, or even to add entirely new forms when they were considered necessary.

'*Rites and ceremonies.*'—'Rite' is the more comprehensive term, and is applied to all the outward ordinances of religion. 'Ceremony' is any particular detail in religious observances. Thus we speak of the 'rite' of Matrimony, and the 'ceremony' of putting on the ring. The 18th Canon calls bowing at the name of Jesus a ceremony; the 30th Canon applies the same word to the sign of the cross. The *Cerемoniale* of the mediæval Church, otherwise called the Ordo, was a book containing directions for the due celebration of certain religious rites.

'*Indifferent and alterable,*' *i.e.*, unessential, and therefore admitting of change. Comp. Art. xxxiv.

'*Those that are in place of Authority,*' viz., Convocation, representing the clergy; Parliament, the laity; and the Sovereign. The usual course of procedure was for a committee of Convocation to make suggestions, which, after being approved by Convocation, were submitted to Parliament and the Sovereign for approval. This was the course pursued in 1545 and 1661. The book of 1552 was sanctioned by Convocation in the 35th of the 42 Articles published in 1553. The changes in 1559 and 1604 were made under the authority given to the Sovereign under the Acts of Supremacy and Uniformity. The Conferences of 1604 and 1661 only discussed the desirability of proposed changes. The actual changes made at the last revision were finally decided on by Convocation, and received statutable authority from the Crown in Parliament.

'*Several princes,*' viz., Elizabeth, James I., and Charles I., in each of whose reigns alterations more or less important had been introduced.

'*Since the Reformation.*'—The Reformation was, in strict truth, not an event but a continuous process, in the course of which many circumstances contributed to bring about the event so designated. It began long before the sixteenth century began, and continued long after that century closed. Here the word would seem to denote the changes inaugurated by the rejection

of the authority of the Bishop of Rome in 1534 by King, Parliament, and Convocation.

'*Convenient*,' *i.e.*, befitting, seemly.

'*The frame and order.*'—The only important change that had been made in the *order* of the Daily Offices was the prefacing of the Lord's Prayer at the commencement by the Introductory Sentences, Exhortation, Confession, and Absolution in 1552; the chief changes in the Communion Office were the transfer of the Prayer of Consecration from its position immediately after the Prayer for Christ's Church Militant to its present position, and the conversion of the Prayer of Oblation, which used to follow the Prayer of Consecration, into the First Thanksgiving, now used after communicating. The Prayer of Humble Access originally followed, instead of preceding, as now, the Prayer of Consecration.

'*Enjoined by the laws of the land, and those laws never yet repealed.*'—The use of the Prayer-Book was enforced by the Act of Uniformity of 1559, which the Parliament of 1645 was, of course, incompetent by itself to repeal.

'*During the late unhappy confusions.*'—By an unconstitutional ordinance of Parliament in 1645 the Prayer-Book was superseded by 'A Directory for the Public Worship of God,' and its use, both in public and in private, was prohibited under heavy penalties. The Directory referred to was mainly a book of directions and not a Prayer-Book. (See p. 46.)

'*The use of the Liturgy also would return.*'—How anxious the nation was to get back the Prayer-Book may be inferred from the fact that before the close of 1660 no less than five editions were printed.

'*Divers pamphlets.*'—Some idea may be formed of the scope and spirit of these pamphlets from a few of the titles, *e.g.*, 'Erastus Junior, by Josiah Webb, Gent., a Serious Detester of the Dregs of the Anti-Christian Hierarchy yet remaining among us' (1660); 'The Common Prayer-Book no Divine Service; or, a Small Curb to the Bishops' Career' (1660).

'*Great importunities.*'—Deputations were sent to Charles II. by the Presbyterians, both before and after he came to England, deprecating the restoration of the Prayer-Book. It was represented to the King that the Book had long been discontinued, and that its restoration would give great offence to the people. Finding that there was no prospect of preventing the restoration of the Prayer-Book, the Nonconformists drew up an address to the King, embodying their ideas for its improvement. It was to consider these suggestions that the Savoy Conference was convened. Pending its suggestions a royal 'Declaration concerning Ecclesiastical Affairs' was issued, temporarily allowing many of the Presbyterian demands.

'*We have endeavoured.*'—The '*we*' refers to the Committee of Bishops appointed by the Upper House of Convocation to revise the Prayer-Book.

'*Catholic Church of Christ.*'—The reader will note here the claim of the Church of England to be a part of the whole Catholic Church. Some of the changes proposed struck, not merely at peculiarities of the National Church, but at recognised doctrines and practices of the Catholic Church.

'*Frivolous and vain.*'—See p. 49.

'*Better direction,*' viz., by new rubrics or by making old rubrics clearer. Thus the rubrics for the manual acts in the Prayer of Consecration were added at this time. Up to 1661 the framers and revisers of the Prayer-Book seem to have largely left the minor details of the service to be settled by traditional usage.

'*The more proper expressing of some words,*' etc.—Thus the word 'church' replaced the word 'congregation' in several of the collects; 'Bishops, priests, and deacons' took the place of 'Bishops, pastors, and ministers'; 'till death us do part' of 'till death us depart' (Marriage Service).

'*Anabaptists.*'—This sect was so called because one of its tenets was that persons baptized in infancy ought to be baptized again. It first appeared in Germany, where, about 1521, a fanatical draper named Storch began to teach that a visible kingdom of Christ, composed exclusively of God's elect, would shortly be established, and that the subjects of this kingdom, being immediately under Divine guidance, would be independent of human laws and religious discipline. Led by these beliefs, the Anabaptists formed the wildest schemes of revolutionary government, and indulged in the grossest sensuality. Under the leadership of Thomas Münzer they set up the standard of revolt, but were defeated in 1525. Münzer was taken prisoner, and soon after was executed. In 1534 they took up arms again under John of Leyden, who assumed the title of 'King of Zion,' and it was under him that the movement took a distinctly Antinomian direction. Münster, the centre of this movement, was given up to infamous immorality, carried on in the name of religion. In 1535 Münster was taken, and John of Leyden was executed. The first notice of Anabaptists in England is a proclamation issued in 1534, in which certain strangers who had re-baptized themselves were ordered to leave the realm. A year later twenty-five Anabaptists were condemned to be burnt at London. In Elizabeth's reign Anabaptists, whether native or foreign, were on three several occasions ordered to leave the kingdom. They appear, however, to have maintained their footing in England, and, at the beginning of Cromwell's protectorate, had considerable influence. Allusion is made to them in Art. xxxviii. It is scarcely necessary to add that the

modern Baptists do not hold any of the subversive moral or political views of the Anabaptists of the sixteenth or seventeenth century. Infant baptism was grossly neglected during the Commonwealth. A book published in 1662 states that 'not half the people of England between the years 1650 and 1660 were convinced of the need of baptizing.' The author had been previously speaking of the baptizing of infants, and evidently refers to infant baptism in the passage quoted.

'*Licentiousness*,' *i.e.*, licence, disregard of all authority. The reference is to the period between 1640 and 1660.

'*Plantations*,' *i.e.*, colonies. *Cf.* Bacon's essay 'Of Plantations.'

'*Apprehensions, humours, and interests*,' *i.e.*, modes of apprehending truth, individual idiosyncrasies, and personal interests.

'*Factious*,' swayed by party spirit.

'*Peevish*,' disposed to make exaggerated complaints about trifles.

'*Perverse*,' disposed to misconstrue, wrong-headed.

'*Convocations of both Provinces*,' viz., of Canterbury and York. For the sake of expedition, representatives of the Convocation of York sat in the Convocation of Canterbury. The Prayer-Book of 1661 therefore received the highest sanction that it was capable of receiving.

CONCERNING THE SERVICE OF THE CHURCH.

This was the original Preface to the Prayer-Book, and is supposed to have been written by Cranmer. It is mainly based on the Preface to the Reformed Roman Breviary of Fernandez de Quinones, commonly known as Cardinal Quignon, or Quignonius, 1535 (see p. 16). 'This Breviary,' says Blunt, 'set us the example of compression in the services, and also of method.' Quignon removed the ancient Confession and Absolution to the beginning of the daily services, and in this, too, he was followed by our Reformers. His Breviary, again, established a system of two lessons on ordinary or ferial days, the first of which was taken from the Old Testament and the second from the New Testament. On festivals a third lesson was added, which was generally a short passage from a homily of St. Gregory or some other patristic author. The two former were seldom entire chapters, but were taken in a regular succession, like our own daily lessons.' This Breviary went through many editions, and was widely used in the West of Europe, till Pius V. issued his revision of the Roman Breviary in 1568, when all Breviaries were abrogated that had been composed during the previous two hundred years.

Analysis.—1. *Importance attached by the Fathers to the reading of the Holy Scriptures* in public worship, and the provision made by them for the reading of 'all the whole Bible, or the greatest part thereof,' every year.

2. *Interruption of this order by :*

(*a*) The introduction of uncertain stories and legends ;
(*b*) Multitudes of responds, verses, and vain repetitions ;
(*c*) Commemorations ;
(*d*) Synodals ;

with the effect of leaving out large parts of the Word of God, and breaking the continuity of the rest.

3. *Similar treatment of the Psalter*, which used to be said or sung weekly, but of which, when the Preface was written, 'a few Psalms were daily said, and the rest utterly omitted.'

4. *Difficulty of following the old service* on account of the number and intricacy of the ritual directions.

5. *The four principles* which guided the framers of the Prayer-Book :—

(*a*) *Purgation.*—Whatever was 'untrue,' 'uncertain,' 'vain' (destitute of meaning), or 'superstitious,' was omitted.
(*b*) *Translation.*—Employment of the vernacular language instead of Latin.
(*c*) *Simplification* of ritual.
(*d*) *Uniformity* of use.

6. *Power of interpretation* in doubtful cases entrusted to the Bishop or Archbishop.

The Appendix to the Preface was recast in 1552, to make it clear that *all* the clergy were to say Matins and Evensong *in church* daily. It relates to :

(*a*) The use of the daily Offices in English.
(*b*) The obligation imposed upon all priests and deacons to say the daily Offices either privately or publicly, unless hindered by some reasonable excuse.
(*c*) The obligation imposed on the 'curate' (*i.e.*, the incumbent) to say the daily Offices *in church*, to which the people are to be daily summoned by the tolling of a bell.

Notes.—'*That all the whole Bible* (*or the greatest part thereof*) *should be read over once every year.*'—This assertion must not be taken too strictly. All we can confidently say is that the reading of certain books of the Bible was assigned to certain parts of the year. The introduction of a regular system of daily lessons is ascribed to Cassian, A.D. 450.

'*Uncertain Stories and Legends,*' viz., of the Saints. It was formerly customary to read in the services of the Church not only passages of Holy Scripture, but passages from the comments

and homilies of the Fathers and acts of the Martyrs and other Saints. 'Proper lessons, which were not commonly taken from Holy Scripture, were provided for so many Saints' days that the ordinary course of the Sunday and week-day lessons must have been continually interrupted. Moreover, no regular order of reading the books of the Bible was observed. For instance, lessons were provided from the Book of Isaiah during Advent as far as to chap. xiv., then various proper lessons until the Second Sunday after Epiphany, when the Epistle to the Romans was begun and read for a week, as far as to chap. v. Then 1 Corinthians to chap. v. Then 2 Corinthians to chap. vi., followed by parts of Galatians, Philippians, and 1 Thessalonians. Then Genesis was begun on Septuagesima Sunday, and the chapters were read fairly on through Lent as far as Exodus iv. Then came lessons connected with the Passion, etc. After Easter they read the Book of Revelation, and after Trinity they began the Old Testament again with the Books of Samuel' (Burbidge's 'Liturgies and Offices of the Church,' p. 127, note 2).

'*Responds.*'—Freeman says: 'The responsory was not, as is commonly supposed, a brief and pertinent reflection or meditation introduced at intervals in the course of the reading. It was mostly a totally independent and very complex anthem, as we should now call it, two or three times the length (including its versicle, repetitions, etc.) of the portion of Scripture read, rarely adapted to it, often of most widely diverse import. The adaptation in truth was either to the *season* in a general way, or to the Lesson by the repetition of some sentence of it. In the former case the thought of the season lived on in a manner theoretically beautiful, but in practice struck in at such random intervals as to confuse rather than to steady and guide the mind. In the other case no idea was added; and as the same series of responsories was made to serve for several chapters, they became an element of merest confusion. . . . The aspect, in fact, which, owing to these provisions, the lectionary part of the office assumed was that of a long and elaborate piece of music, interrupted at intervals by a very brief recitative out of Holy Scripture as a homily' ('Principles of Divine Service,' i. 340, 341). On Advent Sunday the first Lesson was Isaiah i. 1, 2. The respond was: 'Looking from afar, behold I see the power of God coming; and a cloud covering the whole earth. Go to meet Him, and say, Tell us if Thou art He that shall rule Thy people Israel.' Then followed various verses, and parts of the respond were repeated again and again. The second lesson was Isaiah i. 3, 4. This was followed by another response, verse and repetitions. The third lesson was Isaiah i. 5, 6, with another response and repetition (see Procter, p. 184).

'*Verses*,' *i.e.*, versicles following the responds (see specimens in Procter, p. 184).

'*Vain repetitions*,' viz., of certain words interpolated into the reading of the lessons (see p. 60).

'*Commemorations*,' or memories as they were otherwise called, were collects and anthems commemorative of saints or of festivals added to the service of a Sunday or greater festival.

'*Synodals*.'—Recitals of the decrees of diocesan or provincial synods read after the lessons.

'*In Latin*.'—The earliest services of the Church used at Rome were probably in Greek, of which traces survive in such liturgical phrases as '*Kyrie eleison*.' 'For some considerable part of the three first centuries the Church of Rome and most, if not all, the Churches of the West,' says Milman, 'were, if we may so speak, Greek religious colonies.' (See a most interesting passage in 'Latin Christianity,' vol. i., pp. 32-36.) Latin would naturally be gradually adopted as the language of the Church in proportion as the empire spread and the Church with it. When, however, Latin gave place to the modern languages formed out of it, or to the languages of those nations by whom the Roman Empire was broken up, the need would spring up for services in the vernacular, and to some slight extent this need was met even before the Reformation, but not in the service-books of the Church.

'*Nocturn*,' originally a night service such as was observed by monastic bodies. The name was then transferred to the portions of the Psalms appointed to be read at these nightly offices, and finally to the portions assigned to all the hour offices for a whole day. The Psalms for Lauds, Prime, Sext, Nones, and Compline were all *fixed*—*i.e.*, the same Psalms were sung every day at these hours; the Psalms for Matins and Vespers were read *in course*. 'This system was little more, however, than a paper system, as it was broken in upon by the frequent occurrence of festivals, when the ordinary or ferial Psalms were set aside; and festivals were so numerous that in practice less than one half of the Psalms, instead of the whole number, were sung through weekly, as is the case in the Latin Church at the present day' (Blunt, A. B. of C. P., p. 497).

The '*Pie*' was the book showing the order of the service for the day. The word is a corruption of the Latin *pica*, a magpie. The Ordinale is said to have been so called because the confused appearance of the black-letter type on white paper resembles a magpie (Skeat). It was this confused appearance which probably led to the application of the word by printers to type in a state of disorder. 'Pica' type is said to take its name from the *litera picata*—a large black letter at the beginning of some new order in the Service-book. The Responds varied from day to day. A

Saint's Day Service varied according as it fell on a Sunday, an ordinary week-day, or a Commemoration Day, of which there were, as a rule, three every week, so that it might assume five different forms. There were no less than twenty-five degrees of importance assigned to the different festivals in the Sarum Use. 'In looking out the services it was necessary to find the particular division which was adapted to the year in accordance with the table of connection between the Golden Number and the Sunday Letter. In other words, every reader was compelled to form his own almanack in accordance with tables such as those at the beginning of the Book of Common Prayer, but without the assistance of the dates and explanations there given, and under the complicated concurrences of innumerable festivals' (Burbidge, p. 146).

'*Anthems*,' formerly called Antiphons, were verses of Holy Scripture sung before and after the Canticles and Psalms of the Daily Offices, and selected with a view to emphasizing the teaching of the day or season. Dr. Neale says that they pitched the key-note of the Psalm as the Invitatory of the Office. Their removal was a great loss.

The Antiphons before the *Benedictus* at Lauds and the *Magnificat* at Vespers were generally taken from the Gospel for the day, and were 'frequently selected for the following week-days in such a way as to keep up the teaching of the Gospel throughout the week' (Burbidge, p. 130): The Antiphon for the Sunday after Ascension Day was 'When the Comforter shall come,' etc. On Monday the Antiphon was 'They therefore went forth and preached everywhere, the Lord working with them,' etc. On Tuesday, 'I will pray the Father,' etc. On Wednesday as on Monday, and so on. The Antiphons before the Christmas Psalms were: 'Thou art My Son, this day,' etc., before Ps. ii.; 'The Lord cometh forth as a Bridegroom,' etc., before Ps. xix.; 'Full of grace are Thy lips,' etc., before Ps. xlv.

'*Invitatories*' were anthems sung before the *Venite*, and repeated, in whole or in part, in the course of it.

On the first Sunday in Advent the Invitatory was 'Behold the King cometh; let us go to meet our Saviour.' This was sung in its entirety before v. 1 and after vv. 2, 7 and 11; 'Let us go,' etc., after vv. 4 and 9; 'Let us go,' etc., followed by the entire Invitatory after the *Gloria*. On Christmas Day the Invitatory was 'Christ is born to us; O come let us worship.' On the first Sunday in Lent: 'Let it not be in vain to us to rise early before the light; for the Lord hath promised a crown to them that watch.' On Ascension Day: 'Alleluia, Christ ascending into heaven; O come let us worship, Alleluia.' On Whitsunday: 'Alleluia; the Spirit of the Lord hath filled the world; O come and worship, Alleluia.' The Invitatory was intended to strike the key-note of the services for the day, but its complicated use was distracting, and would be highly perplexing to an ordinary congregation. In the Sarum use there was a different Invitatory for every day in the week (see Procter, p. 182; Burbidge, p. 125).

'*Few and easy*.'—In the Preface of 1549 there followed these words: 'Furthermore, by this order the curates shall need none

other books for their public service but this book and the Bible; by the means whereof the people shall not be at so great charge for books as in time past they have been.' These words were omitted in 1662.

'*One Use.*'—Besides the Uses mentioned in the Preface, there were special Uses at St. Paul's, Winchester, Exeter, Lichfield, Wells, Ripon, and St. Asaph. The Sarum Use was introduced at Wells and Exeter in the thirteenth century. It was adopted at St. Paul's in 1414, and soon after at Lichfield. In 1542 the Convocation of Canterbury imposed the use of the Sarum Breviary on the whole of the southern province. Revised editions of the Sarum Breviary were issued in 1516, 1531, and 1542, and of the Missal in 1533. The Use of Sarum was so widely recognised as authoritative that the expression 'It is done *secundum usum Sarum*' had become proverbial, and was employed outside ecclesiastical matters to signify 'things done with exactness according to rule and precedent' (Ray).

The three paragraphs at the end of the introduction 'Concerning the Service of the Church' give instructions with regard to (1) the language in which the Prayer-Book is to be read (*a*) in public, (*b*) in private; (2) the obligation laid upon all priests and deacons to say the Daily Offices either privately or openly, not being hindered by sickness or other urgent cause; (3) the public use of the Daily Offices in their churches by all clergy, 'being at home,' in charge of parishes, unless hindered by some reasonable cause.

Paragraph 1. '*The English tongue.*' The first Act of Uniformity (1548-49) sanctioned the use of 'Matins, Evensong, Litany, and all other prayers, the Holy Communion, commonly called the Mass, excepted,' in Greek, Latin, or Hebrew at the Universities, for the 'encouraging of learning in the tongues.' The present Act of Uniformity (14 Car. II.) sanctions the use of the Prayer-Book in Latin at the colleges and halls in both the Universities, in the colleges of Westminster, Winchester, and Eton, and in the Convocations of the clergy.

Paragraph 2. '*Daily.*' Before the Reformation the clergy were required to say the Canonical Hours (see pp. 15, 16). The direction in the Prayer-Book of 1549 left the use of the Daily Offices optional except in the case of such clergy as 'in cathedral and collegiate churches, parish churches, and chapels to the same annexed shall serve the congregation.' In 1552 the direction was altered to: 'And all priests and deacons shall be bound to say daily the Morning and Evening Prayer, either privately or openly, except they be letted by preaching, studying of divinity, or by some other urgent cause.' The direction as it stands at present was introduced in 1662. It will be observed that the direction increased in stringency at each revision.

Paragraph 3. '*In the Parish Church or Chapel.*' This paragraph makes it clear that public daily services are the rule of the Church of England. *Cf.* the title 'The Order for Morning and Evening Prayer *daily to be said and used* throughout the year.' The advantages of the public use of the Daily Offices are obvious. Each parish, as a corporate whole, needs daily bread to meet daily needs; it enjoys every day mercies that call for daily thanksgiving; it needs daily instruction from the Word of God, and such instruction is best secured by the systematic reading of the lessons prescribed by the Church.

OF CEREMONIES: WHY SOME BE ABOLISHED AND SOME RETAINED.

This defence of the principles by which the Reformers were guided in remodelling the services of the Church of England is supposed to have been written by Cranmer. It first appeared at the end of the Prayer-Book of 1549, when it was followed by 'Certain notes for the more plain explication and decent ministration of things contained in this Book' (see p. 39). The latter were dropped in 1552, and the section 'Of Ceremonies' was, at the same time, placed after the Preface.

Analysis.—1. *The right of the Church to regulate ceremonies of human institution* asserted on the following grounds:

(*a*) Some originally well intended had been perverted.

(*b*) Some had been introduced by 'undiscreet devotion, and such a zeal as was without knowledge,' and in process of time had more and more blinded the people and obscured the glory of God.

(*c*) Others are good for the 'decent' conduct of divine worship and for edification.

2. *Ceremonies not to be observed or omitted at the will of individuals*, but to be regulated by those that are 'lawfully called and authorized thereunto.'

3. *The course taken by the framers of the Prayer-Book not a compromise*, intended to satisfy the over-conservative in one direction, and the lovers of innovation on the other, but an attempt 'to please God and profit them both.'

4. *Reasons for the abolition of certain ceremonies:*

(*a*) The obscuration of the great truths of the Gospel by the excessive multiplication of ceremonies, a tendency condemned by St. Augustine, and greatly aggravated after his days.

(*b*) The tendency of an excessive use of ceremonies to pro-

duce formalism, whereas Christ's Gospel is a religion to serve God 'in the freedom of the Spirit.'

(*c*) Some ceremonies were so misunderstood by the ignorant, and so perverted by avaricious teachers, that it was safer to abolish them altogether than to try to keep them within safe bounds.

5. *Reasons for the retention of certain ceremonies*:

(*a*) Some ceremonies are absolutely indispensable to order in public worship.

(*b*) Admitting this, edifying ceremonies, that have come down to us from antiquity, are preferable to such as are new-fangled and untried.

(*c*) The ceremonies that are retained are preserved because they are really helpful to the individual worshipper, are not likely to be abused, and are necessary for discipline and order. See Art. XXXIV.: 'Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.'

6. The action of other national Churches not condemned; every country being free to use such ceremonies as it shall think best set forth God's glory, promote godly living, and prevent superstition.

Notes.—'*By the institution of man*,' *i.e.*, ceremonies such as bowing the head, beating on the breast, turning to the east, etc., as distinguished from ceremonies of Divine appointment.

'*Turned to vanity and superstition*,' *i.e.*, have been emptied of their true significance or overlaid with meanings that do not properly belong to them. Inordinate repetition is apt to produce the former result, the disregard of essential matters the latter. Whether ritual be great or small, it ought obviously to be often explained, so that the people should distinctly realize its meaning and not be tempted, as they sometimes are, to attach a wrong meaning to it. In many cases the old practice of bowing before the Altar on coming into church came to be considered as an act of courtesy to the clergyman.

'*Undiscreet devotion*.'—The intention of such ceremonies was devout, but the form of the ceremonies was lacking in judgment. Concrete representations of abstract and historical truth are, as is well known, highly helpful to all men, and more especially to persons who have not reached a high degree of culture, but the mind is apt to rest in them and not to rise to their real significance. Thus, images, which were intended to keep before the eyes of the people the sufferings, deeds, and character of the saints, came, in many cases, to be regarded with a veneration

little short of idolatry. It was a natural instinct which led the Church to preserve with religious care the relics of the Saints, but in process of time powers which belong to God only were attributed to these relics, and again veneration passed into idolatry. The twofold object of ceremonies is to do honour to God, and 'to stir up the dull mind of man . . . by some notable and special signification whereby he might be edified.'

'*Such a zeal as was without knowledge.*'—*Cf.* Rom. x. 2: 'For I bear them record that they have a zeal of God, but not according to knowledge.'

'*Clean,*' wholly.—See p. 117. Note the different treatment that is suggested for different classes of ceremonies.

'*As the Apostle teacheth.*'—1 Cor. xiv. 26: 'Let all things be done unto edifying.'

'*Not to private men.*'—This applies not only to persons outside the Church, but to persons, clerical and lay alike, within the Church. The only authority which can ordain, change, or abolish ceremonies is the Church acting in its corporate capacity. See Articles XX. and XXXIV.

'*A common order,*' *i.e.*, an order laid down by authority for the common use of the Church.

'*Like,*' *i.e.* please.—*Cf.* 'Write ye also for the Jews as it *liketh* you' (Esth. viii. 8.)

'*Some are put away because of the great excess and multitude of them.*'—The old Service-Books are full of minute ritual directions that must have been most perplexing to both clergy and people. Instead of assisting the worshipper in his devotions, they distracted him; instead of illustrating the matter, they obscured it.

'*St. Augustine.*'—The passage referred to is the following: 'My opinion, therefore, is that wherever it is possible all those things should be abolished without hesitation which neither (1) have warrant in Holy Scripture, nor are found to have been appointed by Councils of Bishops, (2) nor are confirmed by the practice of the Universal Church, but are so infinitely various, according to the different customs of different places, that it is with difficulty, if at all, that the reasons which guided men in appointing them can be discovered. For, even although nothing be found, perhaps, in which they are against the true faith, yet the Christian religion, which God in His mercy made free, appointing to her sacraments, very few in number, and very easily observed, is, by these burdensome ceremonies, so oppressed that the condition of the Jewish Church itself is preferable; for although they have not known the time of their freedom, they are subjected to burdens imposed by the law of God, not by the vain conceits of men' (Ep. ad Januarium, cap. xix. 35).

'*Estate,*' *i.e.*, condition.

'*Not in bondage of the figure or shadow.*'—*Cf.* 'The weak and beggarly elements whereunto ye desire again to be in *bondage*' (Gal. iv. 9); 'The holy places . . . which are the *figures* of the true' (Heb. ix. 24); 'The example and *shadow* of heavenly things' (Heb. viii. 5).

'*In the freedom of the Spirit.*'—*Cf.* 'Where the Spirit of the Lord is, there is liberty' (2 Cor. iii. 17).

'*But now as concerning,*' etc.—'There is a superstition,' says Lord Bacon, 'in avoiding superstition.' Many of the Reformers were so disgusted with the abuses of the unreformed Church that, like people who have suddenly found themselves too near the edge of a precipice, they thought they could not go too far in the opposite direction, thereby falling into greater evils still—irreverence, disorder, disregard of the constitution of man's nature, ill-considered innovations, as liable to abuse as the ceremonies they superseded.

'*Bewraying,*' *i.e.* revealing, O.E. *wregan*—to accuse. *Betray* and *bewray* are sometimes used in the same sense, but are from distinct sources. *Betray* is from Lat. *trado*. *Cf.* 'Well may he be hurt . . . and die, that will not *bewray* his disease lest he *betray* his credit' (quoted in Davies's 'Bible English').

'*Which upon just causes.*'—See Art. XXXIV.: 'It is not necessary that traditions and ceremonies be in all places one and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word.'

'*Dark nor dumb,*' *i.e.*, obscure nor uninstructive.

Archbishop Benson said in the Lincoln Judgment: Echo King Bishop of Lincoln put on trial for his ritualistic practices

'The tenor of the Common Prayer is openness. The work of its framers was to bring out and recover the worship of the Christian congregation, and specially to replace the Eucharist in its character as the Communion of the whole Body of Christ. By the use of the mother-tongue, by the audibleness of every prayer, by the Priest's prayers being made identical with the prayers of the congregation, by the part of the clerks being taken by the people, by the removal of the invisible and inaudible ceremonial, the English Church, as one of her special works in the history of the Catholic Church, restored the ancient share and right of the people in Divine Service.'

The practice of saying the Canon of the Mass *secreto*, *i.e.*, in a low voice, had become common by the ninth or tenth century. The rubric in the First Prayer-Book of Edward VI. directs the priest to say the Prayer of Consecration 'plainly and distinctly,' so in other parts the priest is to speak with an 'audible voice,' and with a 'loud voice' (see rubrics before Lord's Prayer at Matins).

'*Like,*' *i.e.*, likely.

'*Reducing,*' *i.e.*, bringing back.—*Cf.* 'We ought . . . to *reduce* a straying brother to the truth' (Jas. v., heading).

'*It chanceth diversely in divers countries.*'—It is with nations as with individuals: what is a source of temptation or of assistance to one is not always such to another. Many ceremonies that shock the cold peoples of the North may be edifying to the people of the South; services that satisfy the phlegmatic Teuton may fail to satisfy the imaginative and enthusiastic Kelt.

The Order how the Psalter is Appointed to be Read.

See Introductory Notes to the Psalter.

'*The Division of the Hebrews*' differs from that of the Vulgate. The ninth Psalm in the latter corresponds to Ps. ix. and x. of the Hebrew. Hence the Hebrew reckoning is one in advance of the Vulgate from this point. Ver. 12-20 of Ps. cxlvii. in the Hebrew form Ps. cxlvii. in the Vulgate. Ps. cxlviii.-cl. are numbered alike in both divisions. 'The great English Bible' referred to is that which is commonly called 'Cranmer's Bible,' from the fact that Cranmer wrote the preface to it. It was issued in 1539, and in 1541 was ordered to be set up in every parish Church.

By the Act of Uniformity Amendment Act (1872) it was enacted

(1) That on week-days 'one or more of the Psalms appointed,' may be read at Morning or Evening Prayer, Christmas, Ash Wednesday, Good Friday, and Ascension Day being excepted;

(2) That the Ordinary shall have power to authorize selections of Proper Psalms to be used instead of the regular Psalms for the Day, or to be used at a Third Service on Sundays.

The Order how the Rest of Holy Scripture is Appointed to be Read.

See Notes on the Lectionary.

The second paragraph ran, until 1871, as follows: 'The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels,' etc. The fourth, fifth, seventh, and eighth paragraphs were added at the same time.

Proper Lessons.

See Notes on the Collects, Epistles, and Gospels.

A fairly complete scheme of Daily and Proper Lessons was provided for in the Prayer-Book of 1549; but there were no Proper Lessons assigned for ordinary Sundays. The only Sundays for which Proper Lessons were fixed were the great festival Sundays, Easter Day, Whit-Sunday, and Trinity Sunday. On

other Sundays the arrangement for continuous daily reading of the books of Scripture was not interfered with. The table of Sunday Lessons was first introduced in 1559, the Proper Lessons and Psalms having been previously attached to the respective Collects, Epistles, and Gospels for the same days. The Lessons from the Apocrypha for holy days were added at the same time. Only a few alterations were made in 1662. A new Table of Lessons was issued under authority in 1871, but permission was left for the use of the old Table up to January 1, 1879.

The American Prayer-Book has a valuable table of Proper Lessons for the Forty Days of Lent, and for the Rogation and Ember Days, which may be used in place of those appointed in the Calendar.

Proper Psalms for Certain Days.

In the Prayer-Book of 1549 the only days for which Proper Psalms were assigned were Christmas Day, Easter Day, Ascension Day, and Whit-Sunday, the Morning Psalms for the last of these festivals being then Ps. xlviii., lxvii., and cxlv. The Proper Psalms for Ash Wednesday and Good Friday were added in 1661. The reading of Proper Psalms is of great antiquity. St. Augustine (A.D. 398) tells us that Ps. xxii. was always read upon Good Friday in the African Church. It is much to be regretted that we have not a wider variety of Proper Psalms. The Convocation of Canterbury and York recommended, in their Reports to the Queen in 1879, that Proper Psalms should be provided for Advent Sunday, Circumcision, Epiphany, Purification, Annunciation, the Thursday before Easter, Easter Even, Trinity Sunday, St. Michael and All Angels and All Saints. The Convocation of Canterbury also suggested that the Psalms for Christmas Day might be used on the Sunday after Christmas, unless it were the Feast of the Circumcision, and that the Psalms for Easter Day and Ascension Day might be used on the Sunday following those festivals, but in this suggestion the Convocation of York did not concur. The Scottish Episcopal Church employs Proper Psalms very freely in its different dioceses, but follows no uniform rule, the prescription being left to each bishop separately.

The American Prayer-Book (1892) has Proper Psalms for the first Sunday in Advent (morning, 8, 50 ; evening, 96, 97). The Feast of the Circumcision (morning, 40, 90 ; evening, 65, 103). The Epiphany (morning, 46, 47, 48 ; evening, 72, 117, 135). Purification (morning, 20, 86, 87 ; evening, 84, 113, 134). Annunciation (morning, 89 ; evening, 131, 132, 138). Easter Even (morning, 4, 16, 17 ; evening, 30, 31). Trinity Sunday (morning, 29, 33 ; evening, 93, 97, 150). Transfiguration (morning, 27, 61, 93 ; evening, 84, 99, 133) ; St. Michael's (morning, 91, 103 ; evening, 34, 148). All Saints (morning, 1, 15, 146 ; evening, 112, 121, 149). There is also a table of twenty selections of Psalms, one of which may be used instead of the Psalms for the day, except when Proper Psalms are appointed.

THE CALENDAR.

The word 'Calendar' is derived from the Lat. *calendarium*—an account-book for registering debts. It was so called because interest on loans fell due on the *Calends*, the first day of the Roman month. Ecclesiastical calendars are of great antiquity. One is still extant which was drawn up in the fourth century. The early calendars were mainly intended to indicate the days on which the martyrs and confessors of the Church were to be commemorated. In process of time the names of saints who had been formally canonized were added.* A few changes were introduced into the English Calendar in the reign of Henry VIII. by the abrogation of certain holy-days, in consequence of the practical inconvenience arising from the observance of so many days on which there was a cessation from labour. It was at this time that the two days formerly dedicated to St. Thomas à Becket were struck out.

The Calendar in the Prayer-Book of 1549 contains only the more conspicuous of the names in the old Calendar. Of these the name of St. Mary Magdalene was struck out in 1552. St. Barnabas's name appears to have been left out inadvertently, for the Proper Second Lessons are left unchanged, and in the Table of Proper Psalms and Lessons for Divers Feasts, etc., St. Barnabas's Day is given, and the same Second Lessons are assigned to it. The feast had no proper First Lessons. The Collect, Epistle and Gospel are found in their proper places. Four days were added, viz.: St. George, Lammas Day, St. Laurence and St. Clement. In 1559 the name of St. Barnabas was restored. In the Latin Prayer-Book of 1560 large numbers of the old saints' days were indicated; and in 1561 a commission was appointed for a revision of the Calendar. The eves were now first noticed. Since this revision no further changes have been made in the Calendar,

* '*Canonized.*' Procter has the following note on this subject: 'Canonization (the insertion of a name in the Canon, or list of saints) has been distributed into three periods. Down to the tenth century the saint was exalted by the popular voice, the suffrage of the people with the Bishop. After this the sanction of the Pope was required, but the Bishops retained their right of initiation. The first instance of canonization conferred by the decree of a Pope is that of Ulric, Bishop of Augsburg, by John XV. (993). Alexander III. (1159-1181) seized into the hands of the Pope this much-abused prerogative: in 1170 this Pope declared that, even although miracles be done by one, it is not lawful to reverence him as a saint without the sanction of the Roman Church' ('Hist. of the B.C.P.,' p. 304). The 'Canon,' from which the word 'canonize' is derived, is the Canon of the Mass, in which the names of saints were formerly recited. According to the Bull '*Cum Dicat*' of Gregory IX., virtues without miracles, or miracles without virtues, are insufficient grounds for canonization.

beyond the addition in 1604 of St. Enurchus, properly Evurtius, and in 1662 of the two national saints, St. Alban and the Venerable Bede.

The Calendar of the English Church includes thirty-two days traditionally connected with the history of our Lord, or dedicated to saints mentioned in Holy Scripture, viz.: (Red Letter Days) nineteen Saints' Days, the Purification and Annunciation of the Blessed Virgin Mary; (Black Letter Days) four Saints' Days, the Visitation, Nativity, and Conception of the B.V.M., two connected with the Holy Cross, two connected with our Lord, viz., the Transfiguration and the Name of Jesus.

Twenty-three days are dedicated to martyrs who died for the faith between A.D. 90 and A.D. 400, viz.: SS. Lucian, Prisca, Fabian, Agnes, Vincent, Blasius, Cyprian, Agatha, Valentine, Perpetua, Nicomede, Margaret, Laurence, Enurchus, Faith, Denys, Crispin, Cecilia, Clement, Catharine, Nicholas, Lucy, Silvester.

Seventeen days are dedicated to saints specially connected with the Church of England, viz.: SS. David, Chad, Edward, King of the West Saxons, Richard, Alphege, George, Dunstan, Augustine, Bede, Boniface, Alban, Translation of Edward, King of West Saxons, Swithin, Edward the Confessor, Etheldreda, Hugh and Edmund.

Fourteen days are assigned to other saints, viz.: SS. Hilary, Gregory, Benedict, Ambrose, Translation of St. Martin, Giles, Lambert, Remigius, Jerome, Leonard, Martin, Britius, Machutus, Augustine.

The names of the French saints which appear in our Calendar were probably preserved to keep in memory the ancient close connection between the British and Gallican Churches.

The selection of Holy-days, both red-letter and black-letter, corresponds almost exactly to the Holy-days of nine Lessons mostly printed in red-letters in the Calendar of the famous edition of the Sarum Breviary of 1531.

The letter S. which is prefixed to the names of the saints is the Latin abbreviation of *Sanctus*, and is somewhat inconsistently used when the name of the saint is given in its English form. In the Prayer-Book of 1549 no prefix was placed before any name except St. Peter's. S. was added in 1552, on no recognisable principle, to eight other names in the Calendar.

Wheatly says of the Romish Saints' Days and Holy-days preserved in the Calendar: 'The reasons why the names of these Saints' Days and Holy-days were resumed into the Calendar are various, some of them being retained upon account of our Courts of Justice, which usually make their returns on these days, or else upon the days before or after them, which are called in the writs Vigil., Fest., or Crast., as in Vigil. Martin,

Fest. Martin, Crast. Martin, and the like. Others are probably kept in the Calendar for the sake of such tradesmen handicraftsmen, and others, as are wont to celebrate the memory of their tutelar saints; as the Welshmen do of St. David, the shoemakers of St. Crispin, etc. And, again, churches being in several places dedicated to some or other of these saints, it has been the usual custom in such places to have wakes, or fairs, kept upon those days; so that the people would probably be displeased if, either in this or the former case, their favourite saint's name should be left out of the Calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a Holy-day, or about such a time, without mentioning the month, relating one thing to be done at Lammastide, and another about Martinmas, etc.; so that were these names quite left out of the Calendar, we might be at a loss to know when several of these transactions happened. But for this and the foregoing reasons our second reformers under Queen Elizabeth (though all those days had been omitted in both books of King Edward VI., excepting St. George's Day, Lammas Day, St. Laurence, and St. Clement, which were in his second book) thought convenient to restore the names of them to the Calendar, though not with any regard of being kept holy by the Church. For this they thought prudent to forbid, as well upon the account of the great inconvenience brought into the Church in the times of Popery by the observation of such a number of Holy-days, to the great prejudice of labouring and trading men; as by reason that many of those saints they then commemorated were oftentimes men of none of the best characters. Besides, the history of these saints, and the accounts they gave of the other Holy-days, were frequently found to be feigned and fabulous.'

MINOR HOLY-DAYS.—JANUARY.

8. **Lucian, Priest and Martyr**, was a Roman nobleman, who was sent by Fabian, Bishop of Rome, in company with St. Denys and St. Quintin, as a missionary to Gaul, about A.D. 245. He was made Bishop of Beauvais, and is hence sometimes called 'the Apostle of Beauvais.' He suffered martyrdom A.D. 290. Eusebius mentions another Lucian, a learned presbyter of Antioch, who was martyred under the Emperor Galerius Maximianus.

13. **Hilary, Bishop and Confessor**, was born at Poitiers, of which place he was made Bishop about A.D. 354. He took an active part in the suppression of the Arian heresy during the reign of Constantius, and was banished by the Emperor for his

defence of St. Athanasius. He continued his exertions in support of the Catholic faith in the East, and boldly defended the doctrine of the Trinity at the Council of Seleucia in Isauria, A.D. 359. He returned to Gaul A.D. 360, and convened several Councils for the condemnation of the Arian Bishops. He died A.D. 367. St. Hilary of Poitiers should not be confounded with St. Hilary of Arles, famous for his controversy with Pope Leo (A.D. 401-49).

18. **Prisca, Virgin and Martyr,** a Roman lady, suffered martyrdom under the second Claudius about A.D. 270. According to tradition* she was thrown to the lions in the amphitheatre, but, instead of attacking her, they came and crouched at her feet. The same tradition states that after she was beheaded an eagle watched over her remains until they were buried.

20. **Fabian, Bishop and Martyr,** was Bishop of Rome from A.D. 239 to 250. He was martyred under Decius. Eusebius says that he was elected Bishop in consequence of a dove alighting upon his head while the election was going on.

21. **Agnes, Virgin and Martyr,** was a young Roman lady of patrician birth, who was martyred under Diocletian, A.D. 306, at the age of thirteen.

St. Jerome tells us that in his time the fame of St. Agnes was spread throughout the world. St. Augustine says of her, 'Blessed is the holy Agnes, whose passion we this day celebrate; for the maiden was indeed what she was called, for in Latin Agnes signifies a *Lamb*, and in Greek it means *pure*. She was what she was called, and she was found worthy of her crown' (Sermon 273). St. Agnes is represented with a palm-branch in one hand, and a lamb either at her feet or caressed with her other hand. Mrs. Jameson says: 'So ancient is the worship paid to St. Agnes, that next to the Evangelists and Apostles there is no saint whose effigy is older. It is found on the ancient glass and earthenware vessels used by the Christians in the early part of the third century, with her name inscribed, which leaves no doubt of her identity' (S. and L. A., ii., 605).

22. **Vincent, Spanish Deacon and Martyr,** perished in the persecution under Diocletian (A.D. 304). He was a deacon at Saragossa. The horrible details of his martyrdom are celebrated in a hymn of Prudentius (A.D. 403). 'St. Augustine and St. Ambrose testify that in their time the fame of St. Vincent, the *invincible*, had penetrated wherever the name of Christ was

* The traditional anecdotes related of the saints in this and the following notes are mentioned as explaining many allusions to the saints in literature, and throwing light upon the ways in which the saints concerned are represented in Christian art. They may have had in some cases an historical basis, but it is now impossible to separate the veritable facts from the fictions into which they have been exaggerated, or with which they have become mixed up.

known. He has been honoured since the fourth century throughout Christendom, but more particularly in Spain, where, we are told, "there is scarcely a city in the whole Peninsula without a church dedicated to him, in which he may be seen carved or painted"' (Mrs. Jameson, 'S. and L. A.,' 552). He is represented as a young deacon, with a palm and a raven. The raven has reference to a legendary story that when his remains were thrown to the wild beasts a raven protected them.

30. **King Charles's Martyrdom.** This Holy-day was appointed at the Restoration, and was observed up to 1859, when its commemoration was abolished by Royal proclamation, and the service for it was directed to be removed from the Prayer-Book.

FEBRUARY.

3. **Blasius, Bishop and Martyr,** was Bishop of Sebaste in Cappadocia. He suffered severely in the Diocletian persecution. According to tradition, he was tortured by having his flesh torn with iron combs. This proving insufficient to shake his constancy, he was beheaded A.D. 316. He is the patron saint of woolcombers, and is represented with an iron comb in his hand.

5. **Agatha, Virgin and Martyr,** was a Sicilian lady of noble birth. She suffered in the Decian persecution (A.D. 253). She is represented bearing in one hand the palm, in the other a salver on which is a female breast, the legend being that her bosom was torn off with iron shears. Hence the shears are sometimes placed in her hand.

14. **Valentine, Bishop and Martyr,** was beheaded at Rome A.D. 270.

MARCH.

1. **David, Archbishop,** was the son of a Welsh prince, and entered the monastic life under the influence of Paulinus, a pupil of St. Germanus of Auxerre. At a synod of the Welsh clergy, held in A.D. 519, he so successfully defended the Catholic faith against the Arians, that Dubritius, the Archbishop of Caerleon, nominated him as his successor. From Caerleon he removed the see to Menevia, now called St. David's. He died about A.D. 544.

2. **Chad, Bishop,** was educated at Lindisfarne, under St. Aidan. He was consecrated Bishop of York A.D. 666, but resigned the see in favour of Wilfrid. In A.D. 670 he was made Bishop of the Mercians, and fixed his see at Lichfield (the field of carcasses), which was so called from the numbers of Christians who perished there under Maximianus.

7. **Perpetua, Martyr,** a Carthaginian matron, who perished

in the persecution of Severus, A.D. 203. She is mentioned by Tertullian and St. Augustine, and has been commemorated in the Canon of the Roman Mass since the time of Gregory the Great.

12. **Gregory the Great, Bishop**, the last of the four Latin Fathers, was born of noble parentage at Rome, A.D. 540. He commenced his public career as a lawyer, and for twelve years filled the office of prætor. On the death of his father he applied the wealth to which he succeeded to pious objects, and entered the order of St. Benedict. Much against his will, he was elected Pope on the death of Pelagius. A man of remarkable humility, he disclaimed the title of Universal Bishop (*papa universalis*), and was the first of the Popes who assumed the title of 'Servant of the servants of God.' His pontificate is marked by many important reforms. He did his best to abolish slavery; he took a great interest in mission-work, and effected many improvements in the conduct of public worship. Gibbon, in an eloquent sketch of his life and character, says: 'His precepts and example defined the model of the Roman Liturgy, the distribution of the parishes, the calendar of festivals, the order of processions, the service of the priests and deacons, the variety and change of sacerdotal garments. Till the last days of his life he officiated in the Canon of the Mass, which continued above three hours; the Gregorian chant has preserved the vocal and instrumental music of the theatre. . . . Under his reign the Arians of Italy and Spain were reconciled to the Catholic Church, and the conquest of Britain reflects less glory on the name of Cæsar than on that of Gregory I. Instead of six legions, forty monks were embarked for that distant island, and the Pontiff lamented the austere duties which forbade him to partake the perils of their spiritual warfare. In less than two years he could announce to the Archbishop of Alexandria that they had baptized the King of Kent, with ten thousand of his Anglo-Saxons' (chap. xlv.). Gregory is the last of the Popes who have been canonized. The musical reforms effected by St. Gregory may be thus briefly stated. St. Ambrose had introduced responsive singing into the Western Church from the East. The only scales he recognised were D, E, F, and G, without any accidentals. To each of these St. Gregory added a subordinate scale, thereby increasing the number to eight. Each added scale was a fourth below its original (see Blunt, p. 55).

The Council of Cloveshoo, held in 747, declared that 'the festival of the blessed Pope Gregory and of St. Augustine, Archbishop and Confessor, who, sent to the nation of the Angles by the aforesaid Pope, our Father Gregory, first brought hither the knowledge of the Faith, the Sacrament of Baptism, and the tidings of the heavenly country, should be venerated and honoured

by all, as is meet, and that the name of Augustine should be recited on those days in the Litany immediately after the invocation of St. Gregory.' Many of our Collects are derived from the Sacramentary of St. Gregory.

18. **Edward, King of the West Saxons**, ascended the throne A.D. 975. He was stabbed by order of his mother, Elfrida, A.D. 978. His story belongs to the history of England. His favour to the monks would appear to be the only reason why he should have been elevated to the dignity of a martyr.

21. **Benedict, Abbot**, was born of a good family at Norcia (Umbria), A.D. 480. He received his early education at Rome. Shocked by the vicious morals of the Roman youth, he fled from the capital at the age of fifteen and concealed himself in a cave at Subiaco, some fifty miles distant. Here he led the life of a hermit for three years, visited only by his friend Romanus, who daily supplied him with provisions. The monks of a neighbouring monastery, after much solicitation, succeeded in inducing him to become their abbot; but his zeal in reforming abuses rendered him unpopular, and, after an attempt had been made to poison him by some of the monks, he returned to his cave. As his fame spread many pious persons joined him, and placed themselves under his direction. In a short time he established twelve monasteries. About A.D. 528 he retired to Monte Cassino, where a temple to Apollo was still frequented by the country people. Here he made many converts, and succeeded in planting two oratories on the site of the old temple. Here he also founded a monastery, and instituted the Order which is known by his name. He died A.D. 543. The *Regula Monachorum*, which he drew up, was confirmed fifty-two years after his death by Gregory the Great, and is the basis of the monastic system of the Latin Church.

APRIL.

3. **Richard, Bishop of Chichester**, was born at Wicke, in Worcestershire, in the thirteenth century. He studied at Oxford, Paris, and Bologna, and was for a time Professor of Civil Law at Bologna. On his return to England he was made Chancellor of the University of Oxford, and subsequently of the diocese of Canterbury. He went into exile with St. Edmund of Canterbury, and while he was abroad was ordained priest. In 1244 he was appointed by the Archbishop to the see of Chichester, in opposition to a person elected by the chapter. The King supported the latter, and confiscated the revenues of the see, but a Papal decision confirmed the appointment of Richard de Wicke, and, after two years, the King gave way. It is told of him that, in his extreme old age, while he was celebrating the

Eucharist, he fell down with the chalice in his hand, and was miraculously saved from spilling its contents.

4. **St. Ambrose, Bishop of Milan,** one of the four great Latin doctors, was born about A.D. 340, in Gaul, of which province his father was prætorian prefect. The same story is related of him as was told of Plato, that, when an infant, a swarm of bees settled on his mouth, presaging his future eloquence. After completing his legal studies at Rome, he was appointed prefect of Liguria, and settled at Milan. During a fierce dispute between the orthodox party and the Arians as to the election of a Bishop of Milan, Ambrose intervened for the purpose of maintaining order, and, by his persuasive eloquence, succeeded. In the midst of the agitation a child cried out, 'Ambrose shall be Bishop!' The cry was taken up by both parties, and, though he was not even baptized, he was earnestly pressed to become bishop. After a vain resistance to the popular wish, he consented, and, within eight days of his baptism, he was consecrated, A.D. 375. He at once devoted all his wealth to pious objects, and set himself to the study of the Scriptures. He was a strong advocate of celibacy, and a fearless defender of the rights of the Church against the temporal power. One of the most remarkable instances of his moral power is furnished by his conduct towards Theodosius after the massacre of Thessalonica, in which 7,000 human beings had been butchered to avenge a fray in the streets, in which one of the Emperor's officers had been murdered. Ambrose denounced his conduct in the strongest language, and refused to admit him to Holy Communion. The Emperor presented himself, with all his officers, before the gates of Milan Cathedral, and entreated entrance, but was refused admission. It was not until after an interdict of eight months had passed that Ambrose relented, and then only on condition that the Emperor should publish an edict forbidding the execution of capital punishment till thirty days after conviction, and do penance in public for his offence. He introduced great improvements in the conduct of public worship, and particularly in ecclesiastical music. St. Ambrose died A.D. 397. He had a large share in the conversion of St. Augustine, and baptized him.

19. **Alphege, Archbishop of Canterbury,** was born of a noble family about A.D. 954, and early entered the monastic life. His proper name is Ælfheah. In 984 he was made Bishop of Winchester, and in 1006 Archbishop of Canterbury. In 1011 the Danes took possession of the city, and threw him into prison till he should surrender the treasures of the cathedral. After an imprisonment of seven months he was stoned to death at Greenwich, on the site of the present parish church, which is dedicated

to him. Freeman thus translates the passage of the Chronicle relating to his death: 'MXII. On this year came Eadric Alderman and all the oldest wise men, ordered and lewd [priests and laymen], of the English kin to London-borough before Easter. Easter Day was that year on the Ides of April [April 13th]; and they there were so long as till all the *gafol* was paid, that was eight thousand pounds. Then on the Saturday was the host much stirred against the Bishop, for that he would not to them fee [money] promise, and forbad that man nothing [anything] for him should sell [pay]. Were they eke [also] very drunken, for that there was wine brought from South. They took then the bishop and led him to their husting, on the Sun-eve, the octave of Passover, and him there then pelted with bones and neats' heads, and slew him then one of them with an axe iron on the head, that he with the dint nether [down] sank, and his holy blood on the earth fell, and his holy soul he to God's kingdom sent. And they the dead body in the morn carried to London; and the Bishops Eadnoth and Ælfhun and the borough-folk him took with all worship, and him buried in Saint Paul's minster; and there God now shows forth the holy martyr's might' ('Old English History,' pp. 218-19). In 1023 the martyr's body was translated to Canterbury.

23. **St. George the Martyr** was born in Cappadocia in the third century, and served in the army under Diocletian. He is generally supposed to have been the young man who tore down the edicts against the Christians which the Emperor had caused to be affixed to the doors of the church of Nicomedia, and to have suffered death in consequence.* He was selected as the patron saint of England at the Synod of Oxford, A.D. 1220. Wheatly accounts for this honour by the following story: 'When Robert, Duke of Normandy, son to William the Conqueror, was prosecuting his victories against the Turks, and laying siege to the famous city of Antioch, which was like to be relieved by a mighty army of the Saracens, St. George appeared with an innumerable army coming down from the hills, all in white, with a red cross in his banner, to reinforce the Christians, which occasioned the infidel army to fly, and the Christians to possess themselves of the town.' Previously, St. Edward the Confessor had been regarded as the patron saint of England. The cross of St. George combined with that of St. Andrew appears in our national flag.

* St. George is held in great honour in the Greek Church, and is known as 'the Great Martyr.' Reverence was paid to his memory at a very early period both in the East and West. Constantine dedicated a church in his honour. Pope Gelasius (A.D. 494), while rejecting the apocryphal legend of his encounter with the dragon, decided that he should be ranked with those saints 'whose names are justly reverenced among men, but whose actions are known only to God.'

Several orders of knighthood have been instituted in honour of St. George, the most illustrious being the Order of the Garter, founded by Edward III. in 1344. St. George is usually represented in conflict with a dragon, in allusion to his legendary fight with a dragon to save a princess from being sacrificed to propitiate the monster. The story, doubtless an adaptation of the story of Perseus and Andromeda, symbolizes the triumph of Christianity over the power of Satan.

MAY.

3. **Invention of the Cross**, *i.e.*, the Finding of the Cross.* The story runs that St. Helena, the mother of Constantine the Great, having been directed in a dream to search at Jerusalem for the cross on which our Lord was crucified, set out for Palestine, and caused Mount Calvary to be excavated. Her obedience was rewarded by finding three crosses, which were supposed to be those of our Lord and the two robbers. To ascertain that of Christ, Macarius, Bishop of Jerusalem, suggested that the three should be separately applied to a sick lady, and the effects watched. Two were applied without effect. On the application of the third the lady recovered, and it was at once concluded that this was the cross of which the Empress was in search. It would appear that relics of the true cross began to multiply at a very early date. Paulinus, writing in the early part of the fifth century, tells us that the cross 'very kindly afforded wood to men's importunate desires, without any loss of its substance.'

6. **St. John Evangelist ante Port. Lat.** (*i.e.*, Portam Latinam). This day commemorates the alleged deliverance of St. John from death, when he was cast into a cauldron of boiling oil before the Porta Latina by the order of Domitian. The Emperor attributed his deliverance to magic, and banished him to Patmos.

19. **Dunstan, Archbishop of Canterbury**, was born at Glastonbury about A.D. 924, of noble parentage. He was educated at the Abbey at Glastonbury, and at an early age was introduced to the Court of Athelstan. Under the influence of his relative Ælfheah,† Bishop of Winchester, he became a monk, and at the early age of eighteen, if the date of his birth be correct, he was made Abbot of Glastonbury. In this capacity he distinguished himself by his zeal in reforming the discipline of the monks. Under King Eadred he was entrusted with the chief part in the administration of public affairs. His power over the King was

* Lat. *invenio*, I find. The restricted application of the word 'invention' to the finding out what does not at present exist, as distinguished from 'discovery,' the finding out of what *does* already exist, is quite modern.

† *Ælfheah*, *i.e.*, Ælfheah the Bald, Bishop of Winchester, 935 to 951 ; not the Ælfheah or Alphege commemorated on April 19.

proportionately great, and was largely exercised, as might be expected, in promoting the interests of the Church. King Eadwig (Edwy) was opposed to Dunstan's schemes of ecclesiastical reform, and banished him. In A.D. 957 all England north of the Thames revolted under Edgar, who at once recalled Dunstan, and made him, first, Bishop of Worcester, and then of London. In 959 Dunstan was made Archbishop. He had now full opportunity to carry into effect his views in Church matters. He was strongly opposed to the marriage of the secular clergy, and specially favoured the monks, into whose hands he strove to get all the cathedrals and great churches in the land. He continued to exert a powerful influence in public affairs up to the time of his death, A.D. 988.

26. **Augustine, first Archbishop of Canterbury,** was sent as a missionary to this country by Gregory the Great, who does not appear to have been aware that a Church was already in existence in Britain. He landed in Kent A.D. 596, and soon after converted Æthelbert, the King, who was married to a Christian princess. In the year 600 he was appointed Archbishop of Canterbury. As the Roman missionaries extended their labours they came into contact with the Bishops of the British Church. Augustine endeavoured to exert jurisdiction over them, but this claim was stoutly resisted on the ground that their Church was not dependent on the Church of Rome. He died A.D. 604 (see Note on March 12).

27. **The Venerable Bede, Presbyter,** was born near Wearmouth, A.D. 673. At seven years of age he was placed under the care of the abbot of Jarrow monastery. As he grew up towards manhood he became conspicuous for his learning and his piety, and at the early age of nineteen he was ordained deacon. At thirty he was admitted into priest's orders, and thenceforward he devoted himself to the composition of various works, mostly of a theological character. He died in 735. The account of his last sickness and death is thus given by the Monk Cuthbert, who was an eye-witness :

'Nearly a fortnight before Easter (17th April, 734) he was seized by an extreme weakness, in consequence of his difficulty of breathing, but without great pain. He continued thus till the Ascension (26th May), always joyous and happy, giving thanks to God day and night, and even every hour of the night and day. He gave us our lessons daily, and employed the rest of his time in chanting Psalms, and passed every night, after a short sleep, in joy and thanksgiving, but without closing his eyes. From the moment of awaking he resumed his prayers and praises to God, with his arms outstretched as a cross. O happy man! He sang sometimes texts from St. Paul and other Scriptures, sometimes lines in our own language, for he was very able in English poetry, to this effect: None is wiser than him needeth, ere his departure, than to ponder ere the soul flits, what good, what evil it hath wrought, and how after death it will be judged.

'He also sang antiphons according to our ritual and his own, one of which is, "O glorious King, Lord of all power, who, triumphing this day didst ascend up above the heavens, leave us not orphans; but send down on us from the Father the Spirit of Truth which Thou hast promised. Hallelujah!" And when he came to the words, "leave us not orphans," he burst into tears, and continued weeping. But an hour after he rallied himself and began to repeat the Antiphon he had begun. By turns we read and by turns we wept—nay, we wept whilst we read. In such joy we passed the days of Lent, till the aforesaid day. He often repeated, "The Lord scourgeth every son whom He receiveth," and much more out of Scripture; as also this sentence from St. Ambrose: "I have not lived so as to be ashamed to live among you, nor do I fear to die, for our God is gracious." During these days he laboured to compose two works, besides his giving us our lessons, and singing Psalms. He was engaged in translating the Gospel of St. John into the vulgar tongue, for the benefit of the Church, and had got as far as the words, "But what are these among so many" (St. John vi. 9); and he was also making some notes out of the book of Bishop Isidore; for he said, "I will not have my pupils read what is untrue, nor labour on what is profitless after my death." On the Tuesday before the Ascension, his breath became much affected, and his feet swelled; but he passed all that day cheerfully, and continued his dictation, saying, "Be quick with your writing, for I shall not hold out much longer." So he spent the night, awake, giving thanks, and when morning broke—that is, Wednesday—he ordered us to write with all speed what he had begun; and there was one of us who said to him, "Most dear master, there is still one chapter wanting; will it trouble you if I ask a few questions?" for the rest of us had gone to make the Rogation procession. He answered, "It is no trouble. Take your pen and write fast." And when it came to the ninth hour he said to me, "There are some articles of value in my chest, as peppercorns, napkins, and incense; run quickly, and bring the priests of the monastery to me, that I may distribute among them the gifts which God has bestowed on me." And when they were come he spoke to each of them in turn, and entreated them to pray and offer the Holy Sacrifice for his soul, which they all readily promised, but they were all weeping, for he said, "Ye shall see my face again no more in this life. It is time for me to return to Him who formed me out of nothing. The time of my dissolution is at hand; I desire to be dissolved and to be with Christ."

'Now when even came on, the boy above mentioned said, "Dear master, there is yet one sentence not written." He answered, "Then write it quickly now."

'Soon after the boy said, "It is finished. The sentence is now written." He replied, "It was well said, It is finished. Raise my old head in your arms, that I may look once more at the happy, holy place where I was wont to pray, that sitting up in my bed I may call on my Father." And thus on the pavement of his little cell, singing "Glory be to the Father, and to the Son, and to the Holy Ghost," he breathed his last, as he uttered the name of the Holy Ghost, and so departed to the heavenly kingdom. All who were present thought they had never seen any one die with so much devotion, and in so peaceful a state of mind.' (Baring Gould's 'Lives of the Saints.')

Bede's chief work is the 'Historia Ecclesiastica Gentis Anglorum' (An Ecclesiastical History of the English People). The story accounting for the epithet prefixed to his name is too good ever to be omitted from any notice of his life, however short: 'His scholars, having a mind to fix a rhyming title upon his tombstone, as was the custom in those times, the poet wrote:

HAC SUNT IN FOSSA
BEDÆ OSSA.

placing the word OSSA at the latter end of the verse for the rhyme, but not able to think of any proper epithet that would stand before it. The monk, being tired in this perplexity to no purpose, fell asleep; but when he awaked he found his verse filled up by an angelic hand standing thus in fair letters upon the tomb:

HAC SUNT IN FOSSA
BEDÆ VENERABILIS OSSA.' (*Wheatly.*)

JUNE.

1. **Nicomede, Priest and Martyr,** is supposed to have been a disciple of St. Peter. Having incurred the displeasure of the authorities by burying a virgin martyr with Christian rites, he was called upon to offer sacrifice to idols, and on his refusal was beaten to death, about A.D. 90. He is commemorated in the Sacramentary of Gregory.

5. **Boniface, Bishop and Martyr,** the Apostle of Germany, as Augustine was the Apostle of England, was born at Crediton in Devonshire, A.D. 680, and was educated at the monastery of Exeter. He became a monk, and at thirty was ordained priest. From an early age he was possessed by a desire to become a missionary, and in 716 he went over to Friesland to preach the Gospel, but, meeting with opposition, was obliged to return. In 719, having received authority from Pope Gregory II., he set out on a mission to Germany which was attended with much success. He was made Bishop of Mentz in 746, and subsequently Archbishop and Primate of all Germany. He was murdered, with fifty-two of his fellow missionaries, while engaged in preaching, by a band of infuriated pagans, A.D. 755.

17. **Alban, Martyr,** the proto-martyr of Britain as he is sometimes called, was born at Verulam, a Roman station near the modern town of St. Albans. He was educated at Rome, and some have inferred from his name that he was of Roman parentage. He is said to have been converted to Christianity by Amphibalus, a priest, to whom he had given shelter during a period of persecution. 'When, by reason of a strict search made for Amphibalus, St. Alban could entertain him safe no longer, he dressed him in his own clothes, and by that means gained him an opportunity of escaping. But this being soon found out exposed St. Alban to the fury of the Pagans, who, summoning him to do sacrifice to their gods, and he refusing, they first miserably tormented him, and then put him to death' (Wheatly). His martyrdom probably occurred in the Diocletian persecution about A.D. 303. On the site of his martyrdom was subsequently founded a Benedictine monastery, the abbot of

which, in honour of St. Alban, took precedence of all the abbots who sat in Parliament.

20. **The Translation of Edward, King of the West Saxons,** happened A.D. 980. He was buried after his barbarous murder at Wareham, whence his remains were translated two years later to Shaftesbury. See note on March 18.

JULY.

2. **Visitation of the Blessed Virgin Mary.** This feast was instituted A.D. 1389, by Pope Urban VI., in commemoration of the visit paid by the Blessed Virgin to her cousin Elisabeth. The immediate occasion of its institution was a great schism in the papacy, the evils consequent upon which led Urban to seek the special intervention of the Blessed Virgin. The festival was not universally observed till 1441, when the Council of Basle directed that it should be observed in all Christian Churches 'that she, being honoured with this solemnity, might reconcile her Son by her intercession, who is now angry for the sins of men, and that she might grant peace and unity among the faithful.'

4. **Translation of St. Martin, Bishop and Confessor.** St. Martin was born in the early part of the fourth century, at Sabaria, a town of Pannonia, the modern Stein, in Hungary. He was the son of a Roman tribune, and of pagan parentage. At an early age he came under Christian influences, and at fifteen was received as a catechumen. Before he could be baptized he was sent to join the army in Gaul. Mrs. Jameson tells the following beautiful story of him: 'The legion in which he served was quartered at Amiens in the year 332, and the winter of that year was of such exceeding severity that men died in the streets from excessive cold. It happened one day that St. Martin, on going out of the gate of the city, was met by a poor naked beggar, shivering with cold, and he felt compassion for him; and, having nothing but his cloak and his arms, he with his sword divided his cloak in twain, and gave one half of it to the beggar, covering himself as well as he might with the other half. And that same night, being asleep, he beheld in a dream the Lord Jesus, who stood before him, having on His shoulders the half of the cloak which he had bestowed on the beggar; and Jesus said to the angels who were around Him: "Know ye who hath thus arrayed Me? My servant Martin, though yet unbaptized, hath done this."' ('S. and L. A.,' p. 721). St. Martin after this vision hastened to be baptized. He left the army at the age of forty, and, after giving many proofs of his zeal and piety, was made Bishop of Tours, A.D. 371. He was very active in his endeavours to eradicate all traces of heathenism from Gaul, everywhere destroying the

temples of the false gods, throwing down their altars, breaking their images, and burning their sacred groves. He died A.D. 400, at Candes, in his own diocese. The festival commemorates the translation of his remains by Perpetuus, Bishop of Tours, about 470, to a splendid basilica near Tours. St. Augustine is said to have found at Canterbury a chapel which had been dedicated to St. Martin in the middle of the fifth century.

15. **Swithin, Bishop**, was born in Wessex, and educated at the monastery of Winchester. In 838 he was made Bishop of Winchester. He exercised great influence at the courts of Egbert and Ethelwulf, and was renowned for his humility and works of charity. He died in 862, having directed that his body should not be buried in the cathedral among the rich, but in the churchyard among the poor. He was mainly instrumental in establishing the payment of Peter's Pence in England, and this service to the papacy may have contributed to his speedy canonization, which took place fifty years after his death. In 971 his remains were transferred to the cathedral; but, according to the legend, he showed his displeasure at this disregard of his wishes by sending a rain which lasted forty days. Hence arose the popular belief that, if it rain on St. Swithin's day, it will continue to rain for thirty-nine days after.

20. **Margaret, Virgin and Martyr of Antioch**, is said to have suffered martyrdom at Antioch, in Pisidia, in 278. Her legend is among those which were pronounced by Pope Gelasius in 494 as apocryphal. She was a favourite saint with women in the Middle Ages, and was especially invoked against the pains of childbirth.

22. **Saint Mary Magdalene**. In the Prayer-Book of 1549 a special Collect, Epistle, and Gospel were provided for this day. Prov. xxxi. 10 to the end was appointed for the Epistle, and St. Luke vii. 36 to the end for the Gospel. Previous to the Reformation Mary Magdalene was commonly identified in the Western Church with the 'woman which was a sinner.' But doubts having risen in the minds of the Reformers on the point, it was deemed expedient to omit the office for her festival in the book of 1552. She is represented with tearful eyes and long hair, and with an alabaster box of ointment in her hand, often also as a penitent in a cave with a cross and skull. Our application of the word 'maudlin' to persons given to crying is derived from the old representations of Mary Magdalene. The old Collect for this day will be found on p. 34.

26. **St. Anne, Mother of the Blessed Virgin Mary**, and wife of Joachim. No reference is made to her in Holy Scripture, but she is mentioned by early writers. Her figure, with her name attached, is often found in the Catacombs. Justinian built a church in honour of her at Constantinople about A.D. 550.

AUGUST.

1. Lammas Day. In the Romish Church this day is known as the feast of St. Peter ad Vincula (St. Peter in the fetters), being the day on which the Apostle's imprisonment is commemorated. The story runs that Eudocia, wife of Theodosius II., having been presented at Jerusalem with the fetters which St. Peter had worn, gave one of them to her daughter, Eudoxia, who built a church on the Esquiline in its honour. At this time the first of August was celebrated in memory of Augustus Cæsar, who on that day had been saluted Augustus after the successful termination of the war with Antony. Eudoxia obtained a decree from Theodosius, enacting that the day should henceforth be observed in honour of St. Peter. The day cannot represent the actual event, which happened shortly after Easter (Acts xii. 4).

Lammas is a corruption of *hlaf-mæsse*,* *i.e.*, the loaf-mass. In the Early English Church it was customary on this day to offer an oblation of loaves made of new wheat, as the first-fruits of the harvest. In the Sarum Manual it is called *Benedictio novorum fructuum.* The derivation from lamb-mass grew out of the belief, based upon our Lord's words to St. Peter, 'Feed My lambs,' that the Apostle was the patron of lambs. The *Promptorium Parvulorum* gives 'Lammesse; festum agnorum, vel festum ad vincula Sancti Petri.' Tenants who held lands of the cathedral church in York, which is dedicated to St. Peter, are said to have been formerly bound to bring a live lamb into the church at high mass. The Welsh name for the day means lamb-tithing day.

6. Transfiguration. This feast was observed at an early period in the history of the Church, but was not made general till A.D. 1457, when Pope Calixtus III. directed that it should be made of universal obligation, to commemorate the deliverance of Belgrade from the Turks. A special Collect, Epistle (2 Pet. i. 13-19), and Gospel (St. Luke ix. 28-37), are provided for this day in the revised American Prayer-Book. The Collect is as follows:

'O God, who on the mount didst reveal to chosen witnesses Thine only-begotten Son wonderfully transfigured, in raiment white and glistering; mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.'

The special Lessons for the morning are Ex. xxxiv. 29, 2 Cor. iii.; for Evensong, Mal. iv. 2 and St. Matt. xvii. to verse 14. The special Psalms are for the morning xxvii., lxi., xciii.; for the evening lxxxiv., xcix., cxxxiii.

7. Name of Jesus. This commemoration was observed in the early English Church on the Feast of the Circumcision. In the

* Contracted in the Chronicle into *hlam-masse.*

Church of Rome it is observed on the Second Sunday after Epiphany. No account is given of the origin of this festival.

10. **St. Laurence, Archdeacon of Rome, and Martyr,** was a Spaniard by birth. He was chosen by Pope Sixtus II. as his archdeacon and treasurer, and, like his patron, died a martyr's death. He perished A.D. 259, having, as it is said, been slowly broiled to death on a gridiron. His name is in the oldest Roman Calendar (A.D. 354), and has been commemorated in the Canon of the Roman Mass since the time of Gregory the Great. Prudentius ascribes to his dying intercession the final conversion of Rome. He is usually represented in a deacon's dress, with the martyr's palm and gridiron. There is a grim story told of him, that, as he lay expiring on the gridiron, he said to the prefect who was directing his execution 'Assatus est; jam versa et manduca' ('I am roasted; now turn me and eat me').

28. **St. Augustine, Bishop of Hippo, Confessor, Doctor,** was born at Tagaste, in Numidia, A.D. 354. His mother, Monica, was a Christian, his father a pagan. He received a good education, and attained great proficiency in grammar and rhetoric. In spite of the careful religious training of his pious mother he fell into dissolute habits, and adopted the views of the Manichæans. In 384 he was appointed professor of rhetoric at Milan, where he was converted and baptized by St. Ambrose, A.D. 387. He now devoted himself to a careful study of theology and returned to Tagaste, where he gathered together a small religious community. In A.D. 391 he was admitted into Holy Orders. After four years spent in retirement he was consecrated coadjutor-bishop of Hippo. He succeeded to the sole charge of the see in 396. In the thirty-fifth year of his episcopate Hippo was besieged by the Vandals, and in the course of the siege St. Augustine died of fever, A.D. 430. He was one of the four great Doctors of the Western Church, and has exercised a greater influence, perhaps, on the thought of subsequent ages than any other of the Fathers. He rendered invaluable services to orthodoxy by his writings against Manichæism, Arianism, Donatism, and Pelagianism. The story of his conversion is told by himself: One day, overwhelmed by remorse for his past life, he rushed into the garden of his lodging, and passionately prayed for deliverance from his sins. While thus engaged, he heard the voice of a child in a neighbouring house singing 'Tolle, lege ('Take up and read'). Entering the house, he took up St. Paul's Epistles, and on opening them, lighted upon the passage, 'Not in rioting and drunkenness,' etc. (Rom. xiii. 13, 14). On the following Easter Eve he was baptized. On his deathbed he desired that the penitential psalms should be hung up within his sight; and with his eyes constantly fixed upon them he passed away.

29. **Beheading of St. John Baptist.** This festival was cele-

brated in the Western Church before the time of Gregory the Great, A.D. 590.

SEPTEMBER.

1. Giles, Abbot and Confessor. St. Giles, or Ægidius, was born at Athens, about the middle of the seventh century. When still a young man he retired with a companion into a forest near Nismes, where he lived in entire seclusion. The King, while hunting, came upon his cell, and was so impressed by his sanctity that he gave him a piece of land for a monastery. Over the religious house thus commenced he presided as abbot for over fifty years. He died A.D. 725. He is said to have refused to be cured of lameness, and to have been regarded, in consequence, as the patron of cripples. There are 146 churches dedicated to St. Giles in England. They were, as a rule, built on the outskirts of a city or town, in order to afford a ready refuge for poor and lame travellers. St. Giles is generally represented dressed as a Benedictine monk, with a hart pierced by an arrow, the legend being that he was supplied with milk in his forest retreat by a tame hind, and that he was discovered through the King's dogs pursuing the hind until it took refuge in his arms.

7. Enurchus, Bishop of Orleans, lived in the fourth century. Various miraculous stories are told of him, but little is known of him beyond the fact that he was present at the Council of Valentia in 374. This saint's day is taken from the York Calendar, where his name appears in the form of Evurcius.

8. The Nativity of the Blessed Virgin Mary. This festival is referred to in the seventh century. Innocent IV. honoured it with an octave in A.D. 1244, and Gregory XI. with a vigil, A.D. 1370. The legend says that a concert of angels was heard in the air solemnizing this day as the Blessed Virgin's birthday.

14. Holy Cross Day, called also the Feast of the Exaltation of the Holy Cross, commemorates the annual exposition of a portion of the cross upon this day in the church erected at Jerusalem by Helena. Another incident is connected with this day. Chosroes, King of Persia, having plundered Jerusalem, carried off a great piece of the cross which Helena had left there. With this in his times of mirth he was wont to make sport. The Emperor Heraclius gave him battle, defeated him, and recovered the cross; but on his bringing it back in triumph to Jerusalem he found the gates shut, and heard a voice from heaven telling him that the King of kings had not entered the city with pomp and splendour, but meek and lowly, and riding upon an ass. Thereupon the Emperor dismounted and entered the city barefoot, bearing the cross himself.

17. Lambert, Bishop and Martyr, was Bishop of Maestricht in

the latter part of the seventh century. He laboured much in the conversion of the heathen. He is said to have been barbarously murdered to avenge his bold rebukes of Pepin d'Heristal, then *maire du palais*, on account of his licentious conduct. He was slain as he knelt, with his arms extended in the form of a cross. He is represented with the martyr's palm, and with a lance or javelin at his feet.

26. **St. Cyprian, Archbishop of Carthage, and Martyr,** was born of good parentage at Carthage, where he taught rhetoric for many years. When past middle life he was converted by a priest named Cæcilius, whose name he thenceforth adopted. Soon after he was ordained priest, and in 248 he succeeded Donatus as Bishop of Carthage. In the Decian persecution his life was threatened, his pagan neighbours crying out: 'Cyprianus ad leones! Cyprianus ad bestias!' ('Away with Cyprian to the lions! Away with Cyprian to the wild beasts!'), and he sought safety in flight. On the death of Decius he returned to Carthage. He displayed much prudence at a Council held at Carthage, A.D. 251, in dealing with the *lapsi* (those who had apostatized during the persecution). He engaged in a famous controversy with Stephen, Bishop of Rome, on the subject of heretical baptism, on which he held peculiar views. The controversy is interesting as showing the independence of the African Church at this period. He was beheaded under Valerius, A.D. 258. His name has been commemorated in the Roman Mass from the time of Gregory the Great. He left many valuable writings.

30. **St. Jerome, Priest, Confessor, and Doctor,** one of the four great Latin Fathers, was born at Stridonium in Dalmatia, near Aquileia, about A.D. 342. He studied at Rome, where he followed the profession of the law. When about thirty years of age he was baptized, and resolved to devote himself to perpetual celibacy. In 373 he set out for the East, and made the acquaintance of some of the most famous of the Oriental ascetics. Inspired by their example, he withdrew to a desert in Chalcis, where he spent four years as an anchorite in study and seclusion. After a residence of ten years in the East, during which he mastered the Hebrew language, he returned to Rome, where he endeavoured to induce both clergy and laity to exercise greater abstinence and simplicity in their mode of life. He obtained great influence over the Roman women. One of his most famous converts was Paula, a descendant of the Scipios and the Gracchi; another was Marcella, the foundress of religious houses for women. After a stay of three years at Rome, Jerome returned to Palestine, and settled at Bethlehem, where he had founded a monastery. He died A.D. 420. His great work was a translation of the Scriptures into Latin, which formed the basis of the

Vulgate. He is often represented as an old man with a lion by his side and a cardinal's hat at his feet. The lion probably symbolized the fiery temper and vehemence of St. Jerome, though a good story is told to account for it. One evening, as he sat at the gate of his monastery at Bethlehem, he saw a lion approach with a limping gait. Jerome went out to meet him, and, on examining his paw, found that it contained a thorn, which he carefully extracted. The lion, to show his gratitude, thenceforward remained in his service. There is no authority for representing St. Jerome as a cardinal. Indeed, cardinal priests were not ordained till three centuries after his time.

OCTOBER.

1. **Remigius, Bishop of Rheims**, was born about A.D. 439. When only twenty-two years of age he was made Bishop. He converted Clovis, King of the Franks, and many of his nobles, and is sometimes called in consequence the 'Apostle of France.' He was subsequently made primate of Gaul, and Rheims has remained ever since the metropolitan see of France. Remigius died A.D. 533, having been Bishop seventy-three years.

6. **Faith, Virgin and Martyr,** suffered in a local persecution in Gaul about A.D. 290. Sixteen English churches are dedicated to her, one being the ancient church under the choir of St. Paul's Cathedral.

9. **St. Denys, Areop., Bishop and Martyr.** The old Missals appear to have confounded Dionysius the Areopagite, who was converted by St. Paul (Acts xvii. 34), with another Dionysius, who was sent from Rome to Gaul about A.D. 245. The latter is said to have fixed his see at Paris, and to have been martyred about 275. He is the patron saint of France. Reference is often made to the legendary story of his taking up his head after he was beheaded, and walking with it in his hands two miles to the place where he finally lay down to rest.

13. **Translation of King Edward, Confessor.** The life of our great national saint belongs to English history. He rebuilt Westminster Abbey and dedicated it to St. Peter, A.D. 1065. He died in the following year, and was buried before the high altar of the new abbey church. The Conqueror enclosed his remains in a rich shrine. In 1163 his body was removed by Thomas à Becket to a richer shrine still. This would appear to be the translation which is commemorated.

17. **Etheldreda, Virgin,** was the daughter of an East Anglian King, whose Queen was sister of St. Hilda, the famous Abbess of Whitby. She founded a convent at Ely, over which she presided as abbess for many years. She died A.D. 679. She was popularly

known as St. Audry. The word *tawdry* is said to be derived from the name given to the cheap finery sold at St. Audry's fair.* Another explanation of the word is furnished by Wedgwood: 'She is said to have died of a swelling in her throat, which she considered as a judgment for having been vain of her necklaces in her youth.' Hence the name *tawdry* came to be applied to a necklace. This is certainly its common use in our early writers.†

25. **Crispin, Martyr,** was born at Rome. Together with his brother Crispinian, St. Quintin, and others, he accompanied St. Denys to Gaul, and preached at Soissons. Following the example of St. Paul, they supported themselves by their own labour, working in their leisure as shoemakers. The two brothers were beheaded A.D. 288. They are the patron saints of shoemakers.

NOVEMBER.

6. **Leonard, Confessor,** was brought up at the Court of King Clovis. He became a convert of St. Remigius, and devoted himself to the religious life. He took a special interest in all prisoners and captives, and Clovis is said to have set free all whose liberation he asked for. Hence he became the patron saint of prisoners.

11. **St. Martin, Bishop.** See note on July 4, the day of his translation.

13. **Britius,** or **Brice, Bishop,** was a native of Tours, and pupil of St. Martin, whom he succeeded in the bishopric of that city, A.D. 397. In early life he gave way to dissolute habits, but his master never despaired of him, and prophesied that he would succeed him in the see. He paid the penalty of his former irregularities, for a charge of gross sin was brought against him after he became Bishop which led to his banishment from his see for seven years. He lived down the slanders that had been brought against him, and was restored to his see. He died A.D. 444. St. Brice's Day was the day on which the horrible massacre of the Danes was perpetrated, A.D. 1002.

15. **Machutus, Bishop,** otherwise called Maclovius, was born in Wales. The unsettled state of his own country led him to flee into Brittany, where for many years he led an ascetic life. About A.D. 541 he was made Bishop of Aleth, an old city at the mouth of the Rance. He was driven by persecution into Aquitaine, but

* *Cf.* Tooley from St. Olave, Trowel from St. Rule, Tanton from St. Anthony, Stoosey from St. Osyth, Torrey from St. Oragh, Toll from St. Aldate, Tan from St. Anne. (See Stanley's 'Canterbury Cathedral,' note, p. 236.)

† An old writer, cited by Wedgwood, says, 'Solent Angliæ nostræ mulieres torquem quendam ex tenui et subtili serica confectum collo gestare quam Ethelredæ torquem appellamus, forsan in ejus quod diximus memoriam.'

was enabled to return to his see in his old age and give his people his parting blessing. St. Malo, to which the See of Aleth was afterwards transferred, is called after him.

17. Hugh, Bishop of Lincoln, was born at Grenoble A.D. 1140, of a noble Burgundian family. He became a Carthusian monk, and in 1181 came over to England, at the request of Henry II., to preside over the first Carthusian monastery in England, at Witham, in Somersetshire. In 1186 he was made Bishop of Lincoln, the cathedral of which he rebuilt. He spent some portion of every year in retreat at his old monastery, and it was on his return from one of these visits that he died, A.D. 1200. His clergy were singing the *Nunc Dimittis* at Compline as he died. He was canonized in 1220.

20. Edmund, King and Martyr, was born A.D. 841. He succeeded to the throne of East Anglia at the age of fourteen. His reign was greatly disturbed by incursions of the Danes. Edmund bravely endeavoured to resist them, but was defeated and taken prisoner. The Danes offered him his life and his kingdom if he would renounce Christianity and recognise their supremacy. On his refusal he was tied to a tree and shot at with arrows. His head was then cut off and thrown into a thicket. In A.D. 903 his remains were translated to Bury St. Edmunds, where Canute afterwards founded an abbey to his honour. Freeman says: 'In the churches of Norfolk and Suffolk you often see pictures of him pierced with arrows, especially on the rood-screens which divide the nave from the chancel' ('Old English History,' p. 110).

22. Cæcilia, Virgin and Martyr, was a noble Roman lady who lived in the reign of Severus. According to the legend, she married a young Roman, Valerian, whom she converted from paganism to Christianity. Being called upon to renounce her religion, she refused, and was thereupon thrown into a bath of boiling water, from which, however, she arose unhurt. An executioner was then sent to put her to death with the sword; but he was so unnerved by her patient demeanour, that, after giving her three wounds, he fled, leaving her half dead. She survived for three days, singing psalms and hymns up to the last moment of her life. Her house was consecrated as a church, and mention is made of a council held in it in the year 500. She is regarded as the patron saint of music, and is generally represented with some musical instrument in her hand and a wreath of white roses. The roses refer to the story that on one occasion when Valerian was returning home, as he entered his house, he heard enchanting music, and on 'reaching her chamber, beheld an angel, who was standing near her, and who held in his hand two crowns of roses gathered in Paradise, immortal in their freshness and perfume, but invisible to the eyes of unbelievers. With

these he encircled the brows of Cæcilia and Valerian as they knelt before him' (Mrs. Jameson, 'S. and L. A.,' p. 585). Died A.D. 230.

23. **St. Clement I., Bishop of Rome, and Martyr,** has been generally supposed to be the Clement mentioned by St. Paul as one of his fellow-labourers, whose name was written in the 'book of life' (Phil. iv. 3). He is said to have been made Bishop of Rome in 91. About A.D. 96 he wrote an epistle to the Corinthians, which is still extant, and was for a time read in public service as of canonical authority. A MS. of this epistle is appended to the Codex Alexandrinus in the British Museum. He is said to have suffered martyrdom by being thrown into the sea with an anchor tied round his neck, A.D. 100.

25. **Katherine, Virgin and Martyr,** was born at Alexandria in the early part of the fourth century. She is said to have been torn to pieces under four wheels, stuck round with sharp spikes. After her death, according to the legend, angels took up her body and carried it to Mount Sinai.

DECEMBER.

6. **Nicholas, Bishop of Myra, in Lycia,** was a native of Patara, in Lycia. He died A.D. 342. He had a great reputation for his early piety, and hence was esteemed the patron of children. Some merchants carried off his remains from Myra to Bari, on the Adriatic, for fear they should be desecrated by the Mohammedans, and hence he came to be regarded as the patron of merchants also. He is the patron saint of Russia, and of numerous seaports all over Europe. Mrs. Jameson says: 'He was emphatically the saint of the people; the *bourgeois* saint, invoked by the peaceable citizen, by the labourer who toiled for his daily bread, by the merchant who traded from shore to shore, by the mariner struggling with the stormy ocean. He was the protector of the weak against the strong, of the poor against the rich, of the captive, the prisoner, the slave; he was the guardian of young marriageable maidens, of schoolboys, and especially of the orphan poor. In Russia, Greece, and throughout all Catholic Europe, children are still taught to reverence St. Nicholas, and to consider themselves as placed under his peculiar care; if they are good, docile, and attentive to their studies, St. Nicholas, on the eve of his festival, will graciously fill their cap or their stocking with dainties, while he has as certainly a rod in pickle for the idle and unruly' ('S. and L. A.,' p. 450).

8. **Conception of B. V. Mary.** This festival is said to have been instituted by St. Anselm, upon the occasion of William the Conqueror's fleet having been saved in a great storm. The Council of Oxford (A.D. 1222) declared its observance optional,

and it did not become obligatory until the fifteenth century. The doctrine of the Immaculate Conception of the Blessed Virgin originated with Peter Lombard, about A.D. 1160, and was not promulgated as a dogma till the publication of the Bull 'Ineffabilis Deus' by Pius IX., December 8, 1854.

13. **Lucy, Virgin and Martyr**, was a native of Syracuse, and was born towards the close of the third century. She suffered martyrdom during the Diocletian persecution, having been first tortured by fire and her flesh lacerated with hot pincers. She is represented with the martyr's palm, a dish on which are two eyeballs and the pincers. She was regarded as the patroness against all diseases of the eye. There is no mention in the early legends of the loss of her eyes, and it is possible that the belief that she suffered their loss grew out of a device 'of the early painters to express her name (Lucia, light) by the emblem of an eye' (Mrs. Jameson, 'S. and L. A.,' p. 615).

16. **O Sapientia.**—The opening words of the first of the Antiphons, formerly sung between December 16 and Christmas Eve, St. Thomas's Day excepted. The other antiphons began respectively: 'O Adonai,' 'O Radix Jesse,' 'O Clavis David,' 'O Oriens Splendor,' 'O Rex Gentium,' 'O Emmanuel.' Hence they were popularly called the O's.*

* A translation is given below of these beautiful and Scriptural prayers, with references to the passages of Holy Scripture by which they were originally suggested. It will be observed that there is none appointed in them for St. Thomas's Day or for Christmas Eve, each of which has its own appropriate teaching:

December 16 (Ecclus. xxiv. 3; Wisd. viii. 1. *Cf.* 1 Cor. i. 24; Prov. i. to ix.).—'O Wisdom, which didst come forth from the mouth of the Most High, reaching from the one end of all things to the other, and ordering them with sweetness and might: Come, that Thou mayest teach us the way of understanding.'

December 17 (Exod. iii. 14; St. John viii. 58).—'O Lord of lords, and Leader of the House of Israel, Who didst appear unto Moses in a flame of fire in the bush, and gavest Thy law in Sinai: Come, that Thou mayest redeem us with Thy stretched out arm.'

December 18 (Isa. xi. 10; Rev. xxii. 16).—'O Root of Jesse, Which standest for an ensign of the people, before Whom kings shall shut their mouths, and to Whom the Gentiles shall seek: Come, that Thou mayest deliver us; tarry not, we beseech Thee.'

December 19 (Isa. xxii. 22; Rev. iii. 7; Isa. xlii. 7).—'O Key of David, and Sceptre of the house of Israel: Thou Who openest and no man shutteth, Who shuttest and no man openeth: Come, that Thou mayest bring forth from the prison-house him that is bound, sitting in darkness and in the shadow of death.'

December 20 (Wisd. vii. 26; Heb. i. 3; Mal. iv. 2).—'O dawning Brightness of the everlasting Light, and Sun of Righteousness: Come, that Thou mayest enlighten those who sit in darkness and in the shadow of death.'

December 22 (Hag. ii. 7).—'O King and Desire of all nations, the Cornerstone uniting all in one: Come, that Thou mayest save man, whom Thou hast formed out of the ground by Thy hand.'

31. Silvester, Bishop of Rome, succeeded to the see A.D. 314. He died in 335. Wheatly says: 'He is said to have been the author of several rites and ceremonies of the Romish Church, as of asylums, unctions, palls, corporals, mitres, etc.'

TABLE OF VIGILS, FASTS, AND DAYS OF ABSTINENCE.

'*Vigils*,' or watchings, were intended as a preparation for the festivals of the Church, and were observed in churches for the whole or the greater part of the night. They were not generally accompanied by fasting until the ninth century. Festivals falling during the seasons of Christmas, Easter, and Whitsuntide have no vigils. St. Luke's Day has no vigil, probably because he is believed to have died without martyrdom. Michaelmas Day has no vigil, because the Holy Angels had no experience of suffering. The scandals which attended these nocturnal vigils led to their supersession by a fast on the day before the festival, and the name 'vigil' was transferred to this fast. The vigil terminated at the first Vespers of the feast.

'*Eve*' is the name given to the evening before any festival.

'*Even*' is an Eve with a fast or vigil. The origin of using the Collect of the festival on the eve lay in the fact that the Holy day was not reckoned as commencing at midnight or sunrise, but at the previous sunset, as with the Jews. The Sarum Breviary provides that the series of services which form a festival should begin with Vespers. Then came Compline, at bed-time; then Matins and Lauds; then the services of the third, sixth, and ninth hours; and then again Vespers and Compline. So that the festival had two Vespers, one at the beginning and one at the end, the Collect for the day being given under the first Vespers service.

'*Fasts*.'—Fasting in the early Church meant total or partial abstinence from food for a certain period, and involved also abstinence from pleasure. The fixed fasts of the Church were (1) Lent, (2) the Ember Days, (3) the weekly fasts of Wednesday and Friday, (4) Rogation Days, and the Vigils or Evens of holy days. The fast was at first kept by a complete abstinence from food till the evening, and then only a very simple meal was eaten. At a later period the fast was not continued beyond noon.

'*Abstinence*' is a less severe form of fasting, and consists in refraining from animal food and delicacies.

December 23 (Isa. vii. 14; St. Matt. i. 23).—'O Emmanuel, our King and our Lawgiver, the Expectation and the Saviour of the Gentiles: Come, that Thou mayest save us, O Lord our God.'

1 Cor. xiii.

THE ORDER FOR

MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

'*Daily.*'—In accordance with this the Prayer-Book directs that 'the Psalter shall be read through once *every month*, as it is there appointed, both for Morning and Evening Prayer.' Similarly the Old Testament was appointed for the First Lessons at Morning and Evening Prayer, 'so as the most part thereof will be read every year *once*;' and the New Testament was appointed for the Second Lessons at Morning and Evening Prayer, and was to 'be read over orderly every year *thrice*.' The Introduction 'Concerning the Service,' etc., says: 'All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause.'

Rubric—'*accustomed place.*'—In the Prayer-Book of 1552 the rubric ran: 'The Morning and Evening Prayer shall be used in such place of the church, chapel, or chancel, and the minister shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place; and the chancels shall remain as they have done in times past.' The rubric of 1549 simply said: 'The Priest being in the quire, shall begin with a loud voice the Lord's Prayer, called the *Pater Noster*.'

'*Ornaments.*'—In 1552 the second part of the rubric stood thus: 'And here is to be noted that the minister, at the time of the Communion and at all other times in his ministration, shall use neither alb, vestment, nor cope; but being Archbishop or Bishop, he shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only.' This was altered in 1559 to 'shall use such Ornaments in the church as were in use by authority of Parliament in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this book.' The Act referred to (1 Eliz., c. 2,

sec. 25) laid down the rule stated in the rubric, 'until other order shall be therein taken by the authority of the Queen's Majesty with the advice of her Commissioners,' etc. The rubric assumed its present form in 1662. For the rubrics relating to vestments in use in the second year of Edward VI. see p. 31. Here it may be mentioned that Edward ascended the throne on January 28, 1547, and that the First Prayer-Book was used on June 9 (Whit-Sunday), 1549. The ornaments of the Church referred to in the Prayer-Book of 1549 are the altar, the corporas, the paten, the chalice, the poor men's box, the font, the pulpit, the chair for the Archbishop or Bishop, and, by implication, a vessel for the water that was mixed with the wine, and a credence table. (See Blunt's 'A. B. of C. P.,' pp. 70, 71.)

MORNING PRAYER.

The Order for Morning Prayer is based on the ancient Offices of Matins, Lauds, and Prime, which were sung by the monastic orders between midnight and 6 a.m., but which, even before the Reformation, had been combined into one service for the use of ordinary congregations. It may be conveniently divided as it stands into four parts, according to their distinguishing features, viz. :—

1. The Penitential Introduction, ending with the Absolution ;
2. The Service of Praise and Thanksgiving, ending with the *Jubilate ;*
3. The Reading of the Holy Scriptures and Profession of Faith ;
4. The Prayers and Thanksgivings ;

but, for the sake of variety, these parts are not kept entirely distinct.

It will be observed that in the construction of the service there is a close connection observed throughout between God's mercy to man and man's duty towards God. First we have encouragements from Holy Scripture to confess our sins, followed by actual confession ; then God's absolution of the penitent and faithful sinner, followed by songs of praise and thanksgiving ; then lections of Holy Scripture, followed by canticles of joy ; then a Confession of Faith, based upon God's revelation of Himself and His will ; and finally prayers which, in their turn, are based upon the Creed.

I. THE PENITENTIAL INTRODUCTION.

The Sentences, together with the Exhortation, Confession, and Absolution, were added in 1552, the First Prayer-Book having begun with the Lord's Prayer. They were evidently selected

with a view to setting forth God's attitude towards the penitent sinner, and man's duty in responding to it. They were probably suggested by the Capitula, or little chapters, read at the old Lent Services. These were penitential passages from the prophets. The 1st sentence states the hope left to the wicked; the 2nd furnishes an example of confession; the 3rd is the prayer of a soul conscious of its sins, and yet emboldened by faith to ask God to blot them out; the 4th describes the kind of worship which is acceptable to God; the 5th warns us against formality in religion, and encourages us to true repentance by setting forth God's longsuffering and willingness to forgive; the 6th contrasts the mercy of God with the rebellion and disobedience of man; the 7th is a prayer for correction tempered with mercy; the 8th is an exhortation to repentance, based on the advent of Christ's kingdom; the 9th consists of the words with which the Prodigal Son resolved to return to his father and ask for forgiveness; the 10th is a prayer that God will not deal with us according to our sins; the 11th tells us of the self-deception we practise on ourselves when we deny that we are sinners, and of the door of forgiveness we thereby close upon ourselves. Thus, the first words which fall upon our ears when we assemble for Morning or Evening Prayer are, not of anger and judgment, but of love, and hope, and mercy, and pardon; so that the most wicked and hardened sinner who chances to hear them may be encouraged to confess his sins unto God. From the Bible itself we are taught in what spirit we should engage in the service that lies before us. The formal are cautioned against substituting the shadow for the substance of religion; the hypocritical are exhorted to sincerity; the despairing are encouraged; the negligent and the apathetic are warned; the self-righteous undeceived; all, even the best of men, are taught the necessity of that solemn act of confession with which the service opens.

The Introductory Sentences may be advantageously selected with reference to the day or season so as to give, as it were, the keynote to the service. Thus, 'Repent ye,' 'Enter not,' and 'O Lord,' are appropriate for Advent; 'When the wicked,' 'Rend your heart,' 'I will arise,' and 'If we say,' for Lent and Litany mornings; 'To the Lord our God,' is suitable for festivals.

The new American Prayer-Book has added sentences bearing on the spirit in which we should engage in Divine worship (Hab. ii. 20: Ps. cxxii. 1; Ps. xix. 14, 15; and Phil. i. 2), and special sentences for Advent (Is. xl. 3), Christmas (St. Luke ii. 10, 11), Epiphany (Mal. i. 11; Isa. lii. 1), Good Friday (Lam. i. 12), Easter (St. Mark xvi. 6; St. Luke xxiv. 34; Ps. cxviii. 24), Ascension (Heb. iv. 14, 16), Whitsunday (Gal. iv. 6; Ps. xlvi. 4; St. John iv. 23), Trinity Sunday (Rev. iv. 8).

It also provides the following sentences to be used at Evensong: Hab. ii. 20; Ps. xxvi. 8, cxli. 2, xcvi. 9, xix. 14, 45. For Advent: St. Mark xiii. 35, 36;

St. Matt. iii. 2. For Christmas: Rev. xxi. 3. For Epiphany: Mal. i. 11, and Is. ii. 5, 3. For Good Friday: 2 Cor. v. 21; Eph. i. 7. For Easter: Col. iii. 1. For Ascension: Heb. ix. 24. For Whitsunday: Rev. xxii. 17, and Ps. xliii. 3. For Trinity Sunday: Is. vi. 3. The other sentences for Evensong are as in the English Prayer-Book.

'*Rend your hearts.*'—The standard copies of the Prayer-Book have 'hearts,' in the plural. This was the reading of the Second Prayer-Book of Edward VI. The printed copies had originally 'heart,' but the Commissioners altered it to 'hearts' to bring them into agreement with the Annexed Book joined to the Act of Uniformity. The A. V. of Joel ii. 13 gives 'heart.'

'*Correct me, but with judgment,*' *i.e.*, in measure.—'Judgment' is opposed to 'anger' in the following clause. Compare Ps. vi. 1 (to which only a reference is given in the Prayer-Book), 'O Lord, rebuke me not in Thine indignation, neither chasten me in Thy displeasure;' and Habakkuk's prayer, 'In wrath remember mercy' (iii. 2).

'*Enter not into judgment.*'—This passage is spoken by David, and is not intended as a deprecation of all correction, but of correction proportioned to his demerits. It is a humble disclaiming of all personal merit in the sight of God.

The American Prayer-Book has the following rubric: 'On any day when the Holy Communion is immediately to follow, the minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, "*The Lord be with you.* Answer. *And with thy spirit.* Minister. *Let us pray.*"' This omission brings Matins nearly to the form it assumed in the Prayer-Book of 1549, which began with the Lord's Prayer.

The Exhortation, though directed chiefly to the duty of confession, sets forth all the great duties involved in Divine worship. These it declares to be:

1. Confession.
2. Praise and thanksgiving.
3. The hearing God's Word.
4. Prayer for both material and spiritual blessings.

The Order for Morning and Evening Service is so framed as to provide for the observance of all these duties. The first is provided for in the Confession and Absolution; the second in the Psalms, Canticles, and Thanksgiving; the third in the Lessons, Epistle, and Gospel, and the Creeds that follow them; the fourth in the Prayers and Litany. The immediate object of the Exhortation, however, is *Confession*, which is the first step towards reconciliation with God, and so properly lies at the very threshold of our public and private devotions. 'To confess our sins,' says Bishop How, 'is the first thing we are called upon to do when we meet together within the walls of God's house. Before we

lift up our voices in praise, before we pour forth our thanks to the Giver of all good things, before we lay our wants before the throne of grace, yea, even before we call upon God as "Our Father" in that most perfect prayer which the ever-blessed Son of God Himself gave us—before any of these acts of worship we are bidden to humble ourselves before the Lord, confessing our sins and unworthiness.'

The American Prayer-Book provides that at Evensong the Exhortation should be used only as an alternative to the simple invitation 'Let us humbly confess our sins unto Almighty God.'

'*Dearly beloved brethren.*'—St. Paul's greeting to the Philippians (see Phil. iv. 1: 'My brethren, dearly beloved and longed for).'

'*Moveth,*' *i.e.*, stirs, excites, commands.—*Cf.* 'God *moved* them to depart from Him' (2 Chron. xviii. 31). 'Holy men of God spake as they were *moved* by the Holy Ghost' (2 Pet. i. 21). 'Here shall the sick person be *moved* to make a Special Confession' (Rubric: Visitation of the Sick).

'*Sundry places,*' *i.e.*, various passages (see Introductory Sentences).—*Place* is thus used in Acts viii. 32, 'The *place* of the Scripture which he read was this.' *Cf.* 'Common-place book,' *i.e.*, a book for entering passages likely to be of common use; τόπος in Greek and *locus* in Latin are similarly used.

'*Acknowledge and confess.*'—To *acknowledge* our sins is to admit that they are sins, and that we are guilty of them; to *confess* them is to go a step further, and ask God to pardon them. The writer of the 51st Psalm acknowledges and confesses his sins. Judas *acknowledged* his guilt when he said, 'I have sinned in that I have betrayed the innocent blood;' but he did not *confess* it to God.

'*Sins and wickedness.*'—*Sins* refers to guilty acts, wicked thoughts, words, and deeds; *wickedness* to the state of heart in which they originate.

'*Dissemble nor cloak.*'—To *cloak* is simply to hide; to *dissemble* is to deceive in order to hide. Simulation, *i.e.*, the pretence of what *is not*, and dissimulation, *i.e.*, the concealment of what *is*, are each involved in the other. When Judas kissed our Lord he simulated friendship, and at the same time dissembled his real feelings. We cloak our sins when we try to hide them from man, and believe that we are hiding them from God also; we dissemble our sins when, in order to conceal them, we affect their opposites. With the figurative meaning of cloak should be contrasted that of *palliate* (from Lat. *pallium*, a cloak). To *palliate* an offence is not to conceal it entirely, but to throw a cloak over it in such a way as to hide its worst features.

'*Humble, lowly.*'—*Humility* is shown in a disposition to underrate rather than exaggerate one's own merits, *lowliness* in the

absence of all self-assertion. The opposite of humility is pride, of lowliness, haughtiness. Both words are based on the same figure. 'Lowly' is from *low* and *like*, humble from Lat. *humilis*, which means, literally, *on the ground*.

'*Worthy*,' *i.e.*, deserved.—In modern English, and even in the Authorized Version of the Bible, this word is more frequently used in the active sense of *deserving*.

'*Requisite and necessary*,' *i.e.*, desirable and indispensable.

The Confession is called a General Confession because it is intended:

1. For general, as distinguished from particular, occasions.
2. For all persons.

Though 'general' in its terms, so as to render it suitable for all alike, it may be made particular in the devotions of each individual worshipper. *Cf.* the rubric before the Confession in 'Forms of Prayer to be used at Sea': 'Every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him.'

The rubric directs that the Confession is to be said, not by the minister alone, nor by one of the congregation (as was once the practice in saying the Confession in the Communion Service), but by the *whole* congregation. It also directs that it is to be *said*, not *with*, but *after* the minister—*i.e.*, not by minister and people simultaneously, but the congregation taking up each clause after the minister has finished it. The object of this was probably to enable the congregation to apply each clause to their own individual cases, and to afford a prolonged opportunity for self-examination. *Kneeling* is prescribed because it is the most natural and becoming attitude for penitents. *Cf.* Ps. xcv. 6; St. Luke xxii. 41; Acts vii. 60, ix. 40. The Confession is based on Rom. vii. 8-25, and consists of:

1. An address to our 'Almighty and most merciful Father.'
2. A confession of sins in general terms.
3. A prayer for pardon, restoration, and amendment.

'*We have erred, and strayed from Thy ways.*'—Observe the punctuation. *Erred* refers to our pathless wanderings up and down; *strayed* directs our minds to the path of rectitude which we have quitted. We first stray and then wander. *Cf.* Isa. liii. 6: 'All we like sheep have gone astray; we have turned every one to his own way.'

'*Devices*,' *i.e.*, designs, plans, purposes, projects.

'*No health*,' *i.e.*, no 'saving health,' no power of saving ourselves from the sins of omission and commission just referred to, or from the consequences of those sins. This is clear from the petition which follows: '*But* Thou, O Lord, have mercy upon us.' There is no reference to Isa. i. 6, which is sometimes quoted in illustration of this clause. That passage clearly refers to the successive

punishments inflicted by God upon Israel (see context). 'Health' is constantly employed in the Bible and Prayer-Book in the sense of 'salvation.' *Cf.* 'Mine eyes are wasted away with looking for Thy *health*' (Ps. cxix. 123, P.-B. version) with 'Mine eyes fail for Thy *salvation*' (A. V.) So in early versions of the Gospels we find the Saviour called by the expressive name *Hœlend*, *i.e.*, Healer. With 'health' should be compared hale, whole; wassail (*i.e.*, *wæs hæl*, be whole), heal. *Cf.* also the use of *salus* in Latin.

'*In Christ Jesu*,' *i.e.*, through or by Him. A Greek idiom. *Cf.* '*In* Christ shall all be made alive' (1 Cor. xv. 22). The ordinary force of *in*, however, is not lost. All the Divine promises meet *in* the person of Christ, of whom we are members.

'*For His sake*,' *i.e.*, through the merits of His atonement and the prevailing power of His intercession.

'*Godly, righteous, and sober.*'—These three words refer respectively to our duty:

1. To God.
2. To our neighbour.
3. To ourselves.

Godly means literally God-like, hence religious; *righteous* means just, from Early English *riht-wis*, *i.e.*, right-wise (*cf.* 'those evils that we most *righteously* have deserved'); *sober* means temperate, keeping our appetites and passions under restraint. The three words are found in Titus ii. 12: 'We should live *soberly, righteously, and godly* in this present world.'

The Amen.—This Amen is to be said both by minister and people, as appears from the type. According to Prayer-Book usage, the Amen when printed in Roman characters is to be pronounced by the minister and people, if both repeat the words which precede it, but by the minister only if he only repeat the previous words. When printed in italics the Amen is to be said by the people only. The reader should compare the Amens of the Confessions and Creeds with those of the Collects, etc. In the former cases Amen means 'So it is'; in the latter 'So be it.' St. Jerome, who lived in the fourth century, tells us that the Amen was pronounced with such heartiness by the people as to sound like a clap of thunder. The word 'Amen' was borrowed from the worship of the Synagogue. An Amen not well considered was called an 'Orphan Amen.' 'Whoever,' says an ancient Hebrew writer, 'says an Orphan Amen, his children shall be orphans; whoever answers "Amen" hastily or shortly, his days shall be shortened; whoever answers "Amen" distinctly and at length, his days shall be lengthened' (see an interesting note by Stanley on 1 Cor. xiv. 16). The word was early introduced into the service of the Holy Eucharist, as we see from the passage on which Stanley comments.

The Absolution was composed in 1552, and bears some resemblance to a form of absolution drawn up by John à Lasco, a Pole, for the use of a congregation of Walloon refugees living in London in the reign of Edward VI. The old form of Absolution used at Prime and Compline was as follows: 'The Almighty and merciful Lord grant you Absolution and Remission of all your sins, space for true repentance, amendment of life, and the grace and consolation of the Holy Spirit.'*

The rubric originally ran: 'The Absolution, to be pronounced by the minister alone.' The words 'or Remission of sins' were added after the Hampton Court Conference in 1604. The word 'minister' was altered to 'priest' in 1661. These alterations, and the language of the rubric generally, deserve careful attention.

The explanatory words 'or Remission of sins' are said to have been added as a concession to the Puritans, who objected to the word 'Absolution' on account probably of its Romish associations, but the revisers of the Prayer-Book clearly did not intend to attenuate the significance of Absolution, and the alternative title has never in general use superseded the first. The Absolution is not a mere declaration of God's mercy to the penitent; it is an actual, though conditional remission of sins, for the pronouncing of which God's ministers have received both '*power* and *commandment*.' Its terms are, of course, general, just as the preceding Confession is general, but it is a real remission of all sins confessed in penitence and faith. In form this Absolution is *declaratory*. If it were no more, however, the priest might need authority for pronouncing it, but he would not need *power*. The Absolution in the Communion Service is *optative* or *precatory* in form, *i.e.*, it takes the form of a prayer; that in the Service for the Visitation of the Sick is *authoritative* and *unconditional*, but it tacitly assumes, with the charity so conspicuous in the Prayer-Book throughout, that the sick man is truly penitent. The Church nowhere claims the power of absolving the sinner irrespective of his state of heart, or by any other power than that delegated to her by our

* This was preceded by the following form of Confession and *Misereatur*:

'The Priest (looking towards the altar): I confess to God, the Blessed Mary, and all the Saints (turning to the Choir), and to you, that I have sinned exceedingly in thought, word, and deed, of my own fault (looking back to the altar). I beseech Holy Mary, all the Saints of God, and (looking back to the Choir) you, to pray for me.

'The Choir replies (turning to the Priest): Almighty God have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life. Amen.'

Then the Choir (turning to the altar) made a similar confession, and the Priest pronounced the *Misereatur*, in the first person, if necessary (see Blunt's 'Annotated Common Prayer,' 184).

Lord. 'Who can forgive sins but God alone?' The Church only applies the *means* appointed by God for conveying forgiveness.

The word '*pronounced*' means 'uttered authoritatively,' and suggests by its derivation (*pro*, for; and *nuntius*, a messenger) the authoritative message of a herald or ambassador.

The word 'priest' was substituted for 'minister' because the latter word, which was formerly loosely used as equivalent to 'priest,'* had come to be applied to clergymen irrespective of their order, and even to Dissenting preachers. The Puritans at the Savoy Conference were desirous of substituting the word 'minister' for 'priest' or 'curate' throughout the Prayer-Book, but to this proposition the Commissioners replied: 'Since some parts of the Liturgy may be performed by a deacon, others by none under the order of a priest—viz., Absolution, Consecration—it is fit that some such word as priest should be used for those offices, and not "minister," which signifies at large every one that ministers in that holy office, of what order soever he be.' The limitation of the office of Absolution to priests is of great antiquity, and was never departed from except in emergencies, as when a man lay dying.

The priest *alone* is to pronounce the Absolution, and he is to pronounce it *standing*, as the position of authority. The latter requirement was introduced into the rubric because some of the clergy had been accustomed to pronounce the Absolution on their knees. There is no authority for the priest's turning towards the congregation in pronouncing this Absolution. In the Communion Office, when the Absolution is addressed directly to the congregation, the priest is ordered to turn himself to the people.

When a deacon says the prayers, and a priest is present, the priest should pronounce the Absolution. There is no authority for the deacon's substitution of the prayer, 'O God, Whose nature and property,' etc., which is sometimes used. If no priest be present, the deacon should at once pass on to the Lord's Prayer.

The American Prayer-Book allows the Absolution in the Communion Office to be used both here and at Evensong as an alternative.

The object of the Absolution in this part of the service is:

1. To convey to the penitent day by day God's forgiveness of sins by His own appointed means.

2. To prepare the congregation for engaging, with the fullest benefit to themselves, in the service which follows. Unforgiven sin is the great hindrance to communion between God and man;

* *Cf.* 'No Bishop shall make any person . . . a *deacon* and a *minister* both together upon one day.' 'There being now four times appointed in every year for the ordination of *deacons* and *ministers*' (Can. xxxii.).

and we cannot pray, nor praise, nor receive spiritual instruction, with profit, so long as this hindrance remains unremoved. Well is it, then, that the Church, acting for Christ and with His delegated power, absolves the faithful penitent after confession at the very outset of the service.

The Absolution consists of :

1. A declaration of God's desire to save rather than to punish.

2. A statement of the authority by which the priest is empowered and commissioned to pronounce Absolution.

3. The Absolution proper, 'He pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel.'

4. An Exhortation to pray for repentance and the help of the Holy Spirit.

'*Almighty God.*'—We have to go down to the words 'pardoneth and absolveth' for the verb belonging to this substantive. The pronoun 'He' in 'He pardoneth' is resumptive, and is introduced for the sake of clearness. In the Absolution in the Service for the Visitation of the Sick the priest says: '*I* absolve thee;' but the meaning is just the same. The priest in both cases exercises not an imperial, but a ministerial power, though in the latter he uses the first person for the greater consolation of the sick penitent.

'*Who desireth not the death of a sinner.*'—Ezek. xxxiii. 11: 'Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.'

'*And hath given power and commandment.*'—The word 'power' shows that the framers of the Prayer-Book looked upon the Absolution as something more than a bare declaration of the terms of Divine forgiveness. They evidently contemplated a particular application to the congregation of that power of Absolution which was entrusted to the Church by our Lord (see St. John xx. 23). *Cf.* St. Matt. ix. 8, where the 'power given unto men' is thought to refer to the forgiveness of sins mentioned in verse 6.

'*To declare and pronounce;*' not merely to *announce* as unauthorized persons might announce it, but to *pronounce* it authoritatively, as ambassadors empowered and commanded to act and speak in God's name.

'*Being penitent.*'—The efficacy of Absolution does not depend on the will of the priest, but on the faith and sincerity of the penitent. The priest only applies to him the means of forgiveness that have been Divinely prescribed. If the penitent be insincere, Absolution is pronounced over him in vain.

'*The Absolution and Remission of their sins.*'—We ordinarily speak of absolving an offender, but not of absolving his offence. On the other hand, we speak of remitting an offence or its penalty, but not of remitting the offender. 'Absolution' and 'Remission' respectively denote two different aspects of the same act—viz., the setting a prisoner free from his sin and the remitting its merited punishment. The words occur together in the old Latin Absolution—'*Absolutionem et remissionem omnium peccatorum vestrorum.*'

'*He pardoneth and absolveth.*'—It has been remarked that 'the words in all European languages which express forgiveness or pardon imply *free gift.*' To pardon is to *give up* the penalty due from an offender to the offended. (Fr. *donner*—to give; *pardonner*—to for*give.*) If it be asked, What is the use of priestly Absolution, seeing that it is God who pardons and absolves? it may be replied that when He has been pleased to employ human instruments as channels of His grace, it is not for us to discuss the use of such an institution. We may, moreover, point out (1) the great comfort and assurance which arise out of obedience to God's commandment, even when we do not see the necessity of the commandment itself; (2) the encouragement to be derived by the penitent from the co-operation of the priest in praying for forgiveness.

'*All them that truly repent and unfeignedly believe.*'—Repentance and faith are the indispensable conditions on which pardon is pronounced by God, but, inasmuch as they are themselves gifts of God, we are now exhorted to pray for their bestowal on us.

'*Let us beseech.*'—Originally, 'Wherefore we beseech.' The alteration was made in 1661. In the Absolution for Evensong the Sealed Copies read, 'Wherefore, beseech we Him.' 'It has been thought by some that our present form cannot be intended to convey a pardon, but merely to announce the existence of such pardon, and to invite the people to pray for it. Had this been its intention, however, it would doubtless have been followed by a prayer to that effect, which it is not. . . . It was rather a wish, or desire, arising out of what went before, equivalent to "May God therefore grant us true repentance," etc., and so corresponded precisely to the latter part of the old form, "God grant you . . . space for true repentance, . . amendment of life, and the grace of His Holy Spirit"' (Freeman, 'P. D. S.' i., 311, 312).

'*At this present,*' *i.e.*, at this present time. This elliptical use of 'present' was formerly common. We find 'at that *present*' in Bacon, and 'this ignorant *present*' in Shakespeare. The 'things' here referred to allude not only to our confession, but to the whole of the Divine Service in which we are engaged.

'*Hereafter*,' *i.e.*, henceforth, from this present time, *not* at some *future* time. The demonstrative force of this compound is somewhat weakened.

'*Pure and holy*,' *i.e.*, not only free from sin (pure), but positively and actively good (holy).

The rubric declares that 'the people shall answer here, and at the end of all other prayers, *Amen*.' See p. 101.

II. THE SERVICE OF PRAISE AND THANKSGIVING.

The Lord's Prayer. Here the service originally began. In the rubric the minister is directed to say the Lord's Prayer with an *audible* voice. This direction was inserted because previous to 1549 this prayer was said 'secretly' (*i.e.*, in an undertone) down to 'lead us not into temptation,' when the people responded with the clause 'but deliver us from evil.' The people are to repeat the Lord's Prayer *with*, not *after*, the minister, and this is the custom of the Greek Church. The words 'and wheresoever else' were probably inserted by an oversight, there being no direction for the people to repeat the Lord's Prayer with the priest in the opening of the Communion Service. On the second occasion on which the Lord's Prayer occurs in the Communion Service the rubric runs: 'Then shall the Priest say the Lord's Prayer, the people repeating *after* him every petition.'

The Ascription, which was always added by the Greek Church, though omitted by the Latin, was appended here in 1661. (For the principle which regulates the insertion of the Ascription, see p. 175.) It is appropriately employed in the opening of the service of praise that follows Absolution.

The Versicles and Responses are taken from Ps. li. 15, and lxx. 1. They were used in the Western Church from the sixth century as a commencement of Matins, and the psalms from which they were taken have been used from time immemorial in the Eastern Church at the opening of the Daily Offices. Amalarius, writing in the ninth century, says: 'In the Nocturnal Office, *i.e.*, Matins (see p. 15), we say first: "O Lord, Thou wilt open my lips and my mouth shall show forth Thy praise." Afterwards follows Gloria' (see Bishop Dowden's 'The Workmanship of the Prayer-Book,' p. 230).

'*O God, make speed*,' *etc.*—The Latin runs: 'Deus in adjutorium meum intende'—'Haste Thee, O God, to deliver me'; 'Domine ad adjuvandum me festina'—'Make haste to help me, O Lord.' These words were anciently used at the beginning of all the offices of the Church except Holy Communion, and were intended to direct the worshipper to seek Divine aid in the prayers and

praises in which he was about to engage. The variation in form of the two versicles is not intended to convey any difference of meaning, but is only an instance of that parallelism of which the Psalter is full. The American P.-B. omits these versicles both at Matins and Evensong, in accordance with the usage in the time of Amalarius, and it must be admitted that they are somewhat of a break between the invitation to praise and the Doxology.

The Doxology, or Gloria Patri, is of great antiquity. Clement of Alexandria, writing in the second century, seems to refer to it in the words 'giving glory to the one Father, and to the Son, and to the Holy Ghost.' The Arians, who denied the equality of the Three Persons of the Holy Trinity, sang the following form of the hymn: 'Glory be to the Father, by the Son, and in the Holy Ghost.' St. Athanasius quotes it in the form: 'Glory be to the Father, and to the Son, and to the Holy Ghost, both now and ever,' etc. Bishop Sparrow calls it 'the Christian's Hymn and Shorter Creed.'

The words 'as it was in the beginning' were introduced in the sixth century. The Doxology 'occurs in the same position in the Daily Offices of the Eastern and the Roman Churches at the present day, so that the Church throughout the world opens its lips day by day with the same words of faith in the Blessed Trinity, and of devout praise to each person, worshipping One God in Trinity, and Trinity in Unity' (Blunt).

The old practice of turning to the east when the *Gloria Patri* is repeated is still maintained in some of our churches. An old Canon of the Church of England prescribed that the congregation should 'incline themselves humbly' during the repetition of the first part of the *Gloria*.

The invitation 'Praise ye the Lord' was, in the First Prayer-Book, followed, from Easter to Trinity Sunday, by 'Hallelujah.' In the P.-B. of 1552 the 'Hallelujah' was struck out. There was no response in either, the invitation being immediately followed by the *Venite*. The response 'The Lord's name be praised' was adopted in 1661 from the Scottish Prayer-Book of 1637.

The Venite is so called from the words '**Venite exultemus**' with which the old Latin version of the psalm commenced. It is sometimes called the 'Invitatory Psalm,' and in Henry VIII.'s Primer is entitled 'A Song stirring to the Praise of God.' The occasion of its composition is unknown, but its contents show that it was intended for public service. It has been used from the earliest times in the Christian Church at the commencement of the daily service. St. Athanasius, describing the Office of the Church of Constantinople, says: 'Before the beginning of their prayers the Christians invite and exhort one another in the words

of this (95th) psalm.' St. Augustine also seems to refer to it in the following passage from one of his sermons: 'Then we chanted the psalm, exhorting one another with one voice, with one heart, saying, "O come, let us adore."' Its fitness for the position which it occupies is obvious. It contains invitations to each of the three great parts of public worship already set forth in the Exhortation, viz:

1. To *thanksgiving* (ver. 1), based on God's supremacy, and on His creation and preservation of the world (1-5).

2. To *prayer* (ver. 6), resting on His relation to ourselves, as not merely a 'great God,' but as '*our* God' (6, 7); and

3. To *hearing God's Word* (ver. 8), enforced by a warning against hardness of heart drawn from the experience of the Israelites in the wilderness.

'It is not merely,' says Freeman, 'that in common with many other psalms it invites to the worship of the Great King, but that it goes on to exhibit so perfect a portraiture, in terms of Israelitish history, of the frail and erring, though redeemed and covenanted, estate of man. It is this that fits it to be a prelude to the whole psalmody and worship of the day, whatever its character; since it touches with so perfect a felicity the highest and lowest notes of the scale, that there is nothing so jubilant or so penitential as not to lie within the compass of it' ('P. D. S.' i., 330).

The version of Ps. xcv. that is here used (as in the case of the other canticles taken from Holy Scripture) is taken from the Great Bible of Henry VIII., though a few slight alterations are introduced here and there.

In the Eastern Church the whole psalm is not used, but only the following invitations, which have been adapted from it for liturgical use: 'O come, let us worship God our King.' 'O come, let us worship and fall down before Christ our King and God.' 'O come, let us worship before Christ Himself our King and God.' The American Prayer-Book omits verses 8-11, and substitutes for them 'O worship the Lord in the beauty of holiness: let the whole earth stand in awe of Him. For He cometh, for He cometh to judge the earth: and with righteousness to judge the world and the people with His truth' (Ps. xcvi. 9, 13). Previous to 1549 a short versicle, called an 'Invitatory,' inciting to praise, and suited to the season of the ecclesiastical year, was sung before the *Venite*, and repeated wholly or in part at the end of each of its ancient divisions, and also after the *Gloria* (see p. 62).

This invitatory was intended to furnish the keynote to the whole service by indicating to the congregation the event or doctrine which they were more especially to keep in mind at that particular season.

These special invitatories were omitted probably because the *Venite* itself is of a sufficiently invitatory character. The versicles immediately preceding the *Venite* ('Praise ye the Lord: the Lord's name be praised') may be considered as an *unalterable* invitatory.

1. '*Strength.*'—The Authorized Version reads 'rock.' The beauty of this verse is much weakened by the substitution of the abstract for the concrete term.

2. '*Glad in Him.*'—A. V. 'and make a joyful noise *unto* Him.'

4. '*The corners of the earth.*'—The A. V. reads, 'the deep places of the earth;' and this rendering brings out more forcibly the antithesis in the next clause, 'the strength of the hills,' or, as some would translate, 'the heights of the hills.'

6. '*O come, let us worship, and fall down.*'—It was formerly customary in some parts of the Western Church for the congregation to prostrate themselves on repeating these words.

7. '*The sheep of His hand,*' *i.e.*, led by His hand, guided and provided for by Him.

8. '*To-day,*' *i.e.*, now, in this your day of grace. *Cf.* 'But exhort one another daily, while it is called To-day' (Heb. iii. 13). The words introduced by verse 8 are spoken in the person of Jehovah, as is clear from verses 9, 11. R. V.: 'To-day, Oh that ye would hear His voice.'

'*In the provocation.*'—Rather, 'at Meribah.' Lit.: 'Harden not your heart, as at Meribah, as in the day of Massah in the wilderness' (R. V.). Here, as in some other places, a significant proper name has been translated as though it were a common noun. Meribah means 'provocation, chiding, strife' (see Exod. xvii. 7; Heb. iii. 15). *Cf.* also Ps. lxxxi. 8: 'I proved thee also at *the waters of strife*'; and Ps. cvi. 32.

'*In the day of temptation.*'—Rather, 'in the day of Massah;' Massah meaning *temptation*. *Cf.* 'Whom Thou didst prove at Massah, and with whom Thou didst strive at the waters of Meribah' (Deut. xxxiii. 8).

9. '*Proved,*' *i.e.*, put my forbearance to the proof.

11. '*My rest.*'—The primary reference is, of course, to the rest of Canaan promised to the Israelites, which was a type of the rest of the heavenly Canaan (see Deut. xii. 9; Heb. iv. 1).

On Easter Day three anthems are sung instead of the *Venite*. The first of these was introduced in 1662, the two last were appointed in 1552. They form an admirable invitatory, based on the great central truth of Christianity which is commemorated at Easter, the resurrection of our Lord. In the Prayer-Book of 1549 the last two anthems were directed to be solemnly sung or said 'afore matins.' 'Hallelujah' was twice repeated after the first, and once after the second. Then the priest said: 'Show forth to all nations the glory of God;' to which the people re-

sponded : 'And among all people His wonderful works.' These versicles were followed by a Collect : 'O God, who for our redemption didst give Thine only-begotten Son to the death of the cross ; and by His glorious resurrection hast delivered us from the power of our enemy ; grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection ; through the same Christ our Lord.'

THE PSALMS.

Systematic liturgical psalmody appears to have been originated by David (see 1 Chron. xvi. 7 ; 2 Chron. vii. 6), who set apart a choir of 288 singers, to be arrayed in white linen for the service of song in the Temple. 'All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight' (1 Chron. xxv. 6, 7).

The Psalms, though called in the Prayer-Book 'The Psalms of David,' were really written by a number of psalmists, extending from Moses to Nehemiah. They are divided into five groups, the first (including i.-xli.) supposed to be written by David himself ; the second (xlii.-lxxii.) ascribed to the Levites, Azariah, David, and Solomon ; the third (lxxiii.-lxxxix.) ascribed to the Levites and Hezekiah ; the fourth (xc.-cvi.) ascribed to the Levites ; and the fifth (cvii.-cl.) ascribed to Moses, the Prophets, and Ezra. These divisions are marked by doxologies, which are found at the end of each of the first four divisions.

It is commonly supposed that the hymn sung by our Lord and His disciples after the Last Supper was part of the *Hallel*, or Office of Praise (Ps. cxiii.-cxviii.), which was sung at the Passover; the 113th and 114th being sung after the first cup of wine, and Ps. cxv.-cxviii. after the third cup, called the 'Cup of Blessing' (see St. Matt. xxvi. 30).

That psalmody was used by the Apostolic Church appears from 1 Cor. xiv. 26, Col. iii. 16, Eph. v. 19, and Acts xvi. 25. 'In the early Christian Church,' says Procter, 'the Psalms were so often repeated that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses, and in the fields.' St. Basil, who lived in the fourth century, tells us that it was universally the custom of the Church in his time for the people to rise in the night and resort to the house of prayer to confess their sins and engage in psalmody. He also mentions

that sometimes the people sang antiphonally, *i.e.*, side responding to side, and that sometimes one began the psalm and the rest joined in the close.

'*Praise ye the Lord*'—the English rendering of the Hebrew 'Hallelujah' which occurs in many of the Psalms and in Rev. xix. 1. This word was regarded as so sacred that the Church, says St. Augustine, scrupled to translate it. It occurs in all the ancient liturgies. In some its use was prescribed for every day of the year except days of fasting and humiliation, in others only on Sundays and the fifty days between Easter and Whitsuntide, in token of our joy at Christ's resurrection. It was retained in the Prayer-Book of 1549, where it was directed to be used from Easter Day to Trinity Sunday. In using it the minister was thought to invite, not only the congregation, but the holy angels also, to join with the congregation, and to second our praises below with their divine Hallelujahs above (see Wheatly).

THE PSALTER.

The most ancient arrangements of the Psalter for Divine Service now extant are extremely complicated. In the Western Church the plan which prevailed from the sixth century down to the Reformation provided for the recitation of the whole of the Psalms every week, but this arrangement was perpetually broken into on festival days (which were very numerous), and the consequence was that half the Psalms were not sung at all.* And this is the case in the Church of Rome to this day. Towards the close of the fifteenth century we find that the old arrangement of the Psalms was being set aside in the Church of England. In the Sarum Psalters of that period the Psalms, instead of being distributed over the canonical hours as formerly, are divided, with the exception of Psalms cxix.-cxxi., over Matins and Vespers (Blunt, 497). Whether this alteration was made for the benefit of the congregation or for the convenience of the clergy it is hard to determine, but the former seems the more probable. By the present arrangement of the Church of England the whole of the Psalms are repeated once a month, and the Sunday congregations, instead of repeating, as formerly, the same Psalms all the year round, go through, in course of time, the whole Psalter.

* 'And, furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn, now of late time a few of them have been daily said, and oft repeated, and the rest utterly omitted' (Preface to Prayer-Book, 1549). Neale says that at present not more than about fifty Psalms are repeated in the Roman Church, and that these are, on the whole, the shortest in the Psalter. (See Blunt's valuable 'Introduction to the Psalter.')

The rubric directing the saying or singing of the Psalms does not prescribe the mode in which they shall be said or sung. According to Chrysostom, the most ancient practice was for the whole congregation to sing each verse. A later practice, but still a very early one, was for the congregation to join only in the last verses. The practice of dividing the choir into two sides, singing alternate verses, was introduced into the Western Church at Milan by St. Ambrose, who appears to have derived it from the East. The structure of many of the Psalms favours the view that they were originally composed for antiphonal use, 'one clause answering to another, either by a repetition of the same sentiment, by an antithesis, by a climax, by an unvarying refrain, or in some other way' (Humphry). See Psalms xix., xx., xxi. Pliny speaks of the Christians as singing a hymn in turns—'dicentes carmen invicem.' St. Basil speaks of them as singing responsively—*ἀντιψάλλουσιν ἀλλήλοις*.

The earliest version of the Psalter used in the Western Church was the anonymous one known as the 'old Italic.' It was superseded by St. Jerome's version from the Septuagint, which was introduced into the English Church in the twelfth century, and continued in use down to the Reformation. Our English Psalter, as is stated in one of the prefaces of the Prayer-Book, 'followeth the division* of the Hebrews, and the translation of the great English Bible,† set forth and used in the time of King Henry the Eighth and Edward the Sixth.' This translation has never been superseded; the Church grew strongly attached to it, its smooth and melodious cadences being better suited for musical purposes than the more correct but harsher Authorized Version. In the same way the whole Western Church long clung to the old Italic Psalter; and even to this day in the Roman Church St. Jerome's translation from the Septuagint holds its ground against his translation from the Hebrew.

The Psalms are 'pointed as they are to be sung or said in churches,' *i.e.*, they are divided by a colon to mark the break in the chant.

The reasons why the Church has given such prominence to the Psalms are admirably stated in the following quotations from Hooker: 'Our daily service consists, according to the Apostles'

* There have been three distinct arrangements of the Psalms: the *Hebrew*, followed in our own Prayer-Book; the *Greek*, in which Psalms ix., x., and cxiv. and cxv. are joined, and Psalms cxvi. and cxlvii. are each divided into two, followed in the Gallican version of St. Jerome; and the *Syriac*, in which Psalms cxiv. and cxv. are joined, and Psalm cxlvii. is divided. In both the latter Psalters is included an apocryphal Psalm rejected by us.

† It could not have been taken from any edition before that of November, 1540, for all the earlier editions have readings which do not appear in the Prayer-Book version. (See Dore's 'Old Bibles,' p. 180.)

own rule, in much variety of Psalms, that out of so plentiful a treasure there might be for every man's heart to choose out his own Sacrifice, and to offer unto God, by particular secret instinct, what fitteth best the need of the day and hour.' . . . 'What is there necessary for man to know which the Psalms are not able to teach? Heroical magnanimity, justice, wisdom, repentance unfeigned, unwearied patience, the Mysteries of God, the Sufferings of Christ, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be known, or done, or had, this celestial fountain yieldeth. Let there be any grief or disease incident into the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times to be found' ('Ecclesiastical Polity,' V., xxxvii. 2).

The Doxology was never used in the Eastern Church except after the last psalm of a group, but in most of the Churches of the West it was used after every psalm. 'The *Gloria Patri*,' says Wheatly, 'is not any real addition to the Psalms, but is only used as a necessary expedient to turn the Jewish Psalms into Christian Hymns, and fit them for the use of the Church now, as they were before for the use of the synagogue.'

The American P.-B. provides that the *Gloria Patri may* be sung or said at the end of every psalm, and *shall* be sung or said at the end of the whole portion or selection from the Psalter. It also allows the *Gloria in Excelsis* to be sung or said instead of the *Gloria* 'at the end of the whole Portion of the Psalms or Selection from the Psalter.'

OBSOLETE WORDS AND DIFFICULT PASSAGES IN THE PRAYER-BOOK VERSION OF THE PSALMS.

I. 3, '*his fruit*,' *i.e.*, *its* fruit. 'His' was formerly the neuter as well as the masculine possessive. *Cf.* Ps. liv. 7, 'Mine eye hath seen *his* desire.' (So Ps. xcii. 10.) 'The raging of the sea, and the noise of *his* waves' (Ps. lxv. 7.) 'Its' does not occur once in the whole range of the Authorized Version of the Bible, though in modern editions it has crept into Lev. xxv. 5, where the old reading gives '*it*,' a possessive still used in the north.

II. 10, '*be learned*,' *i.e.*, be taught. This use of 'learn,' which is now a vulgarism, occurs frequently in the Psalms. *Cf.* '*Learn* me' (xxv. 4). 'They will not be *learned*' (lxxxii. 5.) 'O *learn* me true understanding' (cxix. 66). So German *lehren*, to teach. Fuller says of the children who mocked Elisha: 'No doubt the chickens crowed as the cocks had *learned* them, and followed the precedents of their idolatrous parents' ('Pisgah Sight of Palestine,' II. xii. 22).

IV. 2, '*leasing*,' *i.e.*, lying. *Cf.* 'Thou shalt destroy them that speak *leasing*' (v. 6). O.E. *leas*, empty, false; *leasung*, a lie, falsehood. In Latimer we find 'lease-monger,' *i.e.*, a circulator of lies.

V. 3, '*betimes*,' *i.e.*, early, in good time. *Cf.* Gen. xxvi. 31; 2 Chron. xxxvi. 15. 'Therefore, brethren, take we heed *betime*' (Commination Service).

VII. 1, '*persecute*,' *i.e.*, pursue.

—— 10, '*reins*,' *i.e.*, the inmost part of my nature.

—— 16, '*graven*,' *i.e.*, hollowed out like a grave. O.E., *grafan*, to dig. The root is widely spread. *Cf.* Greek γράφω, German *graben*, English *grave*, *groove*.

—— 17, '*pate*,' *i.e.*, the crown of the head.

—— — '*travail*,' *i.e.*, labour, toil. 'We shall never be without battle and *travail*,' says Latimer. 'Travail' and 'travel' are only different forms of the same word, which signified *labour*. In the A. V. Ed. 1611, we find the two forms used indifferently. *Cf.* 'I have heard the voice as of a woman in *travel*' (Jer. iv. 31); with 'Paul's companions in *travail*' (Acts xix. 29). It will be remembered that *travel* was formerly often attended by great dangers and hardships (Davies, 'Bible English').

VIII. 2, '*ordained*.' R. V., 'established.'

—— — '*The avenger*.' Lit., the revengeful man.

—— 5, '*to crown him with glory and worship*.' 'Worship' in Old English meant simply 'honour,' and not, as now, 'divine honour.' *Cf.* 'with my body I thee *worship*' (Marriage Service). 'If any man serve Me, My Father shall *worship* him' (St. John xii. 26, Wiclif's version). The old sense of the word is preserved in 'his worship,' 'worshipful.'

IX. 6, '*O thou enemy, destructions are come to a perpetual end*.' Lit., The enemy is cut off; ruins are they for ever.

—— 12, '*When He maketh inquisition for blood*,' *i.e.*, when He takes account, or makes inquiry, of the blood that has been shed. Lat. *inquisitio*, search, inquiry. *Cf.* 'And when *inquisition* was made of the matter' (Esth. ii. 23).

—— 14, '*the ports*,' *i.e.*, the gates. Lat. *porta*. *Cf.* Neh. ii. 13, 'the dung *port*.'

X. 2, '*The ungodly for his own lust*,' *i.e.*, for his own pleasure. 'Lust' formerly signified *will*, *pleasure*, *desire*, and did not necessarily convey its present bad sense of sinful desire. *Cf.* Ps. xcii. 10: 'Mine eye also shall see his *lust* of mine enemies.' Bishop Hall says in one of his letters: 'My *lust* to devotion is little.'

—— 17, '*Take away his ungodliness and thou shalt find none*.' 'Seek out his wickedness till thou find none' (R. V.).

XI. 3, '*For the foundations will be cast down: and what hath the*

righteous done?' 'If the foundations be destroyed, what can the righteous do?' (R. V.).

XI. 5, '*His eyelids try.*' The reference appears to be to the partial closing of the eyes for close scrutiny.

—— 6, '*alloweth,*' *i.e.*, approveth, praiseth. From the Lat., *allaudare*, to praise, through the French. *Cf.* St. Luke xi. 48: 'Ye *allow* the deeds of your fathers.' 'He favourably *alloweth,*' etc. (Baptismal Office). 'Whose *allowance* and acceptance of our labours' (Dedication of A. V. to King James).

XV. 4, '*He that setteth not by himself,*' *i.e.*, He that does not value or esteem himself. 'His name was much *set by*' (1 Sam. xviii. 30).

—— 6, '*usury,*' *i.e.*, interest; not necessarily, as now, exorbitant interest. *Cf.* St. Matt. xxv. 27: 'Mine own with *usury.*' Bacon's Essay 'Of Usury' is really on interest.

XVI. 2, '*My goods are nothing unto Thee.*' R. V.: 'I have no good beyond Thee.'

—— 10, '*my glory,*' *i.e.*, my soul, the noblest part of my being. Or, perhaps, my tongue. The Latin is *lingua mea.*

XVII. 16, '*When I awake up after Thy likeness, I shall be satisfied with it.* Lit., I shall be satisfied in the awakening with Thy likeness.

XVIII. 4, '*the pains of hell,*' *i.e.*, the fears and perils of death.

——— 18, '*prevented,*' *i.e.*, hindered. In Ps. cxix. 148, 'Mine eyes *prevent* the night-watches,' we meet with 'prevent' in its literal sense of going before. On the change of meaning which this word has undergone Trench remarks: 'One may reach a point before another, to help or to hinder him there; may anticipate his arrival, either with the purpose of keeping it *for* him or keeping it *against* him. "To prevent," has slipped by very gradual degrees . . . from the sense of keeping *for* to that of keeping *against*, from the sense of arriving first with the intention of helping to that of arriving first with the intention of hindering, and then generally from helping to hindering.'

——— 26, '*With the froward thou shalt learn frowardness.*' 'With the perverse thou wilt shew thyself *froward*' (R. V.).

——— 29, '*I shall leap over the wall.*' Rather, 'over their walls,' *i.e.*, the walls of my enemies.

——— 45, '*The strange children shall dissemble with me.*' Lit. The strangers shall yield feigned submission unto me.

XIX. 1, '*His handy-work,*' *i.e.*, His workmanship. O.E. *handgeweorc.* The *y* in the middle of the word represents the old *ge*, and belongs, therefore, not to *hand*, but *work.* The hyphen should properly be placed before (-ywork).

—— 2, '*One night certifieth another,*' *i.e.*, informeth. *Cf.* Ps. xxxix. 5: 'That I may be *certified* how long I have to live.'

XIX. 9, '*The fear of the Lord is clean*,' *i.e.*, pure. Clean is an epithet often applied to the Blessed Virgin, in this sense, in our early literature. So in North's 'Plutarch' we read of 'a statue of Mithridates, all of *cleane* gold.'

XX. 6, '*the wholesome strength*,' *i.e.*, the *healthy*, *healing*, or *saving* strength. *Cf.* Prov. xv. 4, 'A *wholesome* tongue,' etc., where our marginal reading is 'The healing of the tongue.' See previous note on 'health' (Confession).

XXI. 3, '*Thou shalt prevent Him*,' *i.e.*, go before Him. Here we meet with 'prevent' in its literal sense. See note on xviii. 18.

XXII. 1, '*from my health*,' *i.e.*, from my salvation. Not as now merely physical well-being, but also moral and spiritual soundness. *Cf.* 'Take also the helmet, or headpiece of *health*, or true *health* in Jesus Christ; for there is no *health* in any other name: not the *health* of a Grey Friar's coat, or the *health* of this pardon or that pardon' (Latimer). 'There is no suit but unto our God by the mediation of Christ, beside whom there is no *health*' (Hooper).

—— 13, '*ramping*,' *i.e.* bounding. The A. V. reads 'ravening.' From Ital. *rampare*, to clutch, *rampa*, a claw; Fr. *ramper*, to climb; or perhaps from the O.E. *rempend*, headlong, rash. 'Rampant,' as a heraldic term, is applied to an animal rearing upon one of its hinder feet and preparing to strike.

—— 17, '*I may tell all my bones*,' *i.e.*, count, reckon. *Cf.* 'Look now toward heaven and *tell* the stars' (Gen. xv. 5). 'Go round about her, and *tell* the towers thereof' (Ps. xlviii. 11). 'The *tale* of the bricks' (Exod. v. 8). 'And they gave them in full *tale* to the king.' *Cf.* also the phrases '*tell* off' and 'all *told*.' When Milton says, 'And every shepherd tells his *tale*,' he does not mean that the shepherd tells some story, but that he counts his sheep. The 'tellers' in the House of Commons take the numbers of votes. The 'tellers' or 'talliers' in the Exchequer probably derive their name from another source, Fr. *tailler*, to cut, from which we derive a number of words closely associated in meaning with 'tell,' as 'tally,' a piece of wood in which notches are cut to mark numbers; 'tally-man,' 'tally-shop.'

—— 20, '*deliver . . . my darling*,' *i.e.*, my life, that which I hold dearest. *Cf.* Ps. xxxv. 17: 'Deliver . . . my *darling* from the lions.'

—— 21, '*From among the horns of the unicorns*.' Rather 'the wild oxen,' the bisons, or buffaloes.

—— 29, '*All such as be fat upon earth*,' *i.e.*, the prosperous.

—— 30, '*And no man hath quickened his own soul*.' 'Even he that cannot keep his soul alive' (R. V.).

XXIII. 3, '*He shall convert my soul*,' *i.e.*, turn. 'Convert' is here used in its literal transitive sense. R. V., 'He restoreth my soul.'

XXIV. 6, '*That seek thy face, O Jacob.*' The Syriac Version reads 'O God of Jacob.'

XXV. 4, '*learn*,' *i.e.*, teach; so also in ver. 8.

XXVII. 4, '*One thing . . . I will require*,' *i.e.*, earnestly ask for. Lat. *requirere*, to ask. 'Require' now carries with it the idea of 'demand.' For another instance of the old sense of this word see Ps. xxxviii. 16: 'I have *required* that they, even mine enemies, should not triumph over me.'

XXVIII. 5, '*after*,' *i.e.*, according to. '*After* the work of their hands' in ver. 5 is parallel to '*according* to their deeds' in ver. 4. The same particle occurs in both of these passages in the original. *Cf.* 'Comfort us again now *after* the time that Thou hast plagued us' (Ps. xc. 15), *i.e.*, as the A. V. reads: 'Make us glad *according to* the days wherein Thou hast afflicted us.' '*After* our sins.' '*After* our iniquities' (*Litany*).

——— 9, '*wholesome defence*,' *i.e.*, saving defence (see note on Ps. xx. 6). R. V., 'He is a strong hold of salvation.'

XXIX. 6, '*He maketh them also to skip*,' *i.e.*, to bound. The reference appears to be to the swaying to and fro of the forest trees with which the mountains were crowned.

——— 7, '*The voice of the Lord divideth the flames of fire*,' *i.e.*, 'parts the blaze of the lightning, so as to give it a forked appearance' (Bishop Perowne).

——— 8, '*discovereth the thick bushes*,' *i.e.*, layeth bare, strippeth, depriveth of their covering. *Cf.* 'And he *discovered* the *covering* of Judah' (Isa. xxii. 8); 'I will *discover* the foundations thereof' (Mic. i. 6).

XXXI. 7, '*that hold of superstitious vanities.*' 'Hold of' here means to cling to, trust to, regard. The Bible Version gives 'that regard lying vanities,' *i.e.*, empty falsehoods.

——— 9, '*a large room*,' *i.e.*, a spacious *place*, not a *room* in our sense of the word. *Cf.* 'the uppermost *rooms*' (St. Matt. xxiii. 6); 'the chief *rooms*' (St. Luke xiv. 7). In neither of these passages is the reference to what we understand by *rooms*, but to the places of dignity at the various tables.

——— 14, '*clean forgotten*,' *i.e.*, entirely, utterly. Now a vulgarism, but of common occurrence in the Authorized Version. *Cf.* 'Is His mercy *clean* gone for ever?' (Ps. lxxvii. 8). 'The earth is *clean* dissolved' (Isa. xxiv. 19).

——— 22, '*Thou shalt hide them privily by Thine own presence from the provoking of all men.*' 'In the covert of Thy presence shalt Thou hide them from the plottings of man' (R. V.) The A. V. gives: 'Thou shalt keep them secretly in a pavilion from the strife of tongues.'

——— 24, '*And when I made haste.*' 'As for me, I said in my haste' (R. V.).

XXXII. 7, '*But in the great water-floods they shall not come nigh him.*' 'Surely when the great waters overflow, they shall not reach unto him' (R. V.).

——— 10, '*Be ye not like to horse and mule,*' etc. 'Whose trappings must be bit and bridle to hold them in, else they will not come near unto thee' (R. V.).

——— 11, '*great plagues.*' 'Many sorrows' (R. V.).

XXXIV. 12, '*that lusteth to live,*' *i.e.*, desireth to live. *Cf.* 'They do even what they *lust*' (Ps. lxxiii. 7). This verb was formerly used generically for *any* desire, good or bad, and not as now for evil desires (see note on Ps. x. 2). 'List' seems to be from the same source. *Cf.* 'The wind bloweth where it *listeth.*'

——— '*fain,*' *i.e.*, gladly. Sometimes used as an adjective, with the sense of 'glad.' *Cf.* 'My lips will be *fain* when I sing (Ps. lxxi. 21). O.E. *fægn*, glad; *fægnian*, to rejoice.

XXXV. 3, '*persecute,*' *i.e.*, pursue. 'Pursue' and 'persecute' are both composed of the same elements, but have entered our language through two different channels, 'pursue' coming through the Fr. *poursuivre*, and 'persecute' coming direct from the Lat. *persequor*. The primary meaning is clearly 'to follow'; the secondary, 'to follow an innocent person with intent to injure.'

——— 13, '*my prayer shall turn into mine own bosom.*' Defeated in its object, it shall return to bless him who utters it. *Cf.* St. Matt. x. 13.

——— 15, '*the very abjects,*' *i.e.*, the most worthless and contemptible of men. Lat *abjectus*, thrown aside. *Cf.* 'Servants and *abjects* flout me' (George Herbert). 'If our former courses and customs, like turned-away *abjects*, proffer us their old service, let us not know them' (T. Adams, quoted by Davies).

——— 19, '*ungodly.*' Here used for 'ungodlily.' *Cf.* 'All their ungodly deeds which they have *ungodly* committed' (Jude 15). So 'godly' is used for 'godlily' in Titus ii. 12: 'We should live soberly, righteously, and *godly.*'

XXXVII. 14, '*such as are of a right conversation,*' *i.e.*, such as are of upright conduct. 'Conversation' is frequently used by our early writers in the sense of 'conduct' or 'way of life,' 'behaviour.' *Cf.* 'Be ye holy in all manner of *conversation*' (1 Pet. i. 15; 2 Pet. iii. 11; Phil. i. 27). So 'to be conversant with' and 'to converse with' meant to live with. *Cf.* Josh. viii. 35. In the heading of Acts ii. the baptized are said to 'devoutly and charitably *converse* together.'

XXXVIII. 14, '*in whose mouth are no reproofs,*' *i.e.*, no replies, no words with which to answer. The verb 'reprove' originally signified to disprove a statement, to refute an argument. *Cf.* 'How forcible are right words! but what doth your arguing

reprove?' (Job vi. 25). '*Reprove* my allegation if you can' ('2 Henry VI.,' Act III., Scene 1).

XXXVIII. 17, '*And I, truly, am set in the plague.*' A. V., 'am ready to halt,' *i.e.*, to faint, to break down.

XXXIX. 12, '*a moth fretting a garment*,' *i.e.*, eating. O.E. *fretan*, to gnaw, devour. Ger. *fressen*. 'It is *fret* inward' (Lev. xiii. 55). 'With cadent tears *fret* channels in her cheeks' (Shakespeare). 'Pock-*fretten*.' 'Fret' in heraldry and architecture is from a different source, viz., O.F. *fréter*—to cross, interlace. The 'fretted vault' of Gray's 'Elegy' is a vault intersected by mouldings crossing each other.

XL. 8, '*mine ears hast Thou opened*,' *i.e.*, Thou hast given me the spirit of obedience (see Heb. x. 5-10).

—— 10, '*In the volume of the book*,' *i.e.*, in the roll of the book. Lat. *volvere*, to roll. Ancient books commonly consisted of rolls of parchment. *Cf.* 'Take thee a *roll* of a book' (Jer. xxxvi. 2; Heb. x. 7).

XLII. 3, '*My tears have been my meat*,' *i.e.*, my food. 'Meat' is used invariably in the Bible in the generic sense of food. *Cf.* 'I have given every green herb for *meat*' (Gen. i. 30). 'Not trees for *meat*' (Deut. xx. 20). The '*meat*-offering' of the Mosaic law was, it will be remembered, composed exclusively of flour and oil. '*Meat* and matins hinder no man's journey' (old proverb). We still speak of 'grace before meat,' of 'green meat,' 'flesh-meat,' 'broken meats,' and 'sweet-meats.'

—— 6, '*so disquieted*.' The sealed copies omit 'so' before 'disquieted.'

XLIV. 15, '*a by-word*,' *i.e.*, a proverb. 'By' means 'near.' A 'by-word' therefore is a word or allusion, or saying, ever at hand to point a moral. *Cf.* O.E. *bigcwide*, a proverb, and *big-spell*, a fable, used in precisely the same sense.

——— 20, '*into the place of dragons*.' 'In the place of jackals' (R. V.).

XLV. 1, '*My heart is inditing*,' *i.e.*, composing. *Cf.* 'He coude songes make and wel *endite*' (Prologue, 'Canterbury Tales'). R. V., 'My heart overfloweth with a goodly matter.'

—— 14, '*The King's daughter is all glorious within*,' *i.e.*, within the palace.

XLVI. 9, '*knappeth*,' *i.e.*, breaketh, snappeth. 'Knap' and 'snap' were evidently coined to represent the sound which accompanies a sudden fracture. With these two words may be compared 'plash' and 'splash,' 'mash' and 'smash,' 'nip' and 'snip.'

XLVIII. 12, '*set up her houses*.' A. V. 'consider her palaces.'

XLIX. 4, '*dark speech*,' *i.e.*, parable, riddle, obscure utterance. *Cf.* lxxviii. 2.

'I stoop, mine ear to fill
With a dark strain; my harp would try
A dim mysterious melody.'—*Keble.*

XLIX. 5, '*the wickedness of my heels.*' Should be 'the wickedness of my supplanters,' *i.e.*, my insidious adversaries. 'When iniquity at my heels compasseth me about' (R. V.).

—— 14, '*They lie in the hell like sheep,*' *i.e.*, they lie in the grave like sheep. 'They are appointed as a flock for Sheol; Death shall be their shepherd, and the upright shall have dominion over them in the morning; and their beauty shall be for Sheol to consume, that there be no habitation for it' (R. V.).

LI. 1, '*after Thy great goodness,*' *i.e.*, according to, etc. (see note on Ps. xxviii. 5).

— 4, '*justified in Thy saying.*' 'Justified when Thou speakest' (R. V.).

LV. 3, '*they are minded,*' *i.e.*, purposed, determined, they have it in mind. *Cf.* 'was *minded* to put her away' (St. Matt. i. 19). '*Minding* himself to go afoot' (Acts xx. 13). 'When she saw that she was steadfastly *minded* to go with her' (Ruth i. 18).

—— 16, '*let them go down quick into hell,*' *i.e.*, let them descend alive into the grave. The Psalmist seems to have had in view the fate of Korah, Dathan, and Abiram. *Cf.* 'And they go down *quick* into the pit' (Num. xvi. 30). In Ps. xviii. 4 we find the expression 'the pains of *hell,*' *i.e.*, of death. The root of the word 'hell' is *helan*, to cover. So *unhell* meant to uncover. In the words 'I am alive for evermore, Amen; and have the keys of *hell* and of death' (Rev. i. 18), 'hell' seems to mean the intermediate state. 'Quick' means (1) living, (2) having the activity of life. 'The quick' is the living, sensible flesh. 'A quick-set hedge' is a living hedge. *Cf.* 'quick-sand,' 'quick-lime,' 'quicksilver.' 'The word of God is *quick* and powerful' (Heb. iv. 12).

LVI. 5, '*They daily mistake my words,*' *i.e.*, They *intentionally* misconstrue my words and wrest them from their meaning. 'Mistake' is now used in the sense of '*involuntary* misunderstanding.'

—— 8, '*Thou tellest my flittings,*' *i.e.*, Thou numberest my wanderings. For 'tell' see note on xxii. 17. 'Flit' is still commonly used in Scotland and the North of England for change of abode. The marginal reading for 'Get you far off' in Jer. xlix. 30, is '*Flit* greatly.' *Cf.* the proverb, 'Fools are fain of *flitting* and wise men of sitting.'

LVIII. 3, '*The ungodly are froward,*' R. V. 'The wicked are estranged.' 'Froward' is *from*ward, the opposite of '*to*ward.' *Cf.* 'And he went on *frowardly*' (Heb., turning away; see margin), Isa. lvii. 17.

LVIII. 6, '*that runneth apace*,' *i.e.*, quickly, swiftly. *Cf.* 'Kings of armies did flee *apace*' (Ps. lxviii. 12, A. V.). 'Ill weeds grow *apace*.' Fr. *pas*, a step, a pace.

——— 7, '*like a snail*,' which wastes away as it goes.

——— 8, '*Or ever*' *i.e.*, before ever. *Cf.* '*Or ever* the earth and the world were made' (Ps. xc. 2). '*Or ever* they came at the bottom of the den' (Dan. vi. 24). This 'or' has no connection with the conjunction 'or.' It is the O.E. *ær*, before, and is connected with *early, erst, erewhile, ere.* In Ecclus. xxiii. 20 we read, 'He knew all things, ere ever they were created.' In Num. xi. 33, xiv. 11, of the A. V. (Ed. 1611) we find *yer* used in the same way as *or*.

——— —, '*Or ever your pots be made hot with thorns, so let indignation vex him even as a thing that is raw.*' 'Before your pots can feel the thorns, He shall take them away with a whirlwind, the green and the burning alike' (R. V.).

LIX. 6, '*grin*,' *i.e.*, snarl. Not to make a face, as in modern English. So in verse 14. *Cf.* 'Small curs are not regarded when they *grin*' ('2 Henry VI.,' Act III., Scene 1).

—— 15, '*and grudge if they be not satisfied*,' *i.e.*, complain, murmur. *Cf.* 'served without or *grudge* or grumblings' ('Tempest,' Act I., Scene 2).

LX. 4, '*Thou hast given a token for such as fear Thee.*' 'Thou hast given a banner' (R. V.).

—— 8, '*wash-pot*,' *i.e.*, a basin for washing in. The Psalmist says that he has compelled the subjugated kingdom of Moab to render to Israel the most degraded of services. He has treated Moab as the basin that is used for washing the feet, and Edom as the slave to whom the shoe taken off is cast.

LXII. 7, '*In God is my health*,' *i.e.*, my salvation. See note on xxii. 1. A. V., 'In God is my salvation.'

—— 9, '*Deceitful upon the weights*,' *i.e.*, found hollow and deceptive when placed in the balance. 'In the balances they will go up' (R. V.)

LXV. 8, '*the outgoings of the morning and evening*,' *i.e.*, the extreme limits of the east and of the west. 'Outgoings' occurs in Josh. xvii. 9, 18: 'And the *outgoings* of it were at the sea.'

LXVI. 8, '*Who holdeth our soul in life*,' *i.e.*, alive. 'In the older stages of the language the meanings that we now discriminate by *on* and *in* are confused, and are both expressed by *an, on, un, in*, or in composition by the contractions *a* or *o*' (Craik). *Cf.* 'Thy will be done *in* earth.' The 'Sermon *in* the Mount' (heading to St. Matt. v.).

—— 11, '*a wealthy place*,' *i.e.*, a prosperous place. 'Wealth' was originally applied to all kinds of prosperity, and not, as now, exclusively to riches. *Cf.* 'In all time of our *wealth*' (Litany).

'I will give thee riches and *wealth*' (2 Chron. i. 12). 'She may ever . . . study to preserve Thy people committed to her charge, in *wealth*, peace, and godliness' (Communion Service).

LXVII. 2, '*Thy saving health*,' *i.e.*, Thy salvation. This expression has been incorporated with the clause in which it occurs in the Prayer 'For All Conditions of Men.'

LXVIII. 4, '*praise Him in His name Jah.*' This is taken from the Bible Version. The sealed copies read, 'Praise Him in His name, *yea*, and rejoice before Him.' The fact that the German *ja* means yes has led some commentators to think that the translator of the P.-B. version followed a German version and mistook the sacred name *Jah* for the adverb *ja*. The Hebrew means literally, 'Jah is His name,' *i.e.*, His unchanging essence is expressed in His name Jah. 'Hallelujah' means, 'Praise ye Jah.'

——— 6, '*but letteth the runagates continue in scarceness.*' A. V., 'But the rebellious dwell in a dry land.' The derivation of 'runagate,' is doubtful. Some connect the element 'gate' with the O.E. 'gate,' meaning 'way.' *Cf.* 'gang your gait.' If this view be correct, the literal meaning of 'runagate' is 'runaway.' But others, more correctly, derive it from the French word *renégat*, an apostate from Christianity. *Cf.* the Spanish *renegador*, and the analogously formed word 'recreant.' In O.E. 'renegate' is constantly used in the sense of 'deserter.' Thus in Holland's translation of Livy, we find: 'The Carthaginians shall restore and deliver back all the "renegates" [*perfugas*]' (see Trench's 'English Past and Present,' p. 359). Tyndal renders Gen. iv. 12: 'A vagabond and a runagate shalt thou be upon the earth.' 'Fuller, after remarking that the Ephraimites "gave the Gileadites reproachful language, calling them Runagates" (in our translation, "fugitives," Judges xii. 4), adds, in reference to Jephthah's victory over them, "How willingly would those who called others Runagates have been now Runaways themselves"' (quoted by Davies). Adams speaks of '*runagates*, renegades, that will not be ranged (like wandering planets) within the sphere of obedience.' *Scarceness* means scarcity, poverty.

——— 11, '*great was the company of the preachers.*' 'The *women* that publish the tidings are a great host' (R. V.). The allusion would seem to be to women like Miriam and Deborah.

——— 13, '*Though ye have lien among the pots*,' *i.e.*, Though ye have *lain* among the pots. The translators would seem to have thought the allusion was to the time when the Israelites were engaged among the brick-kilns and furnaces of Egypt. For another instance of the participle 'lien' see Gen. xxvi. 10. A more correct rendering would be, 'When ye shall lie down among the folds,' *i.e.*, When, the war being over, ye shall lie down in peace. The R. V. reads: 'Will ye lie?' etc.

LXVIII. 16, '*Why hop ye so?*' *i.e.*, Why dance ye so? 'Why look ye askance?' (R. V.) *Cf.*

> 'At every brydale wolde he singe and *hoppe;*
> He loved bet the taverne than the shoppe.'
> (*Chaucer.*)

——— 27, '*There is little Benjamin their ruler, and the princes of Judah their counsel.*' 'The princes of Judah and their council' (R. V.). Benjamin is called their ruler because their first king, Saul, was a Benjamite.

——— 30, '*the beasts of the people.*' The original seems to have been wholly misunderstood by the Prayer-Book translators. The R. V. gives: 'Rebuke the wild beast of the reeds, the multitude of the bulls, with the calves of the peoples.' 'The wild beast of the reeds' would seem to be the crocodile, or possibly the hippopotamus, the emblem of Egypt; the 'bulls' are the princes, as in Amos iv. 1; and the 'calves' are their followers.

——— 31, '*the Morians' land,*' *i.e.*, Ethiopia, the land of the Moors. 'Moor,' in Old English, was applied loosely to all people of black complexion. Lat. *Maurus*, an inhabitant of West Africa. From Gr. μαῦρος, black. *Cf.* 'black*amoors;*' '*Morrice*-dance,' *i.e.*, Moorish-dance.

LXIX. 5, '*my simpleness,*' *i.e.*, my folly. A. V. 'foolishness.' Here used in a bad sense. 'Simple' primarily means artless, guileless. *Cf.* Rom. xvi. 19, '*simple* concerning evil' (marg. 'harmless'). It is derived from the root *sim*, one (*cf. semel*, once; *simul*, at once; *semita*, a footpath for one; *singulus*, each by himself), and *plica*, a fold. Archbishop Trench and others derive it from *sine plicâ*, without a fold, but the analogy of the Gr. ἁπλόος (from ἅμα, in one way), the O.E. *anfeald*, *i.e.*, one fold, and the Latin series *duplex*, *triplex*, etc., seem to favour the derivation from *sim* and *plica*.

——— 23, '*the things that should have been for their wealth,*' *i.e.*, for their welfare, their advantage (see note on lxvi. 11.).

LXXI. 6, '*a monster,*' *i.e.*, a wonder, a marvel, an object to be *pointed* at. Lat. *monstro*, I show. A. V., 'a wonder.'

LXXII. 4, '*the simple folk,*' *i.e.*, the poor as distinguished from 'gentle-folk.' We still speak of 'gentle and *simple*,' in the sense of high-born and low-born. *Cf.* 'the *simple* and needy' (ver. 13). A. V. 'the poor and needy.'

LXXIII. 8, '*They corrupt other,*' *i.e.*, others. This obsolete plural is of common occurrence in the Bible. *Cf.* 'and there were also two *other*, malefactors' (St. Luke xxiii. 32—note the punctuation in this instance). See also Phil. ii. 3; iv. 3. The old form of the plural of 'other' was *othere*. The final *e* was probably dropped first in pronunciation, and then in spelling.

LXXIII. 27, '*it is good for me to hold me fast by God*,' *i.e.*, to hold myself near to God. A. V. 'to draw near to God.' Latin version: '*Mihi autem adhærere Deo bonum est.*' *Cf.* 'Abide here *fast by* my maidens' (Ruth ii. 8; see also ver. 21).

LXXIV. 15, '*Thou smotest the heads of Leviathan in pieces, and gavest him to be meat for the people in the wilderness.*' The Leviathan is the crocodile, the emblem of Egypt. The reference would seem to be to the beasts of the wilderness feeding on the corpses of the Egyptians thrown up by the Red Sea.

LXXVI. 3, '*the battle*,' *i.e.*, the army or battalion. *Cf.* 'and set the *battle* in array against the Philistines' (1 Sam. xvii. 2). 'Their *battles* are at hand' ('Julius Cæsar,' Act V., Scene 1).

——— 4, '*Thou art of more honour and might than the hills of the robbers.*' 'Glorious art Thou and excellent from the mountains of prey' (R. V.).

——— 12, '*He shall refrain the spirit of princes*,' *i.e.*, bridle, restrain. Lat. *frenum*, a bridle. *Cf.* 'He that *refraineth* his lips is wise' (Prov. x. 19).

LXXVII. 4, '*Thou holdest mine eyes waking*,' *i.e.*, watching. Thou keepest me from sleeping.

——— 10, '*the years of the right hand of the Most Highest*,' *i.e.*, the years in which the Most High showed the strength of His right hand.

LXXVIII. 10, '*being harnessed.*' (A. V. 'being armed.') *Cf.* 'The children of Israel went up *harnessed* out of the land of Egypt' (Exod. xiii. 18). 'Let not him that girdeth on his *harness*,' etc. (1 Kings xx. 11). 'He taketh from him his *harness* wherein he trusted' (St. Luke xi. 22, Tyndal) In Old English 'harness' was used generically for trappings or accoutrements of any kind, whether intended for man or beast, for peace or war. So *harnais*, in French, is applied to the trappings of both horse and man.

——— 31, '*the wealthiest*,' *i.e.*, the strongest, the most vigorous (see note on lxvi. 11).

LXXXI. 6, '*and his hands were delivered from making the pots.*' 'His hands were freed from the basket' (R. V.). The word translated 'pots' means *baskets*, and is rendered in the Septuagint by κόφινος, in the Vulgate by *cophinus*, a word which has passed into English (in the form of 'coffin') with a different meaning. The reference may be to the baskets used by the Israelites in carrying clay and bricks in Egypt, or to the manufacture of burial urns.

——— 8, '*the waters of strife*,' Meribah. See note on *Venite*, verse 8.

LXXXII. 1, '*He is a Judge among gods*,' *i.e.*, among judges and magistrates, and all who rule or administer judgment in God's name. *Cf.* 'I have said, Ye are *gods*' (verse 6).

LXXXIII. 13, '*make them like unto a wheel*' (pone illos ut

rotam), rather, like a *whirl, i.e.*, like the chaff or the dust whirled round and dispersed by the wind. *Cf.* Isa. xvii. 13.

LXXXVI. 14, '*the congregations of naughty men.*' A. V., 'the assemblies of violent men.' *Naughty* formerly meant bad, wicked, and was not used in its present milder sense. So *naught* was used in the sense of 'bad' (see 2 Kings ii. 19), and *naughtiness* in the sense of 'wickedness' (*Cf.* Prov. vi. 12; xi. 6). The primary meaning of *naught* would seem to be nothing (*ne*, not; *aht*, anything). 'Naught' and 'nought' are only different forms of the same word.

LXXXVII. 3, '*I will think upon Rahab.*' Lit., 'the proud one,' viz., Egypt. *Cf.* 'He smiteth through Rahab' (A. V., 'the proud' —Job xxvi. 12).

———— 4, '*The Morians,*' *i.e.*, the Ethiopians. Each individual ('this one and that one,' R. V.) of these nations shall have the right of Jewish citizens born in Jerusalem.

———— 6, '*The Lord shall rehearse it,*' *i.e.*, tell it. Fr. *rehercer*, to repeat what one has already said. Properly, to go over again like a harrow (Fr. *herce*) over a ploughed field (Wedgwood). The word 'rehearse' originally involved, as at present, the idea of repetition, but in the Bible we find it in the sense of 'tell,' 'recite.' *Cf.* Judg. v. 11; 1 Sam. xvii. 31; Ps. lxxxvii. 7: 'The singers also and trumpeters shall He *rehearse.*' '*Rehearse* the articles of thy belief' (Catechism).

———— 7, '*The singers also and trumpeters.*' Rather: 'The singers and dancers.'

———— —, '*All my fresh springs shall be in Thee,*' *i.e.*, all my sources of joy and strength.

LXXXVIII. 2, '*my life draweth nigh unto hell,*' *i.e.*, to the *grave.*

———— 3, '*counted,*' *i.e.*, accounted, looked upon. *Cf.* 'Behold, we *count* them happy which endure' (St. Jas. v. 11).

———— 4, '*Free among the dead, like unto them that are wounded.*' 'Cast off among the dead like the slain that lie in the grave, whom Thou rememberest no more' (R. V.).

———— 18, '*my lovers,*' *i.e.*, intimate friends. *Cf.* 'My *lovers* and my neighbours did stand,' etc. (Ps. xxxviii. 11). 'Romans, countrymen, and *lovers*' ('Julius Cæsar,' Act III., Scene 2).

LXXXIX. 20, '*Thou spakest sometime in visions,*' *i.e.*, formerly. *Cf.* 'In the which ye also walked *some time*' (Col. iii. 7). 'Which *sometime* were disobedient' (1 Pet. iii. 20). '*Sometime* fellow of,' etc.

———— 36, '*the faithful witness,*' *i.e.*, the moon. The Jewish year was lunar.

XC. 2, '*or ever the earth,*' etc., *i.e.*, before the earth, etc. (see gloss on Ps. lviii. 8).

XC. 11, '*But who regardeth the power of Thy wrath: for even thereafter as a man feareth, so is Thy displeasure.*' Lit., 'Who understands the strength of Thine anger and Thy wrath as it should be feared?'

— 12, '*So teach us to number our days,*' *i.e.*, Teach us *so* to number, etc., viz., in accordance with the fear which the consideration of Thee ought to inspire (see verse 11). Some editions of the Prayer-Book wrongly read, 'O teach us.'

— 15, '*Comfort us again now after the time that Thou hast plagued us.*' 'After' here means *according to*. Let our comfort be proportioned to the afflictions we have undergone (see note on Ps. xxviii. 5).

XCI. 3, '*the noisome pestilence,*' *i.e.*, the noxious or injurious pestilence. *Cf.* '*Noisome* weeds' (Job xxxi. 40, margin); '*noisome* beast' (Ezek. xiv. 21); '*noisome* sore' (Rev. xvi. 2). *Noisome* seems to be a corruption of Fr. *nuisant*, injuring, and formerly meant not merely *offensive*, as now, but positively *hurtful*. *Cf.* '*noisome* lusts' (1 Tim. vi. 9, Genevan Version). The participial termination *-ant* may have been confounded in course of time with the English affix *-some*. We have 'nuisance' from the same source. The first part of the word, *noi-*, appears in 'an*noy*.' The second part, *-some*, may, of course, be our ordinary affix *some*, as in handsome, buxom (O.E. bucksome; Ger. biegsam), etc.

XCII. 10, '*Mine eye also shall see his lust of mine enemies,*' *i.e.*, *its desire* concerning mine enemies. So 'mine ear shall hear *his* desire.'

—— 13, '*shall be fat and well-liking,*' *i.e.*, well-pleasing. 'Like' formerly meant to please. *Cf.* Esth. viii. 8: 'As it *liketh* you.' 'His countenance *likes* me not' ('Lear,' Act II., Scene 2).

XCIV. 10, '*He that nurtureth the heathen,*' *i.e.*, instructeth. So 'nurture' is used in the sense of training, cultivation. Eph. vi. 4: 'Bring them up in the *nurture* and admonition of the Lord.' Lat. *nutrio*, I nourish.

—— 15, '*Until righteousness turn again unto judgment.*' 'For judgment shall return unto righteousness, and all the upright in heart shall follow it' (R. V.).

—— 20, '*the stool of wickedness,*' *i.e.*, the throne of wickedness.

XCVII. 4, '*His lightnings gave shine,*' *i.e.*, sheen, lustre. *Cf.* 'Now sits not girt with tapers' holy *shine*' (Milton's 'Christmas Ode').

XCVIII. 7, '*shawms.*' The 'shawm' appears to have been a rude kind of clarionet.

XCIX. 1, '*He sitteth between the cherubims.*' *Cf.* 'And I will commune with thee from above the mercy-seat, from between the two cherubims' (Exod. xxv. 22).

XCIX. 4, '*The King's power loveth judgment*,' *i.e.*, the King, powerful though He be, delights in justice.

—— — '*Thou hast prepared equity*.' A. V., 'Thou dost *establish* equity.'

—— 8, '*and punishedst their own inventions*,' *i.e.*, Thou punishedst them for the ingenuity they showed in finding new ways of violating Thy laws. 'Thou wast a God that forgavest them, though Thou tookest vengeance of their doings' (R. V.).

CI. 7, '*high stomach*,' *i.e.*, an arrogant, wilful spirit. *Cf.* 'And stirring up her womanish thoughts with a manly *stomach*' (2 Macc. vii. 21). '*High-stomached* are they both, and full of ire' ('Richard II.,' Act I., Scene 1). 'He was a man of an unbounded *stomach*' ('Henry VIII.,' Act IV., Scene 2).

CII. 6, '*I am become like a pelican*,' etc. The point of comparison is the solitude of the Psalmist.

— — '*like an owl that is in the desert*.' 'As an owl of the waste places' (R. V.).

— 7, '*a sparrow that sitteth alone*.' The sparrow is gregarious and not solitary. This makes the image of a sparrow sitting alone more forcible. It is as though the Psalmist said, 'I am like a sparrow sitting, contrary to its habit, in dreary isolation.'

CIII. 5, '*lusty*,' *i.e.*, vigorous, strong. *Cf.* Ps. lxxiii. 4, and Judg. iii. 29. So '*lustily*' is used in the sense of vigorously in Ps. xxxiii. 3.

—— 10, '*after our sins*,' *i.e.*, according to our sins, as we have deserved. This verse is introduced into the Litany.

CIV. 3, '*Who layeth the beams of His chambers*,' *i.e.* who buildeth His dwelling-place. 'Beam' means literally a tree (*Cf.* bog-beam, horn-beam, Ger. *baum*); in its secondary sense, a tree lopped and dressed for use.

—— 16, '*The trees of the Lord*,' *i.e.*, the trees planted by the Lord and not by man, the indigenous trees that are not indebted to human culture. *Cf.* 'the goodly cedars' (Ps. lxxx. 10, A. V.), where the marginal reading gives 'the cedars of God.'

—— —, '*are full of sap*.' 'Are satisfied' (R. V.), *i.e.*, with rain.

—— 18, '*the conies*.' The Psalmist probably refers to the Syrian hyrax, which somewhat resembles the English rabbit, but lives among the rocks. *Cf.* Prov. xxx. 26: 'The *conies* are but a feeble folk, yet make they their houses in the rocks.'

—— 26, '*that Leviathan*.' The reference seems to be to the whale. *Cf.* 'Canst thou draw out *Leviathan* with an hook?' etc. (Job xli. 1, 2).

CV. 9, 10, '*the oath that He sware unto Isaac; and appointed the same*,' etc. A. V. 'and *confirmed* the same.'

—— 13, '*What time as*,' *i.e.*, when. This curious adverbial

phrase occurs in Ps. lxxxi. 7 (see also Num. xxvi. 10 : '*What time* the fire devoured two hundred and fifty men.' Job vi. 17 : '*What time* they wax warm).'

CV. 15, '*Mine anointed*,' *i.e.*, all whom I have chosen to carry out My designs. The time indicated shows that the primary reference must be to the patriarchs. So the 'prophets,' in the latter part of the verse, must be understood as including all those servants of God who spoke in His name, and not merely those who predicted future events.

—— 19, '*Until the time came that his cause was known.*' A. V., 'until the time that his word came,' *i.e.*, until the time that the words which he spoke to his fellow-prisoners in interpreting their dreams were fulfilled.

> 'He linger'd till the season set
> By Thy prophetic word.'
> (*Keble.*)

—— —— '*The word of the Lord tried him*,' *i.e.*, proved him by the sufferings which it appointed him to undergo before the time of his deliverance came.

CVI. 13, '*and would not abide His counsel.*' A. V., 'they *waited* not for His counsel.' They would not patiently trust in His promises and wait for their fulfilment. 'Abide,' in Old English, is frequently used in the sense of to wait. *Cf.* Ps. xxxvii. 7 : 'Hold thee still in the Lord, and *abide* patiently upon Him.' A.V., 'wait patiently for Him.'

—— 14, '*But lust came upon them in the wilderness*,' *i.e.*, the desire of flesh. See Num. xi. 4 : 'And the mixt multitude that was among them fell a *lusting*' (Margin, Heb., 'lusted a lust.').

—— 15, '*and sent leanness withal into their soul*,' *i.e.*, with abundance of flesh He sent spiritual impoverishment. There may, however, be a reference to the great plague with which the Israelites were visited at Kibroth-hattaavah (Num. xi. 33).

—— 24, '*they thought scorn*,' *i.e.*, made light of, despised. *Cf.* 'And he *thought scorn* to lay hands on Mordecai alone' (Esth. iii. 6).

—— 28, '*The offerings of the dead*,' *i.e.*, either sacrifices offered to lifeless idols or to deceased human beings. The contrast is with the living God (Jer. x. 3-10 ; Ps. cxv. 4-7).

—— 33, '*unadvisedly*,' rashly, without due consideration. *Cf.* 1 Macc. v. 67 : 'They went out to fight *unadvisedly*.' The words referred to are found in Num. xx. 10 : 'Hear now, ye rebels,' etc.

—— 36, '*which turned to their own decay*.' A. V., 'were a snare unto them.' The idols which they adopted became a source of injury and weakness to them.

—— 42, '*inventions*,' *i.e.*, new transgressions, wicked innovations.

CVI. 43, '*complaint*,' *i.e.*, cry, as in A. V. 'Complain' and 'complaint' did not formerly carry with them any sense of injury, but only that of *suffering*.

CVII. 17, '*plagued*,' *i.e.*, punished. Lat. *plaga*, a blow, stripe. *Cf.* 'the ten *plagues*.' 'Through any *plague* or trouble' (verse 39).

—— 39, '*minished*,' *i.e.*, diminished, reduced. *Cf* 'The faithful are *minished* from among the children of men' (Ps. xii. 1). 'Ye shall not *minish* ought from your bricks' (Exod. v. 19).

CVIII. 7, '*I will . . . mete out the valley of Succoth*,' *i.e.*, 'I will measure it out into portions for distribution.' *Cf.* 'With what measure ye *mete*' (St. Matt. vii. 2). '*Meteyard*,' which occurs in Lev. xix. 35, means a measuring rod.

——— 8, '*Ephraim also is the strength of my head*.' R. V., 'the *defence* of mine head.' Ephraim was one of the most powerful tribes.

——— 9, '*Judah is my lawgiver*,' *i.e.*, has the political pre-eminence in being the seat of government.

——— '*over Edom will I cast out my shoe*,' *i.e.*, either 'on Edom will I trample,' or, 'Edom will I treat as I would the slave who carries my shoes.' *Cf.* St. Matt. iii. 11.

——— '*upon Philistia will I triumph*.' *Cf.* Ps. lx. 8, 'Philistia, be thou glad of me,' or, rather, 'shout aloud,' *i.e.*, hail me as thy conqueror with shouts.

——— 10, '*the strong city*,' *i.e.*, Petra, the capital of Idumæa, which was built in the very rock, and was considered impregnable (see Obadiah).

CIX. 3, '*they take now my contrary part*,' *i.e.*, the part opposed to me. A. V. 'for my love [*i.e.*, in return for my love] they are my adversaries.'

—— 5, '*let Satan stand at his right hand*'; rather, 'let an adversary (or accuser) stand,' etc. It would seem from this passage, and from Zech. iii. 1, that the accuser stood at the right hand of the accused. 'Satan' means adversary.

—— 9, '*vagabonds*,' *i.e.*, wanderers. *Cf.* 'a fugitive and a *vagabond* shalt thou be' (Gen. iv. 12).

—— 12, '*let his name be clean put out*,' *i.e.*, wholly extinguished. For 'clean,' see note on xxxi. 14.

—— 22, '*and am driven away as the grasshopper*;' rather, 'as the locust.' The reference is to the instantaneous rapidity with which swarms of locusts are carried away by the wind.

CX. 2, '*the rod of thy power*.' The rod is here emblematical of correction and conquest.

— 3, '*the dew of thy birth is of the womb of the morning*.' The meaning seems to be, 'Thy children shall be numerous as the drops of morning dew' (see R. V. margin). The prophecy seems to refer to the extension of Christ's kingdom.

CX. 6, '*and smite in sunder the heads over divers countries*,' *i.e.*, the chiefs or princes. A mistranslation. 'He smiteth heads in sunder over a wide country' ('Golden Treasury Psalter').

CXII. 10, '*the desire of the ungodly shall perish*,' *i.e.*, the object of his desire (see Prov. x. 28).

CXVI. 3, '*the pains of hell*,' *i.e.*, the pains of death. *Cf.* Ps. xviii. 4: 'The pains of *hell* came about me.'

——— 12, '*I will receive the cup of salvation*.' The allusion is probably to 'the cup of thanksgiving' which usually accompanied thank-offerings for some special mercy. *Cf.* Num. xv. 3-5; St. Luke xxii. 17.

——— 13, '*right dear in the sight of the Lord is the death of His saints*.' A. V. '*Precious* in the sight,' etc.

CXVIII. 5, '*the Lord heard me at large*.' Lit., 'Out of straitness I called upon the Lord, and the Lord heard me in an open place,' *i.e.*, by bringing me into a wide open space (see Ps. xviii. 19). *Cf.* the expressions 'at large,' 'to enlarge a prisoner.'

——— 12, '*extinct even as the fire among the thorns*,' *i.e.*, extinguished as rapidly as a fire among thorns. A. V., 'they are quenched as the fire of thorns.'

CXIX. 8, '*I will keep Thy ceremonies*.' A. V., 'Thy statutes.'

——— 20, '*My soul breaketh out for the very fervent desire*.' The A. V. reads: 'breaketh for,' *i.e.*, *breaketh down* for.

——— 37, '*O turn away mine eyes, lest they behold vanity*.' A. V., '*from* beholding vanity.' 'Vanity' here means the hollow pleasures of the world.

——— 42, '*my blasphemers*.' A. V., 'him that *reproacheth* me.' 'Blaspheme' means literally 'to speak injuriously,' not necessarily of God. 'Blame' is the same word, contracted in coming to us through the French.

——— 69, '*The proud have imagined a lie*,' *i.e.*, invented a lie. A. V., 'forged a lie.'

——— 83, '*I am become like a bottle in the smoke*.' The allusion is to the leathern bottles of the East, which, from being hung up near the roofs of the tents, become shrivelled with the heat.

——— 96, '*I see that all things come to an end*,' *i.e.*, 'I have seen an end of all perfection' (R. V.).

——— 101, '*I have refrained my feet*,' *i.e.*, withheld my feet. 'Refrain' was formerly used as a transitive verb (see note on lxxvi. 12).

——— 109, '*My soul is alway in my hand*,' *i.e.*, 'My *life* is constantly in danger.' *Cf.* Judg. xii. 3: 'I put my life in my hands' (1 Sam. xix. 5; Job xiii. 14).

——— 123, '*Mine eyes are wasted away with looking for Thy health*,' *i.e.*, for Thy *salvation*. A. V., 'Mine eyes fail for Thy salvation.'

CXIX. 140, '*Thy word is tried to the uttermost.*' A. V., 'is very *pure.*' The reference is to the refining of gold and silver. *Cf.* 'Thou also hast tried us *like as silver is tried*' (Ps. lxvi. 9).

——— 148, '*Mine eyes prevent the night-watches,*' *i.e.*, 'I awake before the watches of the night are over.' 'Prevent' means to anticipate, be beforehand with. *Cf.* 'I *prevented* the dawning' (cxix. 147, A. V.).

——— 152, '*As concerning Thy testimonies, . . . Thou hast grounded them for ever,*' *i.e.*, fixed, established them. A. V., '*founded* them for ever.'

——— 155, '*Health is far from the ungodly.*' A. V., 'Salvation is far from the wicked.'

——— 169, '*my complaint,*' *i.e.*, my cry (see cvi. 43).

CXXI. 6, '*neither the moon by night.*' The reference may be to the influence which the moon was supposed to exert on persons sleeping by night in the open air, or to the dangers of the night over which the moon presides. *Cf.* 'In the day the drought consumed me, and the frost by night' (Gen. xxxi. 40).

CXXII. 3, '*as a city that is at unity in itself.*' A. V., 'compact together.'

CXXIV. 2, '*They had swallowed us up quick,*' *i.e.*, alive (see above, lv. 16).

CXXV. 3, '*the rod of the ungodly cometh not into the lot of the righteous.*' A. V., 'shall not rest upon.' The ungodly shall not permanently have dominion over the righteous. 'Rod' here means 'sceptre.'

CXXVI. 5, '*as the rivers in the south,*' *i.e.*, as the dried-up torrents in the southern deserts flow again after a time of rain.

CXXVII. 2, '*The watchman waketh,*' *i.e.*, watcheth. 'That that I say to you, I say to all, Wake ye' (St. Mark xiii. 37, Wiclif).

——— 3, '*For so He giveth His beloved sleep.*' Rather, 'in their sleep,' *i.e.*, without any watching or toil on their part.

——— 6, '*when they speak with their enemies in the gate.*' The reference may be either to an assault on the gates of the city, or to a legal contest in the court of justice commonly held at the gate of the city (see 2 Sam. xv. 2).

CXXIX. 3, '*The plowers plowed upon my back,*' *i.e.*, furrowed my back with their stripes.

——— 4, '*The righteous Lord hath hewn the snares of the ungodly in pieces.*' 'The Lord is righteous: He hath cut asunder the cords of the wicked' (R. V.).

CXXXII. 6, '*Lo, we heard of the same at Ephrata, and found it in the wood.*' The reference is to the lost ark. 'The report of the ark reached us at Bethlehem-Ephrata; the ark itself we recovered at Kirjath-jearim, "the town of the *woods.*"' *Cf.* 1 Chron. xiii. 5, 6.

CXXXII. 18, '*There shall I make the horn of David to flourish*,' *i.e.*, 'There shall I make the power and glory of David to increase.' A. V., 'to bud.'

——— '*I have ordained a lantern for Mine anointed*,' *i.e.*, I have trimmed a lamp to be an emblem of his glory and prosperity.

CXXXIII. 2, '*the skirts of his clothing*.' This is a mistranslation. The Hebrew word means the 'mouth of the garment,' *i.e.*, the opening at the neck (see Exod. xxviii. 31, 32).

——— 3, '*the dew of Hermon which fell upon the hill of Sion*.' The A. V. gives, 'And as the dew that descended upon the mountains of Zion.' *Physically* Hermon was to Canaan what Aaron was *ceremonially* to Israel—its head and crown, from which the fertilizing stores of heaven descended over the land' (Kay). Archbishop Alexander explains the passage: 'The dew which falls on the parched hill of Sion may fitly be called dew of Hermon; for the great mountain is constantly gathering and sending off clouds which float down thither, and the melting snows produce a vapour which is taken up and falls there.'

CXXXV. 1, '*laud*,' *i.e.*, praise Lat. *laudo*, I praise.

CXXXVII. 5, '*cunning*,' *i.e.*, skill, knowledge. So the adjective 'cunning' originally meant skilful. The change of meaning which this word has undergone is a striking instance of what Archbishop Trench has called 'the morality in words.' *Cf.* the similar change of meaning which the word 'craft' has undergone. Both words show the universal tendency to make a bad use of knowledge and power.

——— 7, '*In the day of Jerusalem*,' *i.e.*, the day of her capture. The reference is to the unnatural satisfaction with which the Edomites rejoiced at the destruction of Jerusalem (see Ezek. xxv. 12, 14; Obad. 10-14).

CXXXVIII. 1, '*even before the gods will I sing*,' *i.e.*, either before temporal potentates, the vicegerents of God upon earth, or before the holy angels, or before the false gods.

CXXXIX. 4, '*Thou hast fashioned me behind and before*.' A. V., 'beset me,' *i.e.*, 'Thou hast encompassed me for my guidance and protection on all sides.'

——— 7, '*If I go down to hell*,' *i.e.*, to the regions of darkness and death. 'If I make my bed in Sheol' (R.V.).

CXL. 2, '*Who imagine mischief*,' *i.e.*, devise or invent mischief. So 'imagination,' in verse 8, means purposes.

CXLI. 5, 6, '*Let the righteous rather smite me friendly, and reprove me. But let not their precious balms break my head*.' A. V., 'Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil which shall not break my head.'

CXLIII. 6, '*my soul gaspeth unto Thee*,' *i.e.*, thirsteth, or gaspeth with thirst.

CXLIV. 12, '*as the polished corners of the temple*,' *i.e.*, as the corner pillars, tall and graceful.

CXLVII. 4, '*He telleth the number of the stars*,' *i.e.*, He counteth, etc. (see note on Ps. xxii. 17).

CXLVIII. 10, '*worms*,' *i.e.*, all creeping things, as in A. V. *Cf.* 'blind-*worm*,' 'canker-*worm*,' 'silk-*worm*,' etc. The word was formerly used generically.

III.—THE READING OF THE HOLY SCRIPTURES AND PROFESSION OF FAITH.

The Lectionary.

The practice of reading portions of Holy Scripture in Divine service dates from the period after the Captivity, when synagogues were established all over Judæa as places for public devotion and spiritual instruction. At first the Pentateuch only was read in these synagogues, but when, for political reasons, the Pentateuch was prohibited by Antiochus Epiphanes, in 164 B.C., the Prophets were substituted for it. At a later period, when the Jews had recovered their independence, the reading of the Pentateuch was resumed, but the Prophets held their place side by side with it. That these portions of Scripture were read in the time of our Lord and His Apostles appears from a comparison of St. Luke iv. 17 ('And there was delivered unto Him the book of the prophet Esaias') with Acts xv. 21 ('For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day'). The **Apostolic Church** adopted the practice of the synagogue, and added to the Law and the Prophets the Scriptures of the New Testament. St. Paul expressly adjures the Thessalonians by the Lord that the epistle which he had written to them should 'be read unto all the holy brethren' (1 Thess. v. 27). Similarly he writes to the Colossians: 'When this epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea.'

Justin Martyr (A.D. 140), in an account which he has left us of Divine Service as conducted on Sundays in his own time, speaks of 'the memoirs of the Apostles or the writings of the Prophets being read as long as the time permits.' There was probably no fixed lectionary at this time, each assembly of Christians being left free to select such passages of Scripture as appeared most appropriate for the occasion. The 'Apostolical Constitutions' (A.D. 350-400) speaks of four Lessons, two of which were taken from the

Old Testament and two from the New. Whatever the number of Lessons, the practice of taking them from both Testaments appears to have been almost invariably observed from the first. **St. Chrysostom** clearly alludes to it in one of his homilies, in which, reproving some who were very negligent at church, he says: 'Tell me, What Prophet was read to-day, what Apostle?' **Cassian** (A.D. 424) says that in Egypt the practice was to have, after the singing of the Psalms, two Lessons, one from the Old Testament and the other from the New, except on Saturdays, Sundays, and the fifty days between Easter and Pentecost, when both Lessons were taken from the New Testament, one out of the Acts or the Epistles, and the other out of the Gospels (Bingham).

We find some traces of a **fixed Lectionary** in the 4th century. **St. Chrysostom** tells us that Genesis was read in Lent. **St. Augustine** (A.D. 398) says that there were some Lessons so fixed and appropriated to certain times and seasons that no others might be read in their stead. He tells us that between Easter and Pentecost the Acts of the Apostles was read. **St. Ambrose** (A.D. 374) speaks of the Books of Job and Jonah as read in Holy Week. In the following century unquestionably lectionaries were in use.

Some of the Western Churches read as many as seven or nine Lessons daily. The practice of the early English Church was to read seven or nine Lessons at nocturns and matins. These were necessarily short, and were not confined to Holy Scripture, being sometimes taken from the writings of the Fathers or the lives of the Saints. How completely this arrangement failed to familiarize the people with the whole range of the Bible may be seen from the preface to the Prayer-Book 'Concerning the service of the Church.' The first reform in the Roman lectionary was effected by **Cardinal Quignon** (A.D. 1536), who struck out many of the apocryphal legends, together with the anthems by which the Lessons had been previously interrupted (see pp. 16, 17, note, and 59).

Changes introduced into the Lectionary at the Reformation.—Our reformers followed up the reform initiated by Quignon, and arranged the lectionary so that the greater part of the Old Testament should be read through once a year and the New Testament thrice a year. The Apocrypha was retained, as being profitable for example of life and instruction in manners—*i.e.*, morals—but was not used to establish any doctrine. The legends, anthems, responds, etc., were removed altogether, so that the lessons became once more continuous and intelligible. A still more important change was the reading the Lessons in the vernacular tongue.

THE OLD LECTIONARY.—**The First Lessons** for ordinary days

were taken from the Old Testament, and began with Genesis, but they were not taken in regular order throughout the year. Isaiah, for instance, was to be read in Advent, on account of his prophecies of the coming of the Messiah. The Books of Chronicles were omitted because to a great extent they covered the same period of history as the Books of Kings. The Song of Solomon and portions of the Book of Ezekiel were omitted for the same reason that the Apocalypse was omitted, viz., because of their obscure and mystical meaning. The First Lessons for Sundays seem intended to include the most instructive chapters of the Old Testament for the special benefit of persons unable to attend the week-day services. They were taken from Isaiah during Advent and Epiphany; from Genesis, which gives an account of the introduction of sin into the world, and traces its consequences, in Lent; and from the remaining books during the rest of the year. The First Lessons for Holy-days were generally either typical or prophetic of the event or person commemorated. Those for Saints' Days were chiefly from the Sapiential Books.

The Second Lessons were to be invariably taken from the New Testament, which, with the exception of the Apocalypse, was thus read through thrice a year, the regular order being never deviated from except on certain festivals, when appropriate passages were read.

THE NEW LECTIONARY.—The chief respects in which the New Lectionary put forth in 1871 differs from the Old are the following:

1. The week-day Lessons have been considerably shortened, and are no longer coincident with the present unsatisfactory division of the Bible into chapters, which often obscures the sense by separating premises from conclusion (see Heb. xi., xii.), or an exhortation from the grounds on which it is based (see Heb. iv., v.).

2. The New Testament is read through twice in the year instead of thrice.

3. The Second Lessons in the morning on ordinary days are no longer taken exclusively from the Gospels and the Acts of the Apostles, nor the Second Lessons in the evening from the Epistles; but the Lessons are so arranged that when the Gospels are read in the morning the Epistles are read in the evening, and *vice versâ*.

4. The Lessons for Festivals and other Holy-days have in some cases been changed for passages more appropriate to the occasion. A beautiful illustration of these changes is furnished in the Lessons for Septuagesima Sunday. The First Lessons for Matins and Evensong are taken from Genesis, and relate to the creation of the world and the condition of man in the Garden of Eden. The Second Lessons were formerly taken in regular sequence

from the book that happened to be read at that season of the year; they are now taken from the 21st and 22nd chapters of the Apocalypse, which reveal to us the new heaven and the new earth, the river of the water of life, and the tree of life whose leaves are for the healing of the nations.

5. Alternative First Lessons are provided for Evensong on Sundays when Evensong is said at two different times; and when alternative Second Lessons are not provided, 'the Second Lesson at the second time may, at the discretion of the minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels.'

6. Those portions of the Books of Chronicles which supplement the Books of Kings are now read.

7. Larger use is now made of Ezekiel and the Apocalypse, for which room has been made by striking out many of the Lessons from the Apocrypha.

8. The Lessons from the Apocrypha are mainly taken from the Sapiential Books (Wisdom and Ecclesiasticus).

9. The First Lessons on Holy-days, which were, in many cases, taken from the Apocrypha, are now almost uniformly taken from the canonical books. A good instance of the improvement effected by this change is furnished in the Lessons for the Feast of the Purification of the Blessed Virgin Mary. The First Lessons on that Feast were formerly taken from the Book of Wisdom; they are now taken from Exod. xiii., which gives an account of the institution of the sanctification of the first-born to God, and from Hag. ii., which predicts the coming of Christ to the second Temple. Another excellent instance is supplied in the First Lessons for the Feast of St. Matthias. The old ones were taken from the Books of Wisdom and Ecclesiasticus; these new ones from 1 Sam. ii., which records the announcement of the transfer of the high-priesthood from the family of Eli to a more faithful house, and from Isa. xxii., which foretells the deprivation of Shebna the treasurer, and the substitution in his place of Eliakim, even as Matthias was chosen in the place of the traitor Judas.

10. Special Lessons are provided for Ash Wednesday, and for Monday and Tuesday in Holy Week. We greatly need more Special Lessons. (See p. 69.)

11. Upon occasions to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar.

It will be observed that the new Lectionary is cast in the same mould as the Old, and only deviates from it for the purpose of carrying out more thoroughly the principles on which the old Lessons were selected. Persons unable to attend church except on Sundays may now follow a course of Lessons embracing

all the most important passages in the Bible; and persons unable to attend church more than once a day, instead of hearing, as formerly, the same portions of the New Testament read over and over again, whilst others were never read at all, may now hear nearly the whole of the New Testament read through in the course of a year. In the Lessons for Holy-days the relations between type and antitype are more frequently indicated, prophecies are brought into juxtaposition with their fulfilment, and incidents in the New Testament are instructively paralleled from the Old.

The following rules for determining the Lessons in certain doubtful cases have been suggested:

1. 'A Proper Lesson always takes precedence of a Calendar Lesson. Hence, for Sundays for which no Proper Second Lesson is appointed, the Proper Second Lesson of the Saint's Day (if there be one appointed) should be read.
2. 'A Lesson from the Canonical books always takes precedence of a Lesson from the Apocryphal.
3. 'The First Lessons for the First and Fourth Sundays in Advent, for the First Sunday after Christmas, for the First and Fifth Sundays in Lent, for the Sunday next before Easter, for Easter Day, for the First Sunday after Easter, for Whitsunday, for Trinity Sunday, take precedence of the First Lessons appointed for any Saints' Days which may occur on those Sundays.
4. 'The First Lessons for the Circumcision, the Epiphany, St. John Baptist, St. Michael, and St. Simon and St. Jude, take precedence of the First Lessons appointed for any Sunday on which they occur.'

The ambiguity which formerly existed in these cases is partly avoided in the New Lectionary by the following direction: 'If any of the Holy-days for which proper Lessons are appointed in the Table fall upon a Sunday which is the First Sunday in Advent, Easter Day, Whitsunday, or Trinity Sunday, the Lessons appointed for such Sunday shall be read; but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the minister.' Where two Holy-days like the Feast of the Annunciation and the Monday in Holy Week coincide, two alternative First Lessons are provided.

The rubric in the Prayer-Books of 1549 and 1552 prescribed that, 'in such places where they do sing,' the Lessons, 'to the end the people may the better hear,' should 'be sung in a plain tune, after the manner of distinct reading; and likewise the Epistle and Gospel.' The words in the present rubric, 'He that readeth,' were introduced at the last review in the place of 'the minister that readeth,' evidently with the object of permitting laymen to read the Lessons.

In the primitive Church the Lessons were read by a distinct order, known as **Readers**, who were formally set apart for their work, sometimes by imposition of hands. The Fourth Council

of Carthage (A.D. 398) prescribes the mode of institution: 'When the reader is ordained, let the Bishop address the people concerning him, making mention of his faith, life, and ability. Then, while the people are looking on, let him deliver to him the book out of which he is to read, saying, "Take this, and be thou a *reader* of the Word of God; which office, if thou fulfil faithfully and profitably, thou shalt have part with those that minister the Word of God."' The readers were not allowed to read at the Altar. In churches or chapels where the endowment was small, readers were formerly allowed to officiate in the Church of England. The office has recently been revived both in the Church of Scotland and the Church of England.

THE CANTICLES.

The word Canticle literally means 'a little song,' and is used to denote those unrhymed hymns which are chanted or otherwise sung in Divine Service. With the exception of two, the *Te Deum* and *Benedicite*, they are all taken from the Holy Scriptures, three being taken from the Gospel of St. Luke.'* The canticles from St. Luke were first introduced into public worship by St. Cæsarius of Arles (A.D. 540). The practice of intermingling Psalms and Lessons is of great antiquity, the feeling in which it originated being undoubtedly a desire on the part of the worshippers to express their gratitude for the gift of the Holy Scriptures, and to adore the God whose glorious attributes and whose loving mercy towards mankind those Scriptures reveal. The Council of Laodicea, A.D. 360, directed that Lessons and Psalms should alternate. The ritual of the Church of Lyons, A.D. 499, prescribed Psalms, then a lesson from Moses, then Psalms again, then a lesson from the Prophets, then Psalms once more, then a Gospel. In the pre-Reformation Church responds, or short anthems, were sung after the reading of every three or four verses of a chapter. The short anthems which are commonly sung before and after the Gospel in the Communion Service correspond to the Canticles in intention.

THE TE DEUM.

The origin of this glorious hymn, which derives its name from the opening words of the Latin original, is involved in great

'Thou hast an ear for angels' songs,
A breath the Gospel trump to fill,
And taught by thee the Church prolongs
Her hymns of high thanksgiving still.'

KEBLE, *St. Luke's Day.*

obscurity. According to tradition, it was extemporized by St. Ambrose and St. Augustine, when the latter was baptized, each saint composing a verse in turn. This event happened in A.D. 386, but there is no reference to the *Te Deum* in the writings of either saint, and the first notice of the tradition is not found till A.D. 772. One phrase in the hymn, 'Thou didst take upon Thee man' (Suscepisti hominem), which is the oldest reading of clause 16, has been held to be evidence that the hymn dates from at least the time of St. Augustine, that phrase having been current in his time. At a later date the phrase was superseded by such expressions as 'assumed humanity' or 'assumed human nature.' The earliest extant mention of the hymn itself is found in the Rule of Cæsarius, Bishop of Arles, who died about A.D. 542. This fact has led to a commonly accepted belief that the *Te Deum* was composed in the Gallican Church, some assigning it to Hilary, Bishop of Poictiers, A.D. 355, and others to Hilary of Arles, A.D. 440. The belief may be well founded, so far as the hymn in its present form is concerned; but there is reason for assigning some parts of it at least to a much earlier date. St. Cyprian (A.D. 252), speaking of the abode of the happy departed, says, 'There is the glorious company of the Apostles; there is the fellowship of the prophets exulting; there is the innumerable multitude of martyrs, crowned after their victory of strife and passion.' This correspondency with the *Te Deum* in order and phrase could scarcely be accidental. A similar parallelism occurs in a Morning Hymn of the Primitive Church, of which a copy is found at the end of the Psalter in the Alexandrine Version of the Scriptures preserved at the British Museum. It dates probably from the fourth or fifth century. The verses referred to are the following: 'Day by day I bless Thee, and praise Thy name for ever, and for ever and ever. Vouchsafe, O Lord, to keep me this day without sin.' It seems highly probable that the *Te Deum* was not the production of a single mind, but a gradual development of some simple primitive hymn, addressed to the Holy Trinity, but giving a special prominence to the work of the Son. Of the twenty-nine clauses 'the first ten are closely connected with the Eucharistic hymn of the Liturgy of Jerusalem. We find the germ of the next three in the Morning Hymn of the Alexandrine manuscript. Of the last nine clauses, those numbered 22 and 23 are to be found in Ps. xxviii. 10 (Prayer-Book Version). The next three are found in the Morning Hymn above referred to; 27 is identical with Ps. cxxiii. 3; 29 is clearly derived from Ps. xxii. 5' ('Dict. of Christ. Antiq.'). There are four different conclusions to this hymn. Bishop Dowden thinks the true ending of the original *Te Deum* was ver. 21, 'Make them to be numbered,' etc. In a version in the Vatican Liturgy we find the

following clauses: 'Blessed art Thou, O Lord God of our fathers, and worthy of praise and glorious is Thy name for ever. Vouchsafe,' etc. The last eight verses, with the exception of the verse 'Vouchsafe,' etc., are quotations from Holy Scripture. The employment of the singular in the last verse has been attributed to the carelessness of the translators; but was it not more probably a deliberate endeavour to give a personal turn to the whole canticle? The *Te Deum* has been known by various names, most of which refer to its alleged authorship by **SS. Ambrose and Augustine**. In Henry VIII.'s Primer of 1545 it is entitled, 'The Praise of God, the Father, the Son, and the Holy Ghost.'* The translation was based on early English versions already in existence.

The words 'Keep us this day without sin' seem to indicate that the *Te Deum* was specially intended for use at Morning Service. According to the Use of Sarum, it was to be sung after the last lesson on Sunday and other festivals at matins, except during Advent and Lent, and on certain special days. Its reference to Prophets, Apostles, and martyrs renders it specially suitable as a connecting-link between the two lessons. The Prayer-Book of 1549 prescribed its use for every day 'except in Lent.' This exception was struck out of the Prayer-Book of 1552, but is still commonly observed, there being a special fitness in using the *Benedicite* at a season of the year when our minds are directed in the first lessons to the history of the Creation and of the Fall of Man.

The *Te Deum* is sometimes sung to elaborate music as a separate service. It was thus employed in 1547 at a public thanksgiving at St. Paul's for the victory over the Scots at Musselburgh. What is called 'The Dettingen *Te Deum*' was composed by Handel after the Battle of Dettingen. The *Te Deum* is included in 'Forms of Prayer to be used at Sea, after Victory, or Deliverance from an Enemy,' and also in the Coronation Service.

It may be conveniently divided into three parts, viz.:

(*a*) An expansion of the angelic hymn, 'Holy, holy, holy' (see Isa. vi. 3; Rev. iv. 8), addressed to God and setting Him forth as the object of universal praise and adoration (1-9).

(*b*) A confession of belief in each Person of the Holy Trinity, and more particularly in the great doctrines connected with the work of the Son (10-19).

* This title very accurately describes the *Te Deum*, which is really a hymn to the Holy Trinity. At the end of an old copy of the *Te Deum* we find the following words: 'Te Patrem adoramus æternum; te sempiternum Filium invocamus; teque Spiritum Sanctum in una divinitatis substantia manentem confitemur. Tibi uni Deo in Trinitate debitas laudes et gratias referemus ut te incessabili voce laudare mereamur per æterna sæcula.'

(*c*) A prayer addressed to the Son for the Church at large and for ourselves in particular, grounded upon the previous confession of faith.

1. '*We praise Thee, O God*,' etc. Rather 'Thee as God we praise; Thee as Lord we acknowledge.' The bold opening of the original, obtained by placing the pronoun 'Thee' in the very forefront of the hymn, is lost in our version. So in verses 7, 8, 9, 10, 20.

3. '*The powers therein*,' viz., the angelic orders.

4. '*Cherubin and Seraphin*.' Here mentioned as representative of the various angelic orders. The 'seraphim,' moreover, are expressly mentioned by Isaiah as singing the words of the *Te Deum* which follow; and 'the four beasts,' which appear to be identical with the cherubim of Ezekiel, are described in the Apocalypse as engaged in the same glorious occupation.

5. '*Holy, holy, holy*.' It was formerly customary to bow at these words—a practice based on Rev. iv. 10: 'The four and twenty elders *fall down* before Him that sat on the throne,' etc. The 'Myrroure of oure Lady' (1530) says: 'And for bycause that Angels praise God in great reverence, therefore ye incline when ye sing their song.'

5. '*Lord God of Sabaoth*,' *i.e.*, of hosts, or armies. 'Sabaoth' is the Græcized form of a Hebrew word meaning *armies*. It occurs twice only in the English Bible (Rom. ix. 29; St. Jas. v. 4). The Hebrew word is of common occurrence in the Old Testament, and is found wherever we find in the English version the expressions 'Lord of *Hosts*,' 'Lord God of *Hosts*.' It need hardly be said that there is no connection between 'Sabaoth' and 'Sabbath.' The word 'Sabaoth' in the hymn should not be restricted to 'the *heavenly* host.' It embraces the aggregate powers of heaven and earth, of angels and men. The writer of the article 'Sabaoth' in Smith's 'Biblical Dictionary' suggests that this phrase may have 'determined the use of the *Te Deum* as a thanksgiving for victories.'

7. '*The glorious company*.' Lat., 'Te gloriosus Apostolorum chorus' (the glorious *choir* of the Apostles). *Cf.* 'And all the *company* of heaven' (Communion Office).

8. '*The goodly fellowship of the Prophets*,' *i.e.*, 'the comely band of the Prophets.' Lat., 'Te prophetarum laudabilis numerus.' An early English version (about 1400), which gives here 'the preisable noumbre of Profetis,' *i.e.*, 'the praisable or laudable number of the Prophets,' is much closer to the original. 'Fellowship' formerly meant a company, so 'fellow' meant a companion.

9. '*The noble army of martyrs*.' Lat., 'Te Martyrum candidatus laudat exercitus.' This is the most unfortunate of the mistranslations in this hymn. The word rendered 'noble' means

'clothed in white,' and the reference is to the 'white robes' of the redeemed, which have been made 'white in the blood of the Lamb' (Rev. vii. 9, 13, 14). Bishop Dowden thinks that there may be a reference here to the *candidati*, certain picked troops who were so called in Roman military terminology. The Early English version previously quoted gives here: 'Thee preisith the *white* oost (host) of martirs.' In Marshall's 'Primer' we find 'the *fair* fellowship of martyrs.' The word 'army' refers to the fact that the martyrs fought and died as soldiers in defence of the truth.

10. '*The holy Church throughout all the world*,' *i.e.*, the holy *Catholic* Church. *Cf.* 'Thy holy Church *universal*' (Lit.).

11. '*Of an infinite majesty*,' *i.e.*, a majesty that is *illimitable*. Lat., 'Patrem immensæ majestatis.' The word here rendered 'infinite' is in the Athanasian Creed rendered 'incomprehensible,' and literally means immeasurable.

12. '*Thine honourable*,' *i.e.*, honour-deserving. Lat., *venerandum*. The old version gives 'worshipful.' The American Prayer-Book gives 'adorable.' '*True*,' *i.e.*, truly God's Son, *very* God of very God '*Only*,' *i.e.*, only-begotten.

13. '*The Comforter*,' *i.e.*, Strengthener or Supporter. Lat., *Paracletum*. *Cf.* 'And he *coumfortide* hym with nailes, that it shulde not be moued' (Isa. xli. 7, Wiclif's Version). 'I may alle thingis in Him that *comfortith* me' (Phil. iv. 13, Wiclif). The word *Comforter* very inadequately conveys the meaning of *Paraclete*, which denotes not merely a Comforter but an Advocate. *Cf.* 1 John ii. 1: 'If any man sin, we have an *Advocate* with the Father' (see R. V. margin).

14. '*King of Glory*,' *i.e.*, the glorious King, the source of glory. *Cf.* Ps. xxiv. 7.

15. '*The Everlasting Son*.' The reference is to the eternal generation of the Son.

16. '*When Thou tookest*,' etc. Rather, 'Thou being about to take manhood to deliver it, didst not abhor,' etc. The oldest copies of the *Te Deum* read here: 'Tu ad liberandum mundum suscepisti hominem' ('Thou didst assume man,' *i.e.*, human nature, 'to deliver the world'). To deliver man it was necessary for the Redeemer to take upon Him the form of man; and though He might have done this without being born of a human mother, yet He did not abhor the Virgin's womb. The American Prayer-Book reads: 'Didst humble Thyself to be born of a Virgin.' The word 'abhor' expresses the wonderful condescension involved in the Incarnation.

17. '*When Thou hadst overcome*,' etc. Literally, 'Thou having overcome the *sting* of death, didst,' etc. Lat., 'Tu devicto *aculeo*,' Marshall's 'Primer' gives 'death's dart overcome.' The reference is, of course, to 1 Cor. xv. 55.

21. '*Make them to be numbered.*' All the old copies of the *Te Deum* read *munerari* (*i.e.*, to be presented with a gift), not *numerari*. The latter reading does not appear until after 1492, and probably originated in a printer's error. The Bishop of Salisbury (Wordsworth) would translate the original 'Make them to be gifted in company with the saints with eternal glory.'

— '*In glory everlasting.*' The word 'in' is a modern interpolation, dating from the same time as the corruption of *munerari* into *numerari*, and perhaps originating in that corruption. The old version reads: 'Make hem to be rewardid with the seyntis in bliss *with* euerlastinge glorie.'

23. '*Govern them,*' *i.e.*, direct, rule.

— '*Lift them up,*' *i.e.*, exalt (*extolle*). This clause is taken from Ps. xxviii. 9. 'Feed (Vulgate, *rege*) them also, and lift them up for ever.'

24. '*Magnify,*' *i.e.*, bless, glorify ('*benedicimus Te*'). Lit. 'to make great.' *Cf.* 'My soul doth *magnify* the Lord.'

28. '*Let Thy mercy lighten upon us,*' *i.e.*, alight or descend upon us. The Latin is: 'Fiat misericordia Tua, Domine, super nos;' and in accordance with this the old version gives, 'Be Thi merci maad upon us,' *i.e.*, 'Let Thy mercy be done upon us.' The O.E. *lihtan*, from which 'lighten' in this sense comes, has no connection with the O.E *lihtan* or *lihtian*, the old form of 'lighten,' in the sense of 'illuminate.'

29. '*Never.*' Lat, *non confundar in æternum* (may I not be confounded for ever). The O.E. Version ran, 'be I not schent (*i.e.*, ruined) withouten ende'

— '*Confounded,*' *i.e.*, ruined, destroyed' ('May I not be put to confusion by the disappointment of my hope of salvation'). 'Confound' means (1) to pour together; (2) to identify things which ought to be distinguished. *Cf.* 'neither *confounding* the Persons' (Athanasian Creed); (3) to throw into a state of confusion (*cf.* 'Let Us go down and there *confound* their language,' Gen. xi. 7); (4) to ruin, to destroy (*cf.* 'Lest I *confound* thee,' Jer. i. 17).

THE BENEDICITE.

This canticle is so called from the opening words of the Latin version, '*Benedicite, omnia Opera.*' It is also called 'The Song of the Three Holy Children,' because, according to the Septuagint interpolation between verses 23 and 24 of Dan. iii., it was sung by the Jewish youths, Ananias, Azarias, and Misael (Shadrach, Meshach, and Abed-nego), in the burning furnace into which they were cast by King Nebuchadnezzar. The Septuagint represents Azarias as confessing the sins of his nation, and praying for Divine

deliverance, and the angel of the Lord thereupon smiting 'the flame of the fire out of the oven, so that the fire touched them not at all, nor troubled them.' 'Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,' etc. Then follows a grand hymn of thanksgiving, of which the *Benedicite* is only a part. There can be little doubt that the *Benedicite*, which is only a paraphrase of the 148th Psalm, was the composition of an Alexandrine Jew. It was included by the Jews among 'The Hymns of our Fathers,' and was at a very early period adopted by the Christian Church, though not uniformly, as canonical. Rufinus, who lived in the fourth century, defends it against the doubts cast on its authority by St. Jerome, and says that it had been used long before his time in the Church of Toledo.

In the old English Offices the *Benedicite* was sung on Sundays and festivals at lauds with the Psalms. According to the rubric in the Prayer-Book of 1549, it was to be sung instead of the *Te Deum* all through Lent. This part of the Rubric was cancelled in the Prayer-Book of 1552, and now there is no direction as to the occasions when it should be used. The subject-matter of the *Benedicite*, however, renders it specially suitable for those days when the Lessons relate to the marvels of creation, or for days when special thanksgivings are offered up for great material blessings, as for rain, for fair weather, for plenty, etc. As the *Te Deum* is pre-eminently the hymn of the Church, so is the *Benedicite* the hymn of the whole universe, of all created beings, rational and irrational. In it we interpret the voice of Nature, and associate her with the Church militant and the Church triumphant in singing the praise of God.

The *Benedicite* may be divided into four groups of invocations.

(*a*) Those addressed to the angels, the heavens, and the heavenly bodies;

(*b*) Those to the great physical forces and phenomena of the earth;

(*c*) Those to the brute part of creation;

(*d*) Those to our fellow-men. The last group are addressed to the children of men generally, and in particular to Israel, to the priests of the Lord, the servants of the Lord, the spirits and souls of the righteous, to holy and humble men of heart everywhere, and to Ananias, Azarias, and Misael, as conspicuous examples of holiness and humility.

'The monotony of form is itself effective. It is like the monotony of the winds or the waves; and powerfully suggests to the imagination the amplitude and splendour of God's world, and the sublimity of the universal chorus of praise.'—C. J. Ball.

'*Bless ye the Lord*'—*i.e.*, glorify. First Prayer-Book: 'Speak good of.'

'*Beasts and cattle*'—*i.e.*, beasts wild and tame (τὰ θηρία καὶ τὰ κτήνη—Septuagint).

'*Ananias, Azarias, and Misael.*'—Græcized forms of the Hebrew names of the three Hebrew youths. Shadrach, Meshach and Abed-nego were their Chaldæan names. The American Prayer-Book omits this verse and the doxology which follows it, but a previous rubric says that the *Gloria* may be used after the *Benedicite*. The original doxology of this canticle ran thus: 'O let us bless the Father, and the Son, with the Holy Ghost: let us praise Him and magnify Him for ever. Blessed art Thou, O Lord, in the firmament of heaven; praiseworthy and glorious, and magnified for ever.' The present doxology was substituted for it in 1549. In the Scottish Prayer-Book (1637) Ps. xxiii. takes the place of the *Benedicite*.

THE BENEDICTUS (St. Luke i. 68).

According to the First Prayer-Book, this canticle was to be used 'after the Second Lesson throughout the whole year.' In 1552 the *Jubilate* was added as an alternative; the occasions when they were to be used were not mentioned till 1662. The intention of the Church would thus appear to be not that the *Benedictus* and *Jubilate* should be used as alternative canticles, but that the *Benedictus* should *always* be used, except when it 'shall happen to be read in the chapter for the day,' or for the Gospel on St. John Baptist's Day (see Rubric). The *Benedictus* was formerly used at lauds, after the 'little chapter.' It is particularly appropriate for the position it occupies at the end of the Second Lesson. The Old Testament, from which the First Lessons are taken, sets forth in type, and prophecy, and promise the character and mission of the Redeemer; the New Testament, from which the Second Lessons are taken, sets forth the antitype of the type, the fulfilment of the prophecy, and the realization of the promise. In the *Benedictus* we pour forth our song of thanksgiving for these mercies of which we have just heard, and for the time place ourselves in the position of Zacharias when he recognized in the birth of his son the beginning of the fulfilment of God's promise to visit and redeem His people. Blunt (A. B. C. P.) says of the *Benedictus* that 'it is the last prophecy of the Old Dispensation and the first of the New, and furnishes a kind of key to the evangelical interpretation of all prophecies. . . . It is a continual acknowledgment also of the Communion of Saints under the two dis-

pensations; for it praises God for the salvation which has been raised up for all ages out of the house of His servant David, and according to the ancient covenant which He made with Abraham.' In one edition of the First Prayer-Book of Edward VI. the *Benedictus* is described in the Rubric as a 'thanksgiving for the performance of God's promises.' In the American Prayer-Book permission is given for the omission of verses 5-12 except on the Sundays in Advent. The *Benedictus* may be divided into two parts:

(*a*) A thanksgiving for the Messiah's Advent (1-8).

(*b*) A prophecy of the mission of the Baptist (9-12).

1. '*Hath visited.*' Zacharias with prophetic eye regards the Redemption as already completed, as, indeed, it was in the eternal counsel of God.

2. '*A mighty salvation,*' viz., the Messiah. The reference is clearly not to the Baptist, but to the Messiah. The original figure (see A. V. 'an horn of salvation') is taken from those animals whose chief strength and means of both assault and defence lie in their horns. 'A mighty salvation' would seem to mean 'a mighty Saviour.'

3. '*Since the world began.*' Rather, 'of old.'

4. '*From our enemies*'—*i.e.*, our spiritual enemies. The Jews were not delivered by our Lord from their temporal oppressors.

— '*From the hands.*' Some editions of the Prayer-Book read 'from the hand.' The Greek and the Vulgate read 'from the hand,' but a small group of MSS. of the Vulgate have the plural. This is the form in the Prayer-Books of Edward VI. and in the Annexed Book of 1661.

5. '*To perform the mercy promised to our forefathers.*' To show mercy towards our fathers. 'Promised' is an interpolation.

— '*To remember His holy Covenant*'—*i.e.*, to fulfil it. The Covenant referred to is that made with Abraham (Gen. xv. 18).

8. '*In holiness and righteousness*'—*i.e.*, in the discharge of our duties both to God and man. These terms are often employed in the same sense but when coupled together should be thus distinguished. *Cf.* 'By walking before Thee in *holiness* and *righteousness* all our days' (General Thanksgiving). *Cf.* '*Holily* and *righteously*' (1 Thess. ii. 10, R. V.).

10. '*For the remission.*' R. V., 'in the remission.'

11. '*Through the tender mercy.*' R. V., because of the tender mercy' (margin, 'heart of mercy').

— '*The dayspring,*' *i.e.*, the dawn, or day-break. *Cf.* Job xxxviii. 12: 'Hast thou commanded the morning since thy days; and caused the *day-spring* to know his place?' *Cf.* Mal. iv. 2.

> 'The breath of heaven, fresh blowing, pure and sweet
> With *day-spring* born.'—*Sams. Ag.*, 10, 11.

JUBILATE DEO (Ps. c.).

This psalm was formerly sung at lauds, and came *before* the Lesson, not, as now, after it. It is essentially a song of thanksgiving. Hence it is more appropriate for festival than penitential seasons. Though it is often used instead of the *Benedictus*, the intention of the framers of the Prayer-Book was, as we have seen, that it should be used only when the *Benedictus* occurs in some other part of the Morning Service.

1. '*in the Lord.*' Lit., 'Shout for joy unto the Lord, all the earth.'

2. '*Be ye sure.*' A. V., 'know ye.'

3. '*speak good of,*' *i.e.*, praise. A. V., 'bless.'

4. '*and His truth endureth from generation to generation.*' R. V., And His faithfulness unto all generations.'

EVENING CANTICLES.
THE MAGNIFICAT, OR THE SONG OF THE BLESSED VIRGIN (St. Luke i. 46),

is appointed to be said or sung after the First Lesson at Evensong. It bears a close resemblance to the Song of Hannah* (1 Sam. ii. 1), and, like the *Benedictus*, is a sort of link 'between the Eucharistic poetry of the Old and New Dispensation.' It has been used in the English Church for at least eight hundred years. In the Eastern Church it is sung as a morning canticle. 'Throughout this hymn we are to hear the voice, not merely of the Virgin Mary celebrating the praises of Him who had so magnified her, but of the whole Church, of whom she was a type, giving thanks for the mystery of the Incarnation, and the blessings of the Gospel. And it is on this account—namely, because the Blessed Mary here speaks in the person of the Church—that this hymn has been, from very early times, used in the public services of Christians' (P. Young).

The *Magnificat* may be analyzed as follows:

Thanksgiving for God's gracious condescension (1-4); declaration of belief in His mercy towards them that fear Him (5); the proud abased: the humble exalted (6-8); the covenant with Israel fulfilled (9).

1. '*Magnify,*' *i.e.*, glorify. Lit., make great (see verse 4). The

* Isaac Williams speaks of the Songs of Miriam and Deborah and Hannah as 'the tuning of instruments long before, the sounds of harpers indistinctly trying their chords, and bringing them in unison to some great symphony, till another Miriam appears in the fulness of time, taking the lead for all ages in the Eucharistic Hymn'

soul refers to the affections; the *spirit* to the higher spiritual faculties. '*God, my Saviour*,' viz., God the Father, not God the Son (*Cf.* Titus i. 3).

2. '*regarded.*' R. V., 'looked upon.' '*lowliness.*' R. V., 'low estate,' not lowliness of heart (see Luke ii. 7, 24). The Blessed Virgin's offering at her purification was the offering of the poor (Lev. xii. 8), and indicates her low estate.

3. '*shall call me blessed.*' The angel Gabriel had previously said to her, 'Blessed art thou among women.' This is the authority for the epithet usually attached to her name in the Prayer-Book. St. Luke xi. 27, 28 shows that there is a higher blessedness still.

4. '*hath magnified me.*' R. V., 'hath done to me great things' (ἐποίησέ μοι μεγαλεῖα). Not the same phrase in the original as that which occurs in verse 1 (μεγαλύνει).

6. '*He hath showed strength with His arm*,' viz., by sending His Son. 'His arm' means His power. *Cf.* Isa. liii. 1: 'To whom is the *arm* of the Lord revealed?'

— '*the proud . . . the mighty . . . the rich.*' Such as the Scribes and Pharisees, and the chief priests, and the rulers of the people; all who, in proud self-reliance, set themselves in opposition to Christ.

— '*in the imagination of their hearts.*' 'He hath scattered those who, in the imaginations of their hearts, are proud.' Or, possibly, He hath scattered the proud *by* the,' etc.

7. '*from their seat.*' R. V., 'from their thrones.'

9. '*holpen*,' helped. *Cf.* 'have *holpen* the children of Lot' (Ps. lxxxiii. 8).

— '*as He promised.*' These words are parenthetical. R. V., 'That He might remember mercy (as He spake unto our fathers) toward Abraham,' etc.

THE CANTATE DOMINO (Ps. xcviii.)

may be used as an alternative canticle,* except on the nineteenth of the month, when it occurs in the ordinary course of the Psalms. It was inserted here in 1552. Its subject is the salvation wrought by God for His people. The universality of the blessing commemorated shows that it refers to the gift of the Messiah (see verse 3). There is a curious parallelism between the expressions in this psalm and those of the *Magnificat.*

2. '*the victory.*' R. V., 'His right hand, and His holy arm, hath wrought salvation for Him.'

* The American Prayer-Book allows the use of Ps. xcii. 1-4 as an additional alternative.

3. '*declared.*' R. V., 'hath made known.' 'Declare' meant formerly to prove clearly.

— '*the heathen.*' Rather: the nations.

4. '*truth.*' Rather: faithfulness.

7. '*shawms,*' a musical instrument resembling a clarionet. R. V., 'and sound of cornet.'

8. '*and all that therein is.*' R. V., 'and the fulness thereof.'

— '*the round world.*' R. V., simply 'the world.'

NUNC DIMITTIS (St. Luke ii. 29)

is sung after the Second Lesson at Evensong. It has been used as an evening canticle from the earliest age, mention being made of it in the 'Apostolical Constitutions.' In it we thank God, with aged Simeon, that we have been permitted to see the promise of the Saviour of the world fulfilled.

1. '*According to Thy word.*' *Cf.* St. Luke ii. 26: 'And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ.'

THE DEUS MISEREATUR (Ps. lxvii.)

is appointed as an alternative canticle to the *Nunc Dimittis*, except on the 12th day of the month. It was inserted in 1552. It consists of:

(*a*) A prayer that God's salvation may be made known among all nations (1-2).

(*b*) An exhortation to thanksgiving (3-7).

1. '*Show us the light.*' R. V., 'And cause His face to shine upon us.'

— '*and be merciful unto us.*' This clause is found only in the Latin version. It is omitted in the R. V.

2. '*Saving health,*' *i.e.*, salvation.

4. '*The folk.*' A. V., 'the people.'

— '*Govern,*' *i.e.*, lead (see note on Collect for Second Sunday after Trinity).

The American Prayer-Book appoints Ps. ciii., vv. 1-4; 20-22 as a second alternative.

THE CREEDS.

We have now reached that part of the service where we make a formal profession of our faith, and there is an obvious fitness in the place which that profession occupies. It is exclusively from these Holy Scriptures which have just been read that the Articles of our faith are derived; and it is upon the Articles of our faith

that the prayers which follow are based. 'He that cometh to God must believe that He is' (Heb. xi. 6). He who prays must have some ground for believing that his prayer will be answered. The word 'creed,' which is commonly used to designate the authoritative statements of our belief used in Divine Service, is a corruption of the Latin word *credo*, I believe, with which both the Apostles' and the Nicene Creed begin. The so-called Athanasian Creed does not begin with 'I believe,' and is not a personal profession, but a declaratory statement, of the true faith. The Creed was also called 'the rule of faith,' 'the standard of truth,' and, more frequently still, '*symbolum*'—*i.e.*, a sign or mark to know a thing by, the Creed being a test by which the soldier of Christ was known.

Some confession of faith must have been used at Baptism from the earliest times, though probably it amounted at first to little more than a declaration of belief in the simplest essentials of Christianity, such as the doctrine of the Holy Trinity and the great truths connected with the Lord Jesus (see Acts viii. 37, xvi. 31). It has been supposed that St. Paul alludes to some recognised formula of belief when he exhorts Timothy to 'hold fast the form of sound words' which he had received, and to keep 'that good thing which was committed unto' him (2 Tim. i. 13, 14). *Cf.* 1 Tim. vi. 12. As heresies multiplied, it would become necessary to enlarge these simple primitive Creeds, so that the true faith of the Church on disputed points might be clearly known. That this actually was the case we may see by a comparison of versions of the same Creed as used in different ages or in different Churches.

The first use to which Creeds were put was to instruct catechumens. 'In the Church of Rome,' says Rufinus, 'an ancient custom prevails that those who are about to receive the grace of Baptism should recite the Creed publicly—that is, so as to be heard by the congregation of the faithful; and of a truth, the ears of those who precede them in the faith tolerate no addition of whatever kind to the words'—*i.e.*, of course, no addition that was not authorized by the Church at large. In the times of persecution the Creeds became *watchwords* whereby Christians recognised each other. When the Church was assailed by enemies from within her fold, the Creeds became bulwarks to the truth, defining it more sharply and condemning opposite errors. The recitation of the Creed as a *liturgical* act originated in the Church of Antioch, in A.D. 471, and gradually spread westward; but it was not generally adopted in the Roman Church until A.D. 1014, though it had found its way into the Anglo-Saxon office much earlier.

THE APOSTLES' CREED.

Traces of an embryo Creed are supposed to be found in 1 Cor. viii. 6; xv. 3, 4; 1 Tim. iii. 16. The Apostles' Creed was so called, not because it was composed by the Apostles (though a widespread tradition ascribes it to them), but because it contains the true faith taught by the Apostles. The tradition that the Apostles, before separating at Jerusalem to enter upon their respective spheres of labour, met together to draw up a common formula of belief, and that each Apostle in succession contributed one of the Articles of which the Apostles' Creed is made up, was probably invented to account for the name when the true reason for it had been forgotten. The Apostles' Creed was not so called in the Prayer-Book until 1662. In Art. VII. (1552) it is spoken of as 'that which is commonly called the Apostles' Creed.' **Irenæus**, writing about A.D. 180, gives a summary of Christian doctrine which, in substance, closely resembles the Apostles' Creed, though it is not in the form of a Creed. He speaks of the Church as 'believing in one God the Father Almighty, who made heaven and earth, the sea, and all that in them is; and in one Christ Jesus, the Son of God, who was incarnate for our salvation; and in the Holy Ghost, who by the prophets proclaimed the dispensations and advents of our dear Lord Christ Jesus, and His birth of a virgin, and His suffering, and His resurrection from the dead, and His ascension in the flesh into heaven, and His coming from heaven in the glory of the Father, to sum up all things, and to raise up all flesh of the whole human race.' Similar traces of this Creed are to be found in other early Fathers. It is first found, however, in a form closely resembling our own in the writings of **Rufinus**, a priest of Aquileia, A.D. 390, who has preserved the two versions of it used respectively in the Churches of Rome and Aquileia in his day. The Aquileian version is not precisely identical with our own, or with the Roman version just referred to. It contained the phrase 'invisible and impassible' (*i.e.*, 'without passions') after the words 'God the Father Almighty,' and omitted the final clause, 'and the life everlasting.' Both versions omit 'Maker of heaven and earth.' The Roman Creed omits 'He descended into hell.' One other difference is worth noting: The Roman Creed reads, 'the resurrection of the flesh (*carnis resurrectionem*), but the Creed of Aquileia 'the resurrection of *this* flesh' (*hujus carnis resurrectionem*). A Creed written in Greek, but in Saxon characters, and preserved at the end of Athelstan's Psalter (ninth century), would seem to be a still earlier version of the Apostles' Creed, though it would be hazardous to attempt to fix its precise date. We translate it for the sake of

comparison, as serving to illustrate the gradual way in which the Creed assumed its present form :

'I believe in God the Father Almighty, and in Jesus Christ His only-begotten Son, our Lord, begotten of the Holy Ghost and the Virgin Mary, crucified under Pontius Pilate, buried, on the third day He rose again from the dead, He ascended into the heavens, He sitteth on the right hand of the Father, whence He cometh to judge the living and dead ; and in the Holy Ghost, the holy Church, the forgiveness of sins, the resurrection of the flesh. Amen.' It will be observed that several important clauses and epithets do not appear at all in this creed, such as—

1. 'Maker of heaven and earth.'
2. 'conceived.'
3. 'dead.'
4. 'He descended into hell.'
5. 'God' and 'Almighty,' in the article 'the right hand of,' etc.
6. 'Catholic.'
7. 'the Communion of Saints.'
8. 'and the life everlasting.'

The following words in the Apostles' Creed do not appear in the Nicene Creed :

1. 'Dead.'
2. 'He descended into hell.'
3. 'From thence.'
4. 'Holy,' in 'The *holy* Catholic Church.'
5. 'The Communion of Saints.'
6. 'The body.'
7. 'Everlasting,' in 'the life everlasting.'

The following words in the Nicene Creed do not appear in the Apostles' Creed :

1. 'And of all things visible and invisible.'
2. 'One' and 'begotten' in 'And in *one* Lord Jesus Christ, the only *begotten* Son of God.'
3. 'Begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made.'
4. 'For us men and for our salvation came down from heaven.'
5. 'And was made man.'
6. 'For us.'
7. 'According to the Scriptures.'
8. 'Again with glory.'
9. 'Whose kingdom shall have no end.'
10. 'The Lord, and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.'

11. 'One' and 'Apostolick' in 'And I believe *one* Catholick and *Apostolick* Church.'
12. 'One Baptism for.'
13. 'The dead.'
14. 'Of the world to come.'

The Apostles' Creed was used in the Early English Church at prime. In the mediæval offices it was said privately by the choir before the Lessons at matins, and inaudibly by the priest at the commencement of prime and compline, the choir not joining in it until he came to the last clause, of which they received notice by the raising of his voice at the words '*carnis resurrectionem.*' In the Sarum Use both the Athanasian and the Apostles' Creed formed part of the service of prime. The Creed used in public at matins was the Athanasian; but, in the Roman Breviary, the Athanasian Creed was ordered to be used on Sundays only. Cardinal Quignon, in his Breviary, A.D. 1536, directed that the Apostles' Creed should be used publicly on all days except Sunday, and the Athanasian Creed on Sundays. The First Prayer-Book directed the [Apostles'] Creed to be said 'by the minister,' but says nothing about the people; the Second Prayer-Book 'by the minister and the people.' From 1549 to 1552 the Athanasian Creed was used at Christmas, Epiphany, Easter, Ascension, Pentecost, and Trinity, 'immediately after *Benedictus*,' apparently as a hymn, and in addition to the Apostles' Creed. In 1552 it was directed to be used on seven other occasions. It was not explicitly ordered to be used '*instead* of the Apostles' Creed' till 1662, when it was for the first time in the rubric described as 'commonly called the Creed of St. Athanasius.'

NOTES.—'*Pontius Pilate.*' Up to 1662 the reading was 'Ponce Pilate.' We have inconsistently given up the old English form of Pontius, while retaining that of Pilatus. 'Pontius Pilate' had already been used in the Nicene Creed in 1549, and 'Poncius Pilate' in the Interrogative Creed in the Office for Baptism.

'*He descended into hell*' ('descendit ad inferos'), *i.e.*, into Hades, the unseen world of departed spirits, not Gehenna, the place of torments.

'*The resurrection of the body*' (Lat. '*carnis* resurrectio,' 'the resurrection of the flesh'). Pearson says, 'Though we have translated it in our English Creed *the resurrection of the body*, yet neither the Greek nor Latin ever delivered this Article in those terms, but in these, *the resurrection of the flesh.*' Some early heretics admitted the resurrection of the body, but denied the resurrection of the flesh. In the Baptismal Office and in the Office for the Visitation of the Sick we have 'the resurrection of the flesh.'

'*I believe in the Holy Ghost, the holy Catholic Church.*' The word 'in' is probably not to be understood before 'the Catholic Church.' Cranmer translated the original: I believe in the Holy Ghost, and that there is a holy Catholic Church . . . and that there shall be resurrection of the body,' etc.

The rubric directs that the Creed shall be sung, or said, 'by the minister *and* the people standing,' faith being essentially a

personal matter, of which everyone should make profession *for himself*, and *standing* being significant of our readiness to defend the faith. The practice of turning to the east during the repetition of the Creed probably originated in an old custom observed at Baptism. The catechumen turned his face towards the west in renouncing the devil and all his works, and to the east in making profession of his faith. The early Christians were accustomed to turn to the east in their devotions, just as the Jews turned their faces towards Jerusalem when they prayed (see 2 Chron. vi. 21). It will be remembered that most of our churches are still built 'east and west.' Other reasons have been assigned for the custom of turning to the east, as that it is symbolical of our turning our hearts to Christ, that the east was the place of Paradise, and that Christ appeared in the east. Whatever its origin, the custom is a very beautiful one, and helps to keep before our minds the unity of the faith. Wherever Christians assemble for worship they turn their gaze towards one point, even as they direct their faith to one Object, the Lord Jesus Christ, who is so closely associated with the east, both by His incarnate career and by the figurative language of Scripture, in which He is expressly spoken of as the 'Dayspring from on high,' and the 'Sun of Righteousness.'

It is a common mistake to suppose that it is only in the recitation of the Creed we are called upon to bow at the name of Jesus. The eighteenth Canon recognizes no such limitation. Its words are: 'And likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised.'

The American Prayer-Book allows the Nicene Creed to be used instead of the Apostles' Creed, and formerly prefaced the Apostles' Creed with this rubric: 'And any Churches may omit the words, "He descended into hell," or may, instead of them, use the words, "He went into the place of departed spirits," which are considered as words of the same meaning in the Creed.' The power to omit the clause altogether was taken away by the rubric in the Revised Prayer-Book of 1892, but the permission to use the alternative clause was allowed to remain.

It will be noticed that although the doctrine of the Holy Trinity does not form a separate article of the Creed, it is implied

in the words, 'I believe in God . . . and in Jesus Christ. . . . I believe in the Holy Ghost.' The Creed is divisible into three parts, referring respectively to each person of the Trinity. *Cf.* the excellent summary given of it in the Catechism. The connection of the last clauses with the belief in the Holy Spirit may not, at first sight, strike the reader. The work of the Holy Spirit is the sanctification of the elect people of God. This work is carried on through the organization of the Catholic Church, which admits us to the three great privileges enumerated in the Creed, 'the Communion of Saints, the forgiveness of sins, and the resurrection' to eternal life. (For an explanation of the Apostles' Creed see notes on the Catechism.)

THE CONFESSION OF OUR FAITH, COMMONLY CALLED THE CREED OF ST. ATHANASIUS.

The Athanasian Creed is appointed to be said on the six great festivals—Christmas Day, the Epiphany, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday, and on seven other holy days—St. Matthias, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, and St. Andrew; so that it is recited about once a month. The rubric of 1549 directed that 'this confession of our Christian faith' should be sung or said on the feasts of Christmas, the Epiphany, Easter, the Ascension, Pentecost and Trinity Sunday, immediately after *Benedictus*. Nothing is said about its being used in the place of the Apostles' Creed. The rubric of 1552 added the feasts of St. Matthias, St. John Baptist, St. James, St. Bartholomew, St. Matthew, SS. Simon and Jude, and St. Andrew. The rubric of 1662 directed that the Creed should be used 'instead of the Apostles' Creed.'

The authorship and date of this creed, or hymn,* as it is, perhaps, more properly called, are involved in great obscurity, but the following facts in its history are unquestionable, viz., that, by whomsoever written, it was not written by St. Athanasius, (a) that it was originally written in Latin, and not in Greek; that (b) the earliest mention of it is in connection with the Gallican (c) Church; that it was held in the highest veneration in that (d) Church, and that it was presented to the Pope by Charlemagne (e) in A.D. 772. There is a commentary on it, attributed to (f) Venantius Fortunatus, which was probably written about A.D. 570. The study of the Creed was enjoined upon the clergy by a decree

* In the Sarum Breviary the *Quicunque* is called a psalm, and was treated liturgically like a psalm. It had its varying antiphons, and was followed by the *Gloria Patri*. It is still divided into verses, like the Psalms, and each verse is subdivided by a colon, for the guidance of the choir.

of the Council of Autun in the latter part of the seventh century. There are four extant codices of it which have been assigned to the eighth century. The copy discovered in 1872 in the Utrecht Psalter has been assigned to the sixth century, but this opinion is disputed. The Athanasian Creed was probably introduced into this country in the ninth century, but it was not admitted into the Offices of the Church of Rome until about A.D. 930. An interesting homily on it was written by Archbishop Ælfric (died A.D. 1006). The translators of the version in the Prayer-Book followed a Latin original, but appear to have had a *Greek* text before them.

Waterland thought that the Athanasian Creed was written by (1) **Hilary, Bishop of Arles**, about A.D. 430. The Rev. G. D. W. Ommanney, however, who has made a special study of this Creed, (2) says: 'To **St. Vincent of Lerins** alone are there any probable reasons for assigning it. He flourished at the very period to which both external and internal evidence point as the period of its composition, his *Commonitorium* being written in the year 434, and his death occurring in 450; and there is no writer of that epoch to whom it can be attributed with equal reason. He was a native and a monk of Gaul, which was probably the birthplace of the Creed, a writer upon dogmatic theology, and, as a Gallican theologian, he would be well acquainted with the writings of St. Augustine, whose language is largely reproduced in the *Quicunque*. But, in addition to all this, there is a special reason for connecting it with the author of the *Commonitorium*, inasmuch as both in the part relating to the Trinity and in that relating to the Incarnation it contains several expressions which are to be found in that work, but do not occur in St. Augustine. That these expressions should have been drawn from St. Vincent's work and inserted in the Creed by another hand must appear very improbable, if we believe it to have been composed not later than A.D. 451. The only alternative is that the author of the *Commonitorium* was also the author of the *Quicunque*. Still, though highly probable, this cannot be affirmed with certainty' (Hook's 'Ch. Dict.'). It has been supposed that when the Arian heresy broke out afresh in Gaul, the Catholic party designated the orthodox Creed by the name of St. Athanasius, not because they believed he was the author of it, but because it defines the doctrines of which he was the champion against the heretic Arius.

Much of the phraseology of the creed is taken from the writings of St. Augustine; much is identical with passages in the *Commonitorium* of St. Vincent of Lerins. It is a gross mistake to suppose that the Athanasian Creed presumptuously and gratuitously dogmatizes about mysterious matters concerning

which a reverent silence would be more becoming. Not a clause of it but is levelled at some actual heresy which has troubled the Church, and which, even if it be extinct now, may, as experience has shown, at any time reappear. For this reason the proper mode of studying the creed is from its historical side. If people knew more generally the valuable service it has rendered in preserving, as in an inviolable casket, the precious verities of the Christian faith, much of the existing opposition to its use would disappear.

The heresies opposed by the Athanasian Creed may be arranged in three groups :

I. Those relating to the Holy Trinity (verses 3-28).
II. Those relating to the Son (verses 29-42) :—
  (*a*) To His Divine nature ;
  (*b*) to His human nature ;
  (*c*) to the union of the two natures.
III. Those relating to the Holy Ghost (verses 3-28).

I. *Heresies relating to the Trinity.*

The **Monarchians** denied that 'there was one Person of the Father, another of the Son, and another of the Holy Ghost' (verse 5)—*i.e.*, while admitting the *Unity*, they denied the *Trinity*. The founder of this heresy was Theodotus, a Byzantine of the second century, who asserted that Christ was 'a mere man.'

The **Patripassians** were so called from believing that it was 'God the Father' who became incarnate and suffered upon the cross. This heresy was first taught by Praxeas, a Phrygian, at Rome, in the second century.

The **Sabellians** (so called from Sabellius, an Egyptian priest, or, as some say, a bishop, of the third century) maintained that God was *one* Person, and that the Father, Son, and Holy Ghost are one and the same Person, manifesting Himself in three different relations as Creator, Redeemer, and Inspirer. Thus, in the language of the Athanasian Creed, they '*confounded* the Persons.'

II. *Heresies relating to the Son*—(*a*) His Divine Nature.

The **Arians** (so called from *Arius*, an Alexandrian presbyter, A.D. 319) maintained that there was a period when the Son was not, and consequently, by implication, denied that He was God, for eternity enters into our very conception of God. 'If,' said Arius, erroneously reasoning from human analogy, 'the Father begat the Son, He that was begotten had a beginning of existence ; and thus it is evident there was a time when the Son did not exist.' Arius thus denied that the Son is

'very God of very God,' that 'the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal' (verse 6), and that the Son is '*uncreate*' (verse 8), and '*eternal*' (verse 10). He asserted that Christ was not a mere man, but that He was perfect God only by adoption. Arianism was condemned at the Council of Nicæa, A.D. 325, when the word '*homoousios*' ('of the *same* substance') was adopted to denote the true doctrine of the Godhead of the Son, viz., His consubstantiality with the Father. The error of Arius clearly originated in his overlooking the fact that the word 'begotten' refers not to an event in time, but to an eternal and ineffable relation between the Father and the Son.

The **Semi-Arians** agreed with the Arians in rejecting the Homoousion doctrine, but while the latter held that Christ was of a *different* substance from the Father, the former held that He was of a substance *like* that of the Father. This view is called the Homoiousion (*i.e.*, of a *like* substance).

The **Adoptionists** held that our Lord is not 'the only-begotten Son of God,' but only the Son of God by adoption. This heresy originated at a very early period, but assumed its most formidable dimensions in the eighth century, in Spain. It was powerfully and successfully assailed by Alcuin, at the request of Charlemagne, and was condemned at the Council of Frankfort, A.D. 794.

(*b*) The Human Nature.

The **Docetæ** (so called from the Greek word *dokein*, to seem) denied the *reality* of our Lord's human body, some of them holding that His body was only a seeming body, or phantom, while others maintained that it was of a peculiar heavenly texture. Thus the Docetæ denied that Christ was 'man, of the substance of His mother' (verse 31), 'of human flesh subsisting' (verse 32).

Apollinaris, Bishop of Laodicea, A.D. 362, denied that Christ had a *reasonable soul*, affirming that in Him the Divine *Word* took the place of the *nous*, or reasonable soul. As Arius denied that Christ was perfect God, so Apollinaris denied that He was perfect man (verse 32).

The **Monophysites**, who sprang up in the fifth century in the Church of Alexandria, held that there is only '*one nature*' in Christ.

The **Monothelites**, who originated in the seventh century, held that although our Lord had two natures, He had but '*one will*.' Thus they denied His perfect humanity, for His human nature must have had a human will.

(*c*) The Union of the Two Natures.

Nicaea 325 - Arian.
Constantinople 381 Macedonian

The **Nestorians**, so called from Nestorius, Patriarch of Constantinople in the fifth century, held that there were two distinct persons in Christ as well as two natures. Nestorius rejected the term 'Mother of God' (*Theotokos*) as applied to the Blessed Virgin, and held that she was only 'Mother of Christ' (*Christotokos*).

The **Eutychians**, so called from Eutyches, a Greek Abbot of the fifth century, regarded the two natures of Christ as fused into one. As the Nestorians *divided* the substance, so the Eutychians *confounded* it (verse 36). This heresy was condemned by the Council of Chalcedon, A.D. 451.

III. *Heresies relating to the Holy Ghost.*

The **Montanists**, so called from Montanus, a Phrygian, who lived in the second century, appear to have regarded Montanus, their founder, as the promised Paraclete.

The **Macedonians**, so called from Macedonius, Bishop of Constantinople, A.D. 343, denied the divinity of the Holy Ghost. Some of them held that He was a creature; others denied this, but would not allow that He was God, while others taught that the Spirit was created by the Son. This heresy was condemned at the Council of Constantinople, A.D. 381, when the clauses, 'The Lord, the Life-giver, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets,' were added to the Nicene Creed.

Analysis of the Athanasian Creed:

I. The importance of holding the Catholic faith in its integrity and purity (1, 2).

II. The Unity in Trinity, and Trinity in Unity (3, 4).

III. The consubstantiality of the Three Persons, and the indivisibility of the One God (5-20).

IV. The *differentia* of each Person (21-24).

(*a*) The Father is made of none.

(*b*) The Son is of the Father alone.

(*c*) The Holy Ghost is of the Father and of the Son.

V. The co-eternity and co-equality of the Three Persons (25-28).

VI. The doctrine of the Incarnation (29-37).

VII. The Passion, Descent into Hades, Resurrection, Ascension, and future Judgeship of Christ (38, 39).

VIII. The Resurrection of the Dead and the Final Judgment (40, 41).

IX. Indispensability of a faithful and firm holding of the Catholic Faith as stated in the Creed (42).

X. *Gloria Patri.*

Ephesus 431 Nestorian
Chalcedon 451 Eutychian

English Version.

1. Whosoever will be saved : before all things it is necessary that he hold the Catholic Faith.

2. Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

3. And the Catholic Faith is this : that we worship one God in Trinity, and Trinity in Unity ;

4. Neither confounding the Persons : nor dividing the Substance.

5. For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

6. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.

7. Such as the Father is, such is the Son : and such is the Holy Ghost.

8. The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

9. The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

10. The Father eternal, the Son eternal : and the Holy Ghost eternal.

11. And yet they are not three eternals : but one eternal.

12. As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

13. So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

14. And yet they are not three Almighties : but one Almighty.

15. So the Father is God, the Son is God : and the Holy Ghost is God.

16. And yet they are not three Gods : but one God.

17. So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

18. And yet not three Lords : but one Lord.

19. For like as we are compelled by the Christian verity : to acknowledge every Person by Himself to be God and Lord ;

20. So are we forbidden by the Catholic Religion : to say, There be three Gods, or three Lords.

21. The Father is made of none : neither created, nor begotten.

Latin Text.

1. Quicunque vult salvus esse, ante omnia opus est ut teneat Catholicam fidem.

2. Quam nisi quisque integram inviolatamque servaverit, absque dubio in æternum peribit.

3. Fides autem Catholica hæc est, ut unum Deum in Trinitate, et Trinitatem in Unitate, veneremur ;

4. Neque confundentes Personas, neque substantiam separantes.

5. Alia est enim persona Patris, alia Filii, alia Spiritus Sancti.

6. Sed Patris, et Filii, et Spiritus Sancti, una est Divinitas, æqualis Gloria, coæterna Majestas.

7. Qualis Pater, talis Filius, talis Spiritus Sanctus.

8. Increatus Pater, increatus Filius, increatus Spiritus Sanctus.

9. Immensus Pater, immensus Filius, immensus Spiritus Sanctus.

10. Æternus Pater, æternus Filius, æternus Spiritus Sanctus.

11. Et tamen non tres Æterni, sed unus Æternus.

12. Sicut non tres Increati, nec tres Immensi ; sed unus Increatus, et unus Immensus.

13. Similiter omnipotens Pater, omnipotens Filius, omnipotens Spiritus Sanctus.

14. Et tamen non tres Omnipotentes, sed unus Omnipotens.

15. Ita Deus Pater, Deus Filius, Deus Spiritus Sanctus.

16. Et tamen non tres Dii, sed unus est Deus.

17. Ita Dominus Pater, Dominus Filius, Dominus Spiritus Sanctus.

18. Et tamen non tres Domini, sed unus est Dominus.

19. Quia, sicut singillatim unamquamque personam, Deum et Dominum confiteri Christiana veritate compellimur,

20. Ita tres Deos aut Dominos dicere Catholica Religione prohibemur.

21. Pater a nullo est factus, nec creatus, nec genitus.

English Version.

22. The Son is of the Father alone: not made, nor created, but begotten.

23. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

24. So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

25. And in this Trinity none is afore, or after other: none is greater, or less than another;

26. But the whole three Persons are co-eternal together: and co-equal.

27. So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

28. He therefore that will be saved: must thus think of the Trinity.

29. Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

30. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

31. God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of His Mother, born in the world;

32. Perfect God, and Perfect Man: of a reasonable soul and human flesh subsisting;

33. Equal to the Father, as touching His Godhead: and inferior to the Father, as touching His Manhood.

34. Who although He be God and Man: yet He is not two, but one Christ;

35. One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

36. One altogether; not by confusion of Substance: but by Unity of Person.

37. For as the reasonable soul and flesh is one man: so God and Man is one Christ;

38. Who suffered for our salvation: descended into hell, rose again the third day from the dead.

39. He ascended into heaven, He sitteth on the right hand of the

Latin Text.

22. Filius a Patre solo est, non factus nec creatus, sed genitus.

23. Spiritus Sanctus a Patre et Filio, non factus, nec creatus, nec genitus, sed procedens.

24. Unus ergo Pater, non tres Patres; unus Filius, non tres Filii; unus Spiritus Sanctus, non tres Spiritus Sancti.

25. Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus;

26. Sed totæ tres Personæ coæternæ sibi sunt et coæquales.

27. Ita ut per omnia, sicut jam supra dictum est, et Unitas in Trinitate, et Trinitas in Unitate, veneranda sit.

28. Qui vult ergo salvus esse, ita de Trinitate sentiat.

29. Sed necessarium est ad æternam salutem, ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.

30. Est ergo fides recta, ut credamus, et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est.

31. Deus est, ex substantia Patris ante sæcula genitus; et homo est, ex substantia matris in sæculo natus;

32. Perfectus Deus, perfectus homo ex anima rationali et humana carne subsistens;

33. Æqualis Patri secundum divinitatem, minor Patre secundum humanitatem:

34. Qui, licet Deus sit et homo, non duo tamen, sed unus est Christus;

35. Unus autem, non conversione divinitatis in carnem, sed assumptione humanitatis in Deum;

36. Unus omnino, non confusione substantiæ, sed unitate Personæ.

37. Nam, sicut anima rationalis et caro unus est homo, ita Deus et homo unus est Christus:

38. Qui passus est pro salute nostra, descendit ad inferos, tertia die resurrexit a mortuis;

39. Ascendit ad cœlos; sedet ad dexteram Dei Patris Omnipotentis;

English Version	*Latin Text.*
Father, God Almighty : from whence He shall come to judge the quick and the dead.	inde venturus est judicare vivos et mortuos.
40. At whose coming all men shall rise again with their bodies : and shall give account for their own works.	40. Ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem.
41. And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.	41. Et qui bona egerunt, ibunt in vitam æternam, qui vero mala, in ignem æternum.
42. This is the Catholic Faith : which except a man believe faithfully, he cannot be saved.	42. Hæc est fides Catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.
Glory be to the Father, and to the Son : and to the Holy Ghost ;	Gloria Patri, et Filio, et Spiritui Sancto ;
As it was in the beginning, is now, and ever shall be : world without end. Amen.	Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

1. '*Whosoever will be saved*,' *i.e.*, whosoever *wishes* or *desires* to be safe, or in a state of salvation. Lat., 'Quicunque *vult* salvus esse.' *Will* is here not the auxiliary of the future tense, but a principal verb. *Cf.* its use in the following passages : 'The lusts of your father ye *will* do'—(*θέλετε ποιεῖν*, St. John viii. 44). 'Be it unto thee even as thou *wilt*'—(*θέλεις*, St. Matt. xv. 28). 'I *will* (*θέλω*) that thou give me,' etc. (Mark vi. 25). 'Salvus,' says Archdeacon Norris, 'is clearly equivalent to the word *σωζόμενος* in the New Testament, meaning, *one who is in a present state of salvation*—one who has been admitted by Baptism into the ark of Christ's Church. The first verse plainly declares that none can be so admitted unless he accept the faith of the Church' ('Rudiments of Theology,' p. 257). See Acts ii. 47, and *cf.* note on 'State of Salvation' in Catechism. Bishop Dowden thinks that it is eternal salvation that is here referred to, and supports his view by reference to Acts ii. 21, where 'shall be saved' represents the Vulgate 'Salvus erit' ('Helps from History,' p. 28). *Cf.* also with Vulgate, Rom. v. 9 ; 1 Cor. iii. 15.

'*Before all things.*' Lat., *ante omnia*. This does not mean that right faith is of more importance than right practice, but that right faith must go *before* right practice. Our conduct is the practical corollary of our faith, and if our faith be erroneous or incomplete, there will necessarily be corresponding defects in our practice.* *Cf.* Heb. xi. 6.

* 'Recte igitur Catholicæ disciplinæ majestate institutum est, ut accedentibus ad religionem fides persuadeatur ante omnia' (Aug. De Util. Cred., 13). This, together with the other extracts quoted from the works of St. Augustine in illustration of the Athanasian Creed, is taken from Stephens' 'Book of Common Prayer,' p. 502 *et seq.* Many others might be cited almost identical with the phraseology of the Creed.

'*Hold.*' Bishop Dowden translates the first verse as follows: 'Whosoever wisheth to be saved, before all things it is needful (*opus est*) that he hold fast (*ut teneat*) the Catholic faith,' and illustrates this rendering of *teneat* by a number of passages in the Latin Bible, where *teneo* holds the place occupied by 'hold fast' in the A. V. (*Op. cit.*, pp. 10, 27). He finds an explanation of the strong language used in the Creed against heresy in the temptations to fall away from the faith to which Catholics of Spain and Gaul were exposed at the time when the Creed was framed, through the persecutions of the Arian party. 'Men were being tempted,' he says, 'by bribes or threats to save their lives and so lose them.' However this may have been, we cannot lose sight of the fact that the obligation under which we are to hold the Creed *fast* presupposes the obligation of holding it, whether we are tempted to apostasy or not.

— '*the Catholic Faith*'—*i.e.*, the faith of the universal Church, as distinguished from the faith of heretical communities. The test of catholicity, according to Vincentius Lirinensis, is that which has been believed *always*, *everywhere*, and *by all* true Christians ('quod semper, quod ubique, et quod ab omnibus'). A simpler and more available test in matters of faith is the warrant of Holy Scripture.

2. '*every one.*' Lat. *quisque*, *i.e.*, each one who is not involuntarily ignorant. Our responsibility for our faith is, of course, commensurate with our opportunities for arriving at the truth. By 'opportunities' we mean, not only access to the teaching of the Bible and the Church, but also those means and helps which God has provided for assisting man in ascertaining what is the true faith, among which means not the least important is obedience to the will of God. 'If any man will (*θέλῃ*) *do* His will,' said our Lord, 'he shall *know* of the doctrine, whether it be of God or whether I speak of Myself' (St. John vii. 17). It is not asserted that every one should have gone through for himself all those intellectual processes by which the various articles of the Creed have been deduced from Holy Scripture. Some minds are incapable of such reasoning; some have not had the opportunity, but all believers are capable of prayer for light, of acting up to the light they have, of cultivating a humble and docile heart, and of avoiding the prejudices against the truth that arise out of sinful lives; and a right faith is, after all, more dependent on these moral qualities than on the bare exercise of reason.

— '*do keep.*' Lat. *servaverit*, shall have kept.

— '*whole and undefiled.*' Wiclif's version is 'undefouled.' Lat. 'integram inviolatamque servaverit'—*i.e.*, in both its integrity and its purity, without omission or corruption. This is an important distinction. There is a heresy of omission as well as positive

heresy. Many doctrines, like that of the Divinity of the Holy Spirit, are often practically lost sight of in our teaching and in our devotions, though they are not consciously and openly denied. In such cases the Catholic Faith is not kept *whole*, and not being kept whole, is liable to *corruption* also. On the phrase 'Servare fidem' (with which compare St. Paul's phrase τηρεῖν τὴν πίστιν, 2 Tim. iv. 7), Archdeacon Norris says: 'From the analogy of 2 Tim. iv. 7 and 1 Tim. v. 8 it would seem that "integram inviolatamque," like "servare fidem," has a *moral* meaning: *undefiled by a bad life*' ('Rudiments of Theology,' 257).

— '*he shall perish.*' See St. Mark xvi. 16: 'He that disbelieveth shall be condemned' (R. V.). That unbelief may be a sin is clear from St. John xvi. 8, 9: 'And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: *of sin, because they believe not on Me.*' See also Heb. iii. 12: 'Take heed, brethren, lest there be in any of you *an evil heart of unbelief*, in departing from the living God.' We cannot help accepting a conclusion that logically follows from certain premises, but we are responsible for the pains we have taken to ascertain the truth of those premises. The prelates appointed to revise the Prayer-Book in 1689 drew up a rubric, which stated that 'the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian Faith.' This interpretation is that which is generally accepted, but the rubric was never inserted in the Prayer-Book. Archbishop Secker was similarly of opinion that the 'condemning clauses' do not apply to all who cannot understand or cannot approve every expression in the Creed, but only to such as deny 'the Trinity in Unity,' or 'Three Persons in one God.' 'This alone,' he remarks, 'is said to be "the Catholic Faith." The words that follow after, "for there is one Person of the Father," and so on, are designed only to set this forth more particularly.' It is dangerous to draw a line between what we consider essential doctrines and others that we consider unessential. The Christian faith, like Christ's own robe, is without seam and of one texture. Doctrine is interwoven with doctrine as thread with thread, and we cannot omit or depreciate any one doctrine, however unimportant it may seem, without, in some way or other, weakening others. Nor will the objections commonly felt to the 'condemning clauses' be removed by showing that they apply only to particular tenets. The opposition to the 'condemning clauses' springs out of an unfounded belief that a man is not responsible for any of his opinions, and cannot, therefore, be justly condemned for them. The Declaration of the Convocation of Canterbury in 1879 says: 'As Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church

in this Confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warnings of Holy Scripture; for we must receive God's threatenings even as His promises, in such wise as they are generally' [*i.e.*, in general terms] 'set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all.'

3. '*That we worship.*' Observe, the Creed does not say barely that the Catholic Faith is, that there *is* one God in Trinity and Trinity in Unity; but that 'the Catholic Faith is this, that we *worship*,' etc. It is not enough that we believe rightly with the mere intellect: our intellectual belief must be accompanied by a corresponding worship and service of God. There may be Trinitarians in their belief who are Unitarians in their worship.

— '*in Trinity*,' viz., of Persons. The doctrine of the Holy Trinity is implied in the Old Testament, and still more clearly in the New; but in neither do we find a word corresponding to 'Trinity.' The Greek equivalent for 'Trinity' was first applied to the Three Persons of the Godhead by Theophilus, Bishop of Antioch, A.D. 170, who speaks of the three days which preceded the creation of the sun and moon as 'types of the *Trinity*, viz., of God, His Word, and His Wisdom.' The Latin word *Trinitas* is first applied to the Three in One by Tertullian, who says, 'For the very Church itself is, properly and principally, the Spirit Himself, in Whom is the Trinity of the one Divinity—Father, Son, and Holy Spirit.'—De Pudicitia, cap. xxi.; Migne, ii. 1026.; Ant. Nic. Lib.

— '*in Unity*,' viz., of substance.

4. '*Neither confounding the Persons*'—*i.e.*, not falling into the error of Sabellius, who considered the Three Persons as only three different aspects, or manifestations, of the same One God. 'Confounding' has here the force of *merging in one.**

— '*the Persons.*' The Latin word *persona*, like the corresponding Greek word *hypostasis*, implies a *real* subsistence, as opposed to that which exists only in appearance or in the mind, or as a part or quality of some one else, and is used with special reference to the distinct individuality of the Father, Son, and Holy Spirit. It has been defined as 'a living, conscious, willing agent.' Waterland defines it thus: 'A single person is an intelligent agent, having the distinctive characters of I, thou, he; and not divided or distinguished into more intelligent agents capable of the same

* 'Estque ipsa æterna et vera et cara Trinitas, neque confusa, neque separata' (De Civit. Dei, xi. 28). 'Catholicam fidem, quæ nec confundit nec separat Trinitatem, nec abnuit tres personas, nec diversas credit esse substantias' (Contr. Maximin., ii. 22).

characters' ('Second Defence of some Queries,' xv). The various respects in which the personality of the Holy Trinity consists are thus stated by Hooker: 'The substance of God with this property, *to be of none*, doth make the Person of the Father; the very selfsame substance in number with this property, to be *of the Father*, maketh the Person of the Son; the same substance having added unto it the property of proceeding *from the other two*, maketh the Person of the Holy Ghost. So that in every Person there is implied both the substance of God, *which is one*, and also that property which causeth the same Person really and truly to differ from the other two. Every Person hath His own subsistence, which no other besides hath, although there be others besides that are of the same substance' ('Eccl. Pol.,' V., li. 1).

— '*nor dividing the Substance*'—*i.e.*, not falling into the error of Arius, who denied that the substance of the Son and of the Holy Spirit was the same as the substance of the Father, and consequently divided the substance of the Godhead.

— '*the Substance.*' Literally this word means *that which stands under* (Lat. *sub*, under; and *sto*, I stand), and was applied to the unknown something that underlies qualities. It is therefore equivalent in its derivation to the Greek word *hypostasis*, which theologically, however, was used in the sense, not of substance, but of person. The Greek word used as the equivalent of substance was *ousia*, whence the adjectives *homoousios* (of the *same* substance) and *homoiousios* (of *like* substance). By the Divine substance is meant the aggregate of the essential qualities of Deity —those qualities which make Him to be what He is. The verses that follow indicate the various ways in which we may confound the Persons on the one side or divide the substance on the other.

6. '*all one.*' The Latin is simply *una.*

9. '*incomprehensible.*' Lat. *immensus*—*i.e.*, infinite, illimitable. Wiclif's version, 'Withouten measure myche.' Bishop Hilsey's version renders *immensus* by 'unmeasurable,' and, as we have seen, in the *Te Deum* it is rendered by 'infinite' ('Patrem *immensæ* majestatis'). In modern English 'incomprehensible' is used in its second sense of inconceivable—that which cannot be grasped by the mind—but here it is possibly used in its literal sense to denote that which cannot be contained within limits of space. Bishop Dowden thinks that the word is used in the modern sense to translate not 'immensus,' but the Greek ἀκατάληπτος, and quotes passages showing that this meaning was not unknown at the time when the translation of the Creed was made. He urges in support of his view that elsewhere our reformers translate *immensus* by 'infinite,' as in the *Te Deum* and the Articles, and argues that, when they used 'incomprehensible' here, it must have been in the modern sense of that word.

11. '*three eternals*'—*i.e.*, three eternal *Gods*. Eternity is one of the attributes of the Divine substance, which is One ; and, therefore, we cannot rightly speak of three eternal Gods. For a similar reason we cannot speak of 'three incomprehensibles,' 'three uncreateds,' or 'three Almighties.'

19. '*the Christian verity*'—*i.e.*, the Truth as set forth in the Christian religion. The version of 1542 stood : 'We are compelled by the verye Truthe of Christes fayth to confesse separatlye every one Person to be God and Lorde.'*

— '*by Himself.*' Lat. *singillatim*, *i.e.*, singly, severally.

20. '*the Catholic religion*' — *i.e.*, the belief of the Catholic Church.

21. '*of none.*' Lat. '*a* nullo.'† 'Of' is used in the next two verses to translate the Latin *a*.‡

22. '*The Son is of the Father alone.*' The word 'alone' is used in contradistinction to what is called 'the double procession of the Holy Spirit,' who is said in verse 23 to be 'of the Father *and of the Son*.'

23. '*and of the Son.*' This clause is rejected by the Eastern Church, as inconsistent with St. John xv. 26 ('the Spirit of Truth which proceedeth from the Father'), but the procession from the Father does not exclude the procession from the Son. The preposition here employed ('*a* Patre et Filio') is not the same as is employed in the corresponding clause of the Nicene Creed, where we find ἐκ τοῦ Πατρὸς. Lat., *ex* Patre Filioque. The version published by Whytechurch reads : 'The holye ghost is *from* the father,' etc.

25. '*none is afore or after*,' etc. Lat., 'nihil (*nothing*, not *none*) prius aut posterius ; nihil majus aut minus.' Wiclif's version is : 'nought bifore ne aftir, not more or lasse.' Hilsey's version gives : 'there is none before or after another ; nothing more or less.' The meaning of these clauses is determined by the next verse : 'But the whole three Persons are co-eternal together and co-equal.' 'Afore' and 'after' clearly refer, therefore, to *duration ;* 'greater' and 'less' to *dignity*.§ There is in the Holy Trinity no priority or posteriority in point of time, no superiority or inferiority in point of dignity. *Cf.* 'Who with the Father and the Son together is worshipped and glorified' (Nicene Creed).

* 'Sic et Dominum si quæras, singulum quemque respondeo ; sed simul omnes non tres dominos Deos, sed unum Dominum Deum dico' (Contr. Maximin., ii. 23). 'Cum de singulis quæritur, unusquisque eorum et Deus et omnipotens esse respondeatur ; cum vero de omnibus simul, non tres dii vel tres omnipotentes, sed unus Deus omnipotens' (De Civit. Dei, xi. 24).

† 'Dicimus Patrem Deum *de nullo*' (Serm. cxl.).

‡ 'Ille Filius est *Patris*, *de quo* est genitus ; iste autem Spiritus *utriusque*, quoniam *de utroque* procedit' (Contr. Maximin., ii. 14).

§ 'In hac Trinitate non est aliud alio majus aut minus' (Serm. ccxiv.).

N. B. The generation of the Son and the procession of the Holy Spirit were not historical events, but eternal relations.

26. '*co-eternal together.*' Lat., *Coæternæ sibi, i.e.*, co-eternal one with the other.

28. '*He therefore that will be saved.*' Lat., 'Qui *vult* ergo salvus esse,' *i.e.*, he who wishes to be safe (see note on verse 1). By 'saved' we understand *placed in the way of salvation.*

— '*must thus think.*' This is much stronger than the Latin: 'ita de Trinitate *sentiat*,' 'thus let him think of the Trinity.' Archdeacon Norris translates: 'Let him then who wishes to be safe, thus think,' etc. Hilsey's version gives: 'He, therefore, that will be saved, let him understand this of the Trinity.' The Scottish Prayer-Book (1637) reads: 'He therefore that would be saved let him thus think of the Trinity.' So the Committee of the Convocations appointed in 1872 to retranslate the Creed give: 'He therefore that *willeth* to be saved, let him thus think,' etc.

29. '*believe rightly.*' Lat., *fideliter credat, i.e.*, faithfully believe. The translator would appear to have followed the Greek version: ἔτι ὀρθῶς πιστεύῃ. There is no such connection between the *fideliter credat* and *fides recta* in the Latin as between the 'believe rightly' and 'right faith' in the English.

30. '*believe and confess.*' *Believe* in his heart and *confess* with his lips. 'The "Quicunque," quite in harmony with the surroundings of its origin, lays stress on the necessity of *making profession* of what we believe. "It is not enough," it would say to the tempted Catholic, "to believe; you must not be ashamed of your belief or terrified into concealment"' (Bishop Dowden; *Op. cit.*, p. 16).

31. '*God, of the substance of the Father,*' *i.e.*, not an inferior God of a totally *different* substance, as the Arians said, nor of a *like* substance, as the semi-Arians said, but of the *same* substance as the Father. Lat., *ex substantia Patris.*

— '*before the worlds.*' Lat., *ante sæcula.* Archdeacon Norris translates: 'before time was.'*

— '*born in the world.*' Lat., *in sæculo, i.e.*, in time, as distinguished from the eternal generation *ante sæcula*, before the worlds.

32. '*Perfect God and perfect Man,*' *i.e.*, possessed of all the attributes of each. There ought to be a comma after 'God' (see next note). 'Perfect' here means *complete.* Arius denied that the Son was perfect God, maintaining that He had a beginning, whereas God had no beginning; Apollinaris denied that the Son was perfect Man, maintaining that He had not a rational soul.

— '*of a reasonable soul and human flesh subsisting.*' *Reasonable, i.e.*, rational. The word 'subsisting' belongs to 'perfect Man,' as is clear from the Latin: 'Perfectus Deus, perfectus homo: ex anima

* 'Deus ante omnia sæcula, homo in nostro sæculo' (Enchirid., 35).

rationali et humana carne subsistens.' The colon after *homo* is not a punctuation mark, but the mark used to indicate the division of the verse for chanting. The 'reasonable soul' is opposed to the view of Apollinaris, that the Divine Word supplied the place of the rational soul in Christ.

35. '*not by conversion of the Godhead into flesh.*' The Son of God did not cease to be God when He took upon Himself the nature of man. He was at once God and man.

36. '*One altogether.*' Lat., 'unus *omnino*,' one wholly, entirely.

— '*not by confusion of substance*,' *i.e.*, one, not by any inextricable blending of the Divine with the human substance. This was the error of the Eutychians.

— '*but by unity of Person.*' This is in opposition to the Nestorians, who said that there were two distinct Persons in Christ.* Two natures were united in His single Person, not two Persons in one Christ.

37. '*For as the reasonable soul and flesh*,' etc. This analogy goes no further than this, that as a man is *one* person, so Christ is *one* Person. It should not be understood as implying that God and man are united in Christ in the same way that soul and flesh are united in man. God and man are two natures; soul and flesh are two parts of one nature. There is, of course, a mystery in the *mode* of the union of soul and body in man, as there is a mystery in the mode of the union of God and man in Christ, but the one mystery throws no light on the other.† With regard to the possibility of the two natures in Christ, Canon Liddon says: 'He who could thus bring together matter and spirit, notwithstanding their utter contrariety of nature, and could constitute out of them a single human personality, or being, might surely, if it pleased Him, raise both matter and spirit—a human body and a human soul—to union with His Divinity, under the control of His Eternal Person' (Sermon on Christmas Day, 1887).

38. '*for our salvation.*' *Cf.* the expressions in the Nicene Creed: 'Who for us men and *for our salvation* came down from heaven,' and, 'And was crucified also *for us*.'

— '*from the dead.*' The Nicene Creed adds: 'according to the Scriptures.'

40. '*shall rise.*' Lat., *resurgere habent.* Archdeacon Norris translates, 'have to rise.' We have an instance here of that transitional step by which the future tense in all the Romance languages was formed, viz., by using *habeo* with the *infinitive.* In

* 'Idem Deus qui homo, et qui Deus, idem homo; non confusione naturæ, sed unitate personæ' (Serm. clxxxvi.).

† 'Sicut enim unus est homo anima rationalis et caro, sic unus est Christus Deus et homo' (In Joh. Evang. xiv., Tract. lxxviii.).

Spanish and Provençal the auxiliary is still used as an independent word. In French it has become agglutinated to the principal verb. Cicero writes: *Habeo ad te scribere* ('I have to write to you'). St. Augustine: *Venire habet* ('He has to come'). See Max Müller's 'Lectures on the Science of Language,' i. 258; 'Public School French Grammar,' p. 215.

— '*shall give account.*' The Athanasian Creed gives a more explicit statement of the Last Judgment than the Apostles' Creed and the Nicene Creed by stating (1) that we shall be judged according to our works, and (2) that they that have done evil shall go into everlasting fire.

41. '*and they that have done good,*' etc. Eternal salvation and eternal condemnation are here connected with doing good, as in the opening of the Creed they are connected with the holding of the Catholic Faith. It will be observed, however, that this verse is *declaratory*, whereas the first and second are *admonitory*. 'They that have done good shall go into life everlasting;' but those who wish to enter into life everlasting are admonished that right faith precedes right practice, and is indispensable to it.

— '*everlasting.*' Lat., *æternam.*

42. '*which, except a man believe faithfully.*' Lat., 'quam nisi *quisque* fideliter firmiterque crediderit,' *i.e.*, which unless each shall have believed faithfully and steadfastly. The former word, 'faithfully,' refers to orthodoxy, the latter, 'steadfastly,' to continuance in the true faith. It will be observed that our version does not translate the word *firmiter* which occurs in the Latin. Our translators appear to have followed here a Greek copy of the creed where the same omission occurs.

— '*saved.*' Lat., '*salvus,*' safe.

43. The *Gloria* seems to point to the hymnal character of this grand exposition of the Christian faith.

COMPARISON OF THE THREE CREEDS.

The main differences between the three Creeds are best understood by reference to the objects for which they were framed. The Apostles' Creed was evidently intended for the use of catechumens while preparing for admission into the Church by Holy Baptism, and is therefore confined to a simple statement of belief in the fundamental articles of the Christian faith. The Nicene Creed is a development of the Apostles' Creed, intended to guard believers against the most prominent doctrinal errors that were current at the time when it was drawn up, A.D. 325. The so-called Athanasian Creed was directed against still later heresies and against possible misapprehensions of orthodox doctrines.

The Apostles' Creed is the only one that distinctly asserts the Communion of Saints.

The Nicene Creed differs from the Apostles' in the following respects:

I. *Part relating to the Father.*

(*a*) The insertion of 'One' before 'God the Father.'

(*b*) The fuller account it gives of 'God the Father,' by the addition of the clause 'and of all things visible and invisible.'

II. *Part relating to the Son.*

(*a*) The substitution of 'only-begotten' for 'only.'

(*b*) The fuller account given of the divinity and work of the Son, and of His relationship to the Father: 'Before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father.'

(*c*) The office of the Son in the work of Creation: 'By whom all things were made.'

(*d*) The purpose of the Incarnation: 'Who for us men and for our salvation came down from heaven.'

(*e*) The fulfilment of Scripture in the Son's resurrection: 'According to the Scriptures.'

(*f*) The second coming of the Son: 'again with glory.'

(*g*) The description of the everlasting character of His kingdom: 'Whose kingdom shall have no end.'

III. *Part relating to the Holy Spirit.*

(*a*) The fuller assertion of the divinity and work of the Holy Spirit, and of His relationship to the Father and the Son: 'The Lord, and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.'

(*b*) The insertion of 'One' and 'Apostolic' before 'Church.'

(*c*) The insertion of 'I acknowledge one Baptism for the remission of sins.'

(*d*) The substitution of 'dead' for 'body' after 'the resurrection of,' and 'of the world to come' for 'everlasting.'

The Athanasian Creed differs from the Apostles' and Nicene Creeds in not beginning with the words 'I believe,' and in closing with the *Gloria Patri*. In form it is rather a hymn of praise than a creed, the great point urged in it being the mystery of the Divine nature; hence its suitability for Divine worship. In rightly using it we not only express our belief, but we adore and glorify God.

The Athanasian Creed gives prominence to the Trinity in

Unity and the Unity in Trinity; the identity of the attributes of the Three Persons, as illustrated in their uncreated being, infinity, eternity, omnipotence, Deity, and Lordship; the differentia of the Three Persons; the co-eternity and co-equality of the Three Persons; the reality and union of the Divine and human nature of Christ; the divinity of the Holy Ghost; the resurrection of the dead 'with their bodies' to judgment; the judgment of men according to 'their own works'; the admission of the good 'into life everlasting;' and the condemnation of those that have done evil to 'everlasting fire.'

Many of these truths are stated negatively as well as positively, and misapprehensions of their meaning are guarded against. Thus, we are taught to *distinguish* the Three Persons, but not to *divide* them; to believe in the *Unity* of the Three Persons, but not to *confound* them; to recognize the eternal *generation* of the Son and the eternal *procession* of the Holy Spirit, and yet to hold their *co-eternity* and *co-equality* with the Father; to *distinguish* the two natures of Christ while holding the *unity* of His Person; to hold the *unity* of His Person without *confounding* His substance.

Peculiarities of the Athanasian Creed are:

(*a*) The clauses relating to the indispensability to salvation of a faithful and firm holding of the Catholic faith in its integrity and purity.

(*b*) Its direct assertions with regard to the Trinity in Unity, the Unity in Trinity, the two natures of Christ, and the Divinity of the Holy Spirit.

(*c*) The clauses relating to judgment, human responsibility, the reward of the good, and the punishment of the evil.

IV.—THE PRAYERS AND THANKSGIVINGS.

The Suffrages, or Preces.

We here reach a transition point in the Daily Offices. Having prepared ourselves, by confession and absolution, to engage in the worship of God, having had our hearts stirred up to devotion by the singing of the Psalms and Canticles, having listened to the reading of the Holy Scriptures, and having declared our own personal belief in the great truths which the Holy Scriptures set forth, we now enter upon that part of the service which is devoted more especially to prayer. The reason for this order is obvious. Just as the Creed is based on the Word of God—the lections from which it immediately follows—so the prayers are based upon the Creed. We could not pray unless we first believed. 'He that cometh to God,' says the writer of the

Epistle to the Hebrews, 'must believe that He is' (Heb. xi. 6). *Cf.* 'How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?' (Rom. x. 14).

The Mutual Salutation.—Before commencing the Preces proper the minister prays that the Lord may be with the people, to make them conscious of their real needs, to repress their desires for that which is not expedient, to strengthen their faith, and to grant them their requests; and the people pray that the Lord may be with him, both in his individual capacity and as their representative and mouthpiece. A solemn recognition is thus given 'to the common work in which priest and laity are engaged, and the common fellowship in which it is being done. . . . The constant use of this mutual benediction or salutation should be a continual reminder to the laity of the position which they occupy in respect to Divine Service; and that, although a separate order of priesthood is essential for the ministration of God's worship, yet there is a priesthood of the laity, by right of which they take part in that worship, assuming their full Christian privilege, and making it a full corporate offering of the whole Christian body. Nor should we forget in connection with it the promise, "Lo, I am with you alway, even unto the end of the world"' (Blunt, 'A. B. of C. P.,' 199).

The words of the salutation seem to be based on Ruth ii. 4: 'And, behold, Boaz came from Beth-lehem and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.' *Cf.* Ps. cxxix. 8; St. John xx. 19, 26; 2 Thess. iii. 16; 2 Tim. iv. 22. The Greek form of salutation was Εἰρήνη πᾶσι. Καὶ μετὰ πνεύματός σου. ('Peace to all. And with thy spirit'). It was used on five different occasions in Divine service: (1) by the Bishop on entering the church; (2) by the reader before beginning the Lessons; (3) before and after the sermon; (4) at the consecration of the elements in the Holy Eucharist; (5) at the dismissal of the congregation. In the Roman Church the Priest says, '*Pax vobiscum*' ('Peace be with you'). The Anglican form of salutation is the more comprehensive: 'Where the *Lord* is, there is *peace*.'

The Invitation, 'Let us pray,' which is the signal for both minister and people to 'devoutly kneel,' is an exhortation 'to lay aside all wandering thoughts, and to attend to the great work we are about; for though the minister only speaks most of the words, yet our affections must go along with every petition, and sign them all at last with an hearty Amen' (Wheatly). This invitation is twice repeated in the Litany, where it would seem to be employed to mark the transition from the versicles, in which the people respond to the minister, to the prayers, in which he speaks as their mouthpiece. In the early Church a deacon, in order to

stir up the people to a hearty and active participation in the service, was wont to call out, 'Let us pray,' 'Let us pray earnestly,' 'Let us pray on yet further and further,' 'Let us pray with intense zeal.'

The Lesser Litany.—The three ejaculations, *Lord, have mercy upon us! Christ, have mercy upon us! Lord, have mercy upon us!* are known as the Lesser Litany, and correspond to the opening suffrages of the Greater Litany.* The origin of the application of the name 'Litany' to these prayers is thus explained: The early litanies always commenced with the words *Kyrie Eleison* ('Lord, have mercy on us'), which were again and again repeated. Hence the name Litany came to be applied to the *Kyrie Eleison* itself. In the Eastern Offices *Kyrie Eleison* was thrice repeated; but in the Western *Christe Eleison* was invariably used as the second versicle. The Greek words were left untranslated in the Latin Offices, out of feelings of reverence. They are still used in the Litany employed by Convocation. The Lesser Litany is addressed to each Person of the Blessed Trinity separately, for against each we have sinned, and to each we are about to address our prayers. Its position in the service deserves attention. Before we ask for any special blessing, either for ourselves or for others, we pray, in the language of the lepers, that the Lord may have mercy on us, by which we are here to understand that He will take pity on us, and lend a favourable ear to the prayers which we are about to address to Him. Freeman remarks that the Lesser Litany is 'to the *prayer* what the "Glory be" is to the *praise* of the whole office; a prayer setting the tone and fixing the object of all the rest, by being addressed to the Holy Trinity.' It will be observed that in the services of the Church the Lesser Litany is, after the primitive custom, almost invariably prefixed to the Lord's Prayer. The exceptions are in the commencement of Morning and Evening Prayer, and in the services for Holy Communion, Baptism, and Confirmation. 'The Church,' says Wheatly, 'hath such an awful reverence for the Lord's Prayer, that she seldom suffers it to be used without some preceding preparation. In the beginning of the Morning and Evening Service we are prepared by the confession of our sins and the

* They appear to have originated in the Greek-speaking Christian Church at Rome, and to have gradually spread Westward. The Council of Vaison (A.D. 529) enacted: 'Since, as well in the Apostolic See as throughout the whole of the provinces of the East and of Italy, the very sweet and very wholesome custom has been introduced of saying, with much frequency and great devotion and compunction, *Kyrie Eleison*, it has pleased us also that in all our churches that holy custom should be introduced at Matins, at Mass, and at Vespers.' In the Prayer-Book of 1549 the Kyrie was said in the early part of the Communion Office. In the American Prayer-Book it is used after the summary of the Decalogue. Altogether it is used in the English Prayer-Book ten times.

absolution of the priest, and very commonly in other places by this short Litany, whereby we are taught first to bewail our unworthiness and pray for *mercy*, and then with an humble boldness to look up to Heaven, and call God our Father, and beg farther blessings of Him.' Where the Lord's Prayer is not preceded by the Lesser Litany, or some other preparatory devotions, it is used eucharistically—that is, its special 'intention' is one of thanksgiving. Here the Lord's Prayer is used in response to the invitation, 'Let us pray,' as a general summary of those spiritual and material needs which we shall hereafter specify in detail, and as the perfect model to which all human prayers should be made to approximate. The 'intention' being precatory rather than eucharistic, both here and in the Litany the ascription is omitted. The American Prayer-Book omits the Lesser Litany and the Lord's Prayer here.

The Lord's Prayer.—The Lord's Prayer occurs twice in the Daily Offices, once in the Litany, and twice in the Office for Holy Communion. Exception has been taken by Nonconformists to these and other repetitions that occur in the services of the Church; and our Lord's warning against the use of 'vain repetitions' has often been quoted in support of the objection. But the application of our Lord's words to the repetitions of the Prayer-Book begs the question, these repetitions not being 'vain.' The warning is not directed against repetitions, but against '*vain* repetitions' (*μὴ βατταλογήσητε*), such as the heathen use, who think they shall be heard for their much speaking. *Cf.* 1 Kings xviii. 26; Acts xix. 34. Dean Alford, commenting on St. Matt. vi. 7, says: 'What is forbidden in this verse is not *much* praying, for our Lord Himself passed whole nights in prayer: not praying *in the same words*, for this He did in the very intensity of His agony at Gethsemane; but the making number and length *a point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, has been such a number of times repeated. The repetitions of *Paternosters* and *Ave Marias* in the Romish Church, as *practised* by them, are *in direct violation* of this precept; the number of repetitions being *prescribed*, and *the efficacy of the performance made to depend on it.* But the repetition of the Lord's Prayer in the Liturgy of the Church of England is not a violation of it, nor that of the *Kyrie Eleison*, because it is not the number of these which is the object, but each has its *appropriate place* and *reason* in that which is pre-eminently a reasonable service.' Deep feelings naturally express themselves in repetitions; and, by the laws of mental association, repetition has a tendency, in consequence, to evoke, revive, and intensify those feelings. We see this practically illustrated in the reiterations of

the orator and the refrains of the lyric poet. But further, the same form of words may be used again and again with different intentions; and it was with such different intentions that the Lord's Prayer was made to occupy the various places where it occurs. In illustration of this remark, it may be worth while to point out what would seem to be its specific intention in each part of the service.

It would appear to have been inserted in the introductory part of the Daily Offices (1) in honour of our Lord; (2) as a model and summary* of the whole service which follows; and (3) as leading up, by its ascription, to the songs of praise which immediately follow it.

Here, viz., at the commencement of the 'Preces,' the Lord's Prayer, shorn of its ascription, is used (1) with special reference to the needs of the coming day and night; (2) as the model on which all our prayers should be framed;† and (3) with reference to the Holy Scriptures that have just been read, 'our daily bread.'

In the Litany the Lord's Prayer is inserted at the end of the Suffrages, as gathering up in its comprehensive terms those particular blessings which we have just prayed for separately, and embracing those further unspecified blessings of which our Lord foresaw our need.

The Lord's Prayer is peculiarly appropriate as an introduction to the Communion Office, the petition 'Give us this day our daily bread' being still more applicable to Christ Himself, 'the living Bread,' than to the Holy Scriptures.

After the reception of the consecrated elements the Lord's Prayer is used eucharistically, and, in accordance with this intention, concludes with the ascription. A practical remark of Bishop How on the repetitions of the Lord's Prayer will fitly conclude the foregoing observations: 'When a man has prayed every petition in that prayer with all the earnestness he is capable of, and when he has given to each petition all the fulness and depth

* It has been remarked that the praise and adoration with which the Lord's Prayer opens and concludes correspond to the Psalms and Canticles and Thanksgiving; that the central petition, 'Give us this day our daily bread,' has a special significance in referring to the spiritual food conveyed through the reading of the Holy Scriptures, and that the remaining petitions are a summary of all prayers and supplications. See Freeman, 'P. of D. S.,' i. 328-9. St. Augustine says, in one of his sermons, 'The daily Lessons which ye hear in church are daily bread, and the hymns ye hear and repeat are daily bread.'

† Freeman connects it with the celebration of the Sacrament of Baptism after the Second Lesson. In the early Church only the baptized were allowed to use the Lord's Prayer. The intention of the framers of our Prayer-Book, in ordering that Baptism should take place after the Second Lesson, was probably, Freeman says, 'that so the admission of the newly-baptized might be followed by *liturgical* avowal, so to speak, of that Creed, and saying of that prayer, which, as a part of the rite, have already been avowed and used.'

of meaning which it will bear, then it will be time to complain of the repetition. May we not often be glad of the opportunity of praying earnestly the words which we have before let slip through inattention, or of praying them in the different senses which to thoughtful persons they will bear?' (Comment. on St. Matt. vi. 7).

The rubrical direction that 'the minister, clerks, and people shall say the Lord's Prayer *with a loud voice*' was doubtless opposed to the old practice, according to which the priest said the prayer in a subdued voice down to '*Et ne nos*,' etc. (And lead us not, etc.). He then lifted up his voice, and the people joined in the last clause only. This custom continued up to 1552. The rubric in 1549 was: 'Then the minister shall say the *Creed* and the Lord's Prayer in English, with a loud voice,' etc. This was followed by: '*Answer:* But deliver us from evil. Amen.'

The Versicles were taken immediately from the old Service-Books, but they are ultimately derived, with but little alteration, from the Psalms. A similar set of versicles was employed at the Cathedral of Salisbury in the form of 'Bidding the Bedes.'* The American Prayer-Book omits versicles 2-5, inclusive.

1. *O Lord, show Thy mercy upon us.* *And grant us Thy salvation.*	Show us Thy mercy, O Lord. And grant us Thy salvation.—Ps. lxxxv. 7.
2. *O Lord, save the King.* *And mercifully hear us when we call upon Thee.*	Save, Lord, and hear us, O King of heaven: when we call upon Thee.—Ps. xx. 9.

The Sarum form, above referred to, gives here: '*Domine, salvum fac regem: et exaudi nos in die qua invocaverimus Te*,' which is the rendering in the Latin Psalter of Ps. xx. 9. With this agrees the rendering in the Septuagint, Κύριε σῶσον τὸν βασιλέα. The Authorized Version reads: 'Save, Lord: let the king hear us when we call.' The rendering adopted in the versicles harmonizes best with the general tenor of the psalm, which seems to have been composed as a prayer to be used by the people for their divinely-appointed king.

3. *Endue Thy ministers with righteousness.* *And make Thy chosen people joyful.*	Let Thy priests be clothed with righteousness: and let Thy saints sing with joyfulness.—Ps. cxxxii. 9.

* A.-S. *bead*, *gibed*, a prayer. The Old English word 'bidding' was used in two senses, (1) command, (2) prayer. It is in the former, *i.e.*, in the sense of directing prayers to be made, that the Bidding Prayer is so called. 'Bedman' is glossed in the 'Promptorium Parvulorum' 'orator, supplicator, exorator.' In pre-Reformation times, as at present in the Romish Church, a string of small balls was used to help the memory in keeping count of the number of prayers said. Hence the name *bead* came to be applied to any small perforated balls capable of being strung.

'*Sacerdotes tui induantur justitiam : et sancti tui exultent.*' 'Endue' is used in two senses in the Prayer-Book: (1) In the sense of *clothe* (Lat. *induo*), as here; (2) in the sense of *endow* (Lat. *dos*, a marriage gift); *e.g.*, '*Endue* her plenteously with heavenly gifts.' '*Endue* them with Thy Holy Spirit.' The expression 'Thy chosen people' is clearly equivalent to 'Thy saints' in the corresponding verse of the Psalms, and to the expression 'Thy people' in the subsequent versicles. Throughout the Prayer-Book we recognize the fact that it is by the grace of God we are 'elected' or 'chosen' out of the world to be admitted into the Church, and thereby placed in the way of salvation. *Cf.* 'Grant that this child, now to be baptized therein, may receive the fulness of Thy grace, and *ever remain in the number of Thy faithful and elect children*' (Baptismal Service). 'Who sanctifieth me and all the *elect* people of God' (Catechism). The former quotation clearly implies that the 'elect' may defeat the purpose of their election.

4. *O Lord, save Thy people.*
And bless Thine inheritance.

O save Thy people, and give Thy blessing unto Thine inheritance. —Ps. xxviii. 10.

By 'inheritance' would seem to be meant here the Church itself, with all the spiritual privileges which, as members of the Church, we inherit. 'For the Lord's portion is His people: Jacob is the lot of His inheritance' (Deut. xxxii. 9).

5. *Give peace in our time, O Lord.*
Because there is none other that fighteth for us, but only Thou, O God.

This versicle, with its response, is an echo of Ps. cxxii. 7, which in the Latin version is 'Fiat pax in virtute Tua.' In the 'Bidding of the Bedes' we find 'Domine, fiat pax in virtute tua: et abundantia in turribus tuis;' in the Primer, before the Evening Collect for Peace:

'Lord, give pees in oure daies, for there is noon othir that shal fygte for us, but thou lord oure God.
Lord, pees be maad in thi vertu.
And plenteousnesse in thi toures.'

'The connection between this petition and its response is not very obvious at first sight: the former evidently supposes a state of war (and war seldom ceased in the rude times in which these versicles were framed), while the latter implies that God alone can give the victory which will secure peace as its result' (Procter). The response is, clearly, a development of the words '*in virtute Tua*,' which ought not to have been dropped. There can be no peace which is not sent by God, no victory which is

not achieved in His might. Bishop Cosin proposed to alter the response thus: 'Because there is none other that saveth us from our enemies, but only Thou, O God.' The easiest mode of making the meaning of the response clear would be to restore to the versicle its old conclusion, 'in Thy strength.' Wheatly observes: 'The Church by these words does by no means imply that the only reason of our desiring peace is because we have none other to fight for us, save God alone; as if we could be well enough content to be engaged in war, had we any other to fight for us besides God: but they are a more full declaration and acknowledgment of that forlorn condition we are in, who are not able to help ourselves, and who cannot depend upon man for help; which we confess and lay before Almighty God, to excite the greater compassion in His Divine Majesty. And thus the Psalmist cries out to God: "Be not far from me, for trouble is near; for there is none to help"' (Ps. xxii. 11).

6. *O God, make clean our hearts within us.*	Make me a clean heart, O God.—Ps. li. 10.
And take not Thy Holy Spirit from us.	And take not Thy Holy Spirit from me.—Ps. li. 11.

This concluding couplet appears to have taken the place of a prayer invoking the aid and sanctification of the Holy Spirit, which immediately followed the old Bidding Prayer, whence the foregoing versicles were taken. It stands in the same relation to the prayers which follow as the first Collect of the Communion Office ('Almighty God, unto whom all hearts,' etc.) stands to the service which it introduces.

Wheatly points out that the versicles correspond to the subsequent Collects and prayers, and contain the sum of them. The first answers to the Sunday Collect, which generally contains prayers for mercy and salvation; the second, to the prayers for the King and Royal Family; the third and fourth, to the Collect for the Clergy and People; the fifth, to the Collect for Peace; the sixth, to the Collect for Grace.

Rubric.—Before the Reformation the priest said the last four suffrages and the Collect standing. In 1549 'the priest' was to kneel at the suffrages and stand at the Collect. In 1552 he was to stand at the suffrages and, as no change of attitude is ordered, he probably stood at the Collect also. In 1662 the words 'all kneeling' were added in the rubric at Matins, but not in the rubric at Evensong. As the people are kneeling already, the rubric seems intended to include the minister.

The Collect for the Day almost invariably embodies a petition for some grace or blessing suggested by the Epistle or Gospel for the day. It is thus a link connecting the Daily Offices with the

Office for Holy Communion, and serves to carry on, day by day, the special teaching and memories of the Eucharistic Scriptures and Eucharistic Service of the previous Sunday, or other festival. 'Under whatsoever engaging or awing aspect our Lord has more especially come to us then in virtue of the appointed Scriptures, the gracious and healthful visitation lives on in memory, nay, is prolonged in fact. Or, in whatever special respect, again, suggested by these same Scriptures, and embodied for us in the collect, we have desired to present ourselves "a holy and lively sacrifice" in that high ordinance, the same oblation of ourselves do we carry on and perpetuate by it. Through the Collect, in a word, we lay continually upon the Altar our present sacrifice and service, and receive in a manner from the Altar a continuation of the heavenly gift' (Freeman, i. 369). The American Prayer-Book omits the Collect for the Day here when the Communion service is read.

The Collect for Peace is translated from a Collect formerly used at Lauds, and in a special Eucharistic Office on the subject of Peace. The great difference between the Morning and Evening Collects for peace is that the former relates mainly to *outward* peace, while the latter relates to *inward* peace. Both Collects are found in the Sacramentary of Gelasius (A.D. 492), and have been in constant use in the Church of England for at least 1,200 years. The Morning Collect occurs as a Collect to be said at the Post-Communion in a Service for Peace; the Evening Collect is the Collect of the Service.

'*The Author of peace and Lover of concord*' ('Deus auctor pacis et amator'). *Cf.* 1 Cor. xiv. 33: 'God is not the *author* of confusion, but of peace.' God is addressed as the Author of peace because there is no real peace but that which He sends. It is He 'that maketh men to be of one mind in an house.' It is He who averts war, and it is He who gives the victory that brings peace. But He is not only the Author of peace: He is the Lover of concord. He delights in that harmony of hearts which is the only permanent security of peace. In the Litany we find 'unity' joined with 'peace' and 'concord.' 'Unity' denotes a closer bond even than that of concord. Concord implies the existence of separate interests; unity, their complete identity.

'*In knowledge of whom standeth our eternal life, whose service is perfect freedom.*' The immediate source of this beautiful clause is a passage in St. Augustine's 'Meditations': 'Deus quem nosse vivere est; cui servire regnare est; quem laudare salus et gaudium animæ est; te labiis et corde, omnique qua valeo virtute, laudo, benedico, atque adoro' (Cap. 32): 'O God, whom to know is to live, whom to serve is to reign, and to praise whom is the health

and joy of the soul; Thee with my lips and my heart, and with all the might that I have, do I praise, bless, and adore.' But the original source is undoubtedly St. John xvii. 3: 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' *Cf.* the opening of the Collect for St. Philip and St. James's Day: 'O Almighty God, whom truly to know is everlasting life.' The connection between the two attributive clauses of the Invocation and the main petition of the Collect would seem to be this: Though we ask for the blessing of temporal peace, we recognize the fact that our higher life, consisting as it does in the knowledge of God, is lifted up above all temporal accidents; and that in the loving service of God, we enjoy a liberty which no human enemies can take away from us.

'*Standeth*,' *i.e.*, consisteth. *Cf.* 'Original sin *standeth* not in the following of Adam' (Article IX.). 'That your faith should not *stand* in the wisdom of men' (1 Cor. ii. 5).

'*Defend us in.*' Lat., *protege ab* (protect us *from*).

'*Surely trusting*,' *i.e.*, confidently trusting, feeling a sense of perfect security. Something of the old meaning of *securus* (free from care) lingers in this use of the word 'surely.'

The Collect for Grace to live well embodies two petitions, viz., that during the day, to the beginning of which God has safely brought us, we may (1) be kept from falling into sin; and (2) be led to do what is righteous in God's sight. We are thus taught that 'to live well' involves not merely the resistance of temptation (negative virtue), but active obedience to the Divine will (positive virtue). This Collect was formerly used at Prime, and is found in the Sacramentaries of Gelasius (A.D. 492) and Gregory (A.D. 590).

'*Danger*,' whether to body or soul.

'*Ordered*' (*dirigatur*), *i.e.*, directed. *Cf.* 'To him that *ordereth* his conversation right' (Ps. l. 23). 'Who shall *order* the battle?' (1 Kings xx. 14).

'*Governance*,' *i.e.*, guidance, government.

'*In Thy sight.*' These words do not limit 'do' but 'righteous,' as is seen from the Latin: '*sed semper ad Tuam justitiam faciendam omnis nostra actio Tuo moderamine dirigatur*,' 'that all our actions may be always directed by Thy governance to doing Thy righteousness.' The word 'that' here means *that which*. *Cf.* 'Take *that* thine is' (St. Matt. xx. 14). The American Prayer-Book reads: 'But that all our doings, being ordered by Thy governance, may be righteous in Thy sight.'

The Evening Collect for Peace is a prayer for that inward peace which the world neither gives nor can take away, a peace that is often maintained unbroken and undisturbed amid much external turmoil and unrest. It is the peace which our Lord promised to

His disciples: 'My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid' (St. John xiv. 27). This inward peace we are taught to seek at the hands of God, from whom all holy desires, all good counsels, and all just works, *i.e.*, all the conditions of inward peace, proceed; and the objects with which we are to seek it are:

1. That we may give up ourselves without distraction to obey God's commandments, and

2. That we may enjoy the perfect tranquillity which arises out of implicit confidence in the sufficiency of His protection.

'*That both our hearts*,' etc. The American Prayer-Book omits 'both,' and punctuates the passage thus: 'That our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass,' etc. The meaning would be clearer if the words 'by Thee' were placed after 'being defended.' The Latin original is: *ut et corda nostra mandatis Tuis dedita, et, hostium sublata formidine, tempora sint Tua protectione tranquilla*, 'that both our hearts being devoted to Thy commandments, and all fear of our enemies being removed, our times also may be tranquil under Thy protection.'

The Collect for Aid against all Perils is taken from the Sacramentary of Gelasius (A.D. 492), and was originally appointed to be said at Vespers. It would seem to have been suggested by the language of the Psalms. *Cf.* 'Lighten mine eyes, that I sleep not in death' (xiii. 3); 'Thou also shalt light my candle: the Lord my God shall make my darkness to be light' (xviii. 28). Wheatly remarks that the Collect for Grace in the Morning Service 'is very proper to be used in the beginning of the day, when we are probably going to be exposed to various dangers and temptations. Nor is the other, for Aid against all Perils, less seasonable at night; for being then in danger of the terrors of darkness, we by this form commend ourselves into the hands of that God who neither slumbers nor sleeps, and with whom darkness and light are both alike.' Norris observes: 'In the Morning Collect we have an echo of "Lead us not into temptation;" in the Evening Collect an echo of "Deliver us from evil."'

'*From all perils and dangers*.' 'Peril' and 'danger' are ordinarily convertible terms. They are both employed here to denote all dangers, whether of body or soul. The Latin is: *Et totius hujus noctis insidias Tu a nobis repelle propitius*—'And do Thou of Thy mercy repel from us the snares of the whole of this night.'

The Irish Prayer-Book provides as an alternative prayer the Post-Communion Collect 'For Grace and Protection,' 'O Almighty Lord and everlasting God,' etc., probably to meet the objection that the Collect 'Lighten our darkness' is scarcely appropriate for an afternoon service.

Rubrics.—1. '*In Quires and Places where they sing here followeth the Anthem.*' The word 'anthem' is derived from the Greek ἀντίφωνα, (*i.e.*, a hymn sung responsively by two opposite choirs), and comes to us through the O.E. *antefn*, which was corrupted into antem or anthem. In the 'Promptorium Parvulorum,' anthem is spelt 'antym.' Barrow spells it 'anthymn,' and Dr. Johnson derives it from ἀντὶ ὕμνος, as though it were from the same source as our word 'hymn.' This derivation, in spite of its plausible look, is undoubtedly wrong. The practice of singing hymns and metrical psalms in Divine Service was probably introduced by the Reformers from the Continent. A royal injunction in the year 1559, after enjoining the use of plain-song in saying the prayers, says: 'For the comforting of such as delight in musick it may be permitted, that in the beginning or at the end of the Common Prayer, either at morning or evening, there may be sung a hymn or such-like song to the praise of Almighty God, in the best sort of melody and musick that may be conveniently devised; having respect that the sentence [*i.e.* sense] of the hymn may be understanded and perceived.'

2. '*Then these five prayers following are to be read here, except when the Litany is read; and then only the two last are to be read as they are there placed.*' It has been inferred from the use of the word 'then' immediately after the rubric relating to the singing of the anthem, that when an anthem is *not* sung, the five prayers which follow are not to be read (see Blunt, 202). This inference derives some support from the fact that up to 1661 Matins ended at the third Collect. But the usage of the Church is to read the five prayers, whether there be an anthem or not. The rubric in the Scottish Prayer-Book of 1637 ran thus: 'After this Collect ended followeth the Litany; and if the Litany be not appointed to be said or sung that morning, then shall next be said the Prayer for the King's Majesty, with the rest of the prayers following at the end of the Litany, and the Benediction.' In the Litany of this Prayer-Book the Prayers for the King, the Royal Family, and the Clergy, and the Ember Prayer, 'Almighty God,' are printed immediately before the Prayer of St. Chrysostom.

The Five Prayers.—We here pass from prayers for ourselves to intercessions for Church and State: for the King as supreme Head of the State, and, under Christ, of the Church; for the Royal Family, whose welfare is bound up very closely with that of the nation; and for the clergy and people. *Cf.* 1 Tim. ii. 1, 2: 'I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.'

A Prayer for the King's Majesty.—This prayer is first found

in two little volumes of Private Prayers, published in 1547. It was inserted in the Primer in 1553 as 'the fourth Collect for the King' at Morning Prayer. In 1559 it was somewhat altered and shortened, and placed, with the 'Collect for the Clergy and People,' before the 'Prayer of St. Chrysostom' at the end of the Litany, where it remained till 1662. Previous to this alteration it was addressed to the Second Person of the Holy Trinity, and began thus: 'O Lord Jesu Christe, most high, most mightie kyng of kynges, lorde of lordes, the onely rular of princes, the very Sonne of God, on whose ryghte hande syttyng, dooest from thy throne beholde all the dwellers upon earth.' The words 'King of kings and Lord of lords' are evidently taken from 1 Tim. vi. 15, where, as in the original form of the Collect, they are applied, not to the Father, but to the Son. *Cf.* also Rev. xvii. 14: 'And the Lamb shall overcome them: for He is Lord of lords and King of kings.' Freeman finely remarks that, in heaping up all that is noblest and most exalted of temporal dignities in the invocation of this prayer, we only 'pile a footstool for the Throne of the Eternal.' The phrase 'the only Ruler of princes' has been objected to as 'smacking too much of Tudor times' (Bishop Dowden), but it was probably meant to convey no more than the undivided sovereignty of the King of kings, who rules alone over all the dwellers upon earth. *Cf.* 'Of whose *only* gift.'

'*Endue*,' *i.e.*, endow: not to be confounded with 'endue' as used in the versicle, 'Endue Thy priests with righteousness,' where, as we have seen, it means *clothe, invest.*

'*Wealth*,' *i.e.*, prosperity. An abstract substantive formed from *wel*, like health from *hæl*, and formerly used generically for all kinds of prosperity. *Cf.* 1 Cor. x. 24: 'Let no man seek his own, but every man another's *wealth*.'

On this Collect Norris remarks: 'It should be remembered, in all our prayers for the King, that we are praying for a blessing, not only on one whom we revere personally, but also on one who represents to our minds our unity and majesty as a nation. When we speak of the head we speak of the whole. In praying God to bless the Sovereign of this realm, we intend to pray for a blessing on our land and nation. Were not this so, it might well seem strange that nowhere in our Prayer-Book is there a prayer for *England*.' Freeman calls attention to the fact that in all these prayers 'no less than the gift of the Holy Spirit itself is desired on behalf of those prayed for.'

A Prayer for the Royal Family.—This Collect, the composition of Archbishop Whitgift, was added to the Collects at the end of the Litany in 1604, James I., who ascended the throne in 1603, being the first English Sovereign after the Reformation who had children. It originally began, 'Almighty God, which

hast promised to be a Father of Thine elect and of their Seed,' the reference being to such passages as 2 Cor. vi. 17, 18, 'And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' At the accession of Charles I. in 1625, as he had at that time no children, the words 'the Fountain of all goodness' were substituted for the old clause, 'which hast promised,' etc. The present introduction has the advantage of being equally applicable whether the Sovereign has children or not. It was replaced by the old introduction in 1632, after the birth of Prince Charles and the Lady Mary, but was restored by Laud in 1633.

A Prayer for the Clergy and People.—This Collect is taken from the Sacramentary of Gelasius (A.D. 492), and is found in all the old English Primers. It was placed at the end of the first English version of the Litany, published in 1544, and was inserted in the Prayer-Book at the end of the Litany in 1559. It has occupied its present place since 1662.

'*Who alone workest great marvels.*' *Cf.* Ps. cxxxvi. 4: 'To Him who alone doeth great wonders.' This introduction directs us at once to the Almighty and Everlasting God, as the sole Author of that standing miracle, the Church, which, in spite of the deadly hostility of the world, has never ceased to spread, and which has been preserved through innumerable dangers from both within and without. Some think that there is a reference to the 'great marvels' wrought on the Day of Pentecost, and Bishop Cosin proposed to alter the Invocation thus: 'Almighty and Everlasting God, who didst pour out upon Thy Apostles the great and marvellous gift of the Holy Ghost;' but the suggestion was not adopted by the Revising Committee. The American Prayer-Book has altered the Invocation thus: 'Almighty and Everlasting God, from whom cometh every good and perfect gift.' The Commissioners of 1689 proposed that the prayer should begin, 'Almighty and Everlasting God, the Giver of all spiritual gifts.'

'*Send down upon our Bishops and Curates*' ('Prætende super famulos tuos pontifices'). The word *pontifices*, used in the Latin original of this Collect, comprehended all the clergy, the bishops being distinguished by the title *pontifices maximi*. The word 'curate' was formerly used to designate all those who had the cure, or charge, of souls. But Bishop Dowden has pointed out that the word was beginning to acquire its modern sense even in the sixteenth century, and quotes a letter of Cranmer, addressed 'To my well-beloved Doctor Snede, Vicar of Rye, and in his absence to the *curate* there.' 'Vicar' (*vicarius*) literally means one who fills the place of another, and originally denoted a stipendiary curate, deputed by some spiritual corporation who

held the revenues of a benefice to perform the ecclesiastical duties in their stead. In the strict sense of the word, the title of 'curate' is only applicable to priests who have received institution.

'*The healthful spirit of Thy grace*' ('Spiritum gratiæ salutaris'), *i.e.*, the life-giving Spirit whom Thou of Thy grace dost send, or by whom Thy saving grace is conveyed. An Old English version of this Collect, found in a Primer of the fourteenth century, more accurately renders the original 'the spirit of heelful grace,' *i.e.*, of saving grace. 'Health' is constantly used in Old English in the sense of 'salvation.'

A Prayer of St. Chrysostom.*—In the Prayer-Book of 1549 this prayer appeared without a title. From 1552 to 1662 (including the Scottish Prayer-Book of 1637) it is called 'A Prayer of Chrysostom.' It first appeared in the Litany of 1544, of which it formed the conclusion, and this position it continued to occupy in the First and Second Prayer-Books of Edward VI. It was not placed at the end of Matins and Evensong till 1662. It is found in the early part of the Liturgies of St. Basil and St. Chrysostom, but not in the most ancient MSS. of either of them. Its earliest occurrence is in the Lit. of St. Basil.

The Litany of 1544 is, with almost absolute certainty, attributed to Cranmer, and he probably translated this prayer from one of the two editions which had a few years previously been published. In 1526 a Greek text of the Liturgies of St. Chrysostom, St. Basil, and the pre-sanctified was published at Rome. Two years later a Greek text of the Liturgy of St. Chrysostom alone appeared at Venice with a Latin translation, and it is probably

* St. John, called Chrysostom, or Golden Mouth, because of his eloquence, was born at Antioch, A.D. 344, of noble parentage. His education was carefully superintended by his mother, Arthusia. At the age of twenty he had already achieved considerable reputation as a pleader. After practising at the bar for some years, he resolved on becoming a hermit, and retired to a wilderness near Antioch, where he spent some five or six years in study and prayer. The severity of his life had such an effect on his health that he was obliged to abandon his intention of leading the life of a recluse and return to Antioch. Soon after his return he was ordained priest. His powers as an orator were now applied to preaching the Gospel. He was greatly beloved by the people of Antioch, and when he was appointed Patriarch of Constantinople, it was found necessary to carry him off without the knowledge of his fellow-citizens. His zeal in denouncing the profligacy of the Empress Eudoxia brought down upon him her vengeance, and led to his banishment. At the entreaties of the people the Emperor consented to recall him, but he still continued to censure vice in high places, and was again banished. He was treated by his guards with great cruelty, and perished on his way to the place of his exile, A.D. 407. Thirty years after his death his remains were removed to Constantinople. Gibbon tells us that 'the Emperor Theodosius advanced to receive them as far as Chalcedon, and, falling prostrate on the coffin, implored, in the name of his guilty parents, Arcadius and Eudoxia, the forgiveness of the injured saint' (Mrs. Jameson's 'S. and L. A.,' pp. 325-327).

this edition that Cranmer followed. The Latin version of the Prayer of St. Chrysostom ran as follows: 'Qui communes has et concordes nobis largitus es supplicationes, et qui duobus aut tribus convenientibus in nomine tuo petitiones tribuere pollicitus es: Tu et nunc servorum tuorum petitiones, ad utilitatem expleas, tribuens nobis in presenti sæculo cognitionem tuæ veritatis et in futuro vitam æternam concedens.' In 1539 a Latin version of the Liturgy of St. Chrysostom by Erasmus was published at Basle, but Cranmer does not seem to have followed it, for where he translates 'Where two or three are gathered,' Erasmus translates 'Quando duo aut tres *concordant* (agree together) in nomine tuo' (see a valuable article on the subject in the *Guardian* of August 17, 1898, by J. E.).

The revisers of 1662 introduced this prayer most appropriately at the end of Matins and Evensong. Addressed directly to Christ, as we may see from the conclusion and the allusions to His promise (St. Matt. xviii. 20), it serves as a kind of Ascription to the prayers which precede it. Moreover, it contains one petition which should accompany all our prayers, viz., a request that our desires and petitions should be fulfilled only 'as may be most expedient for us.' It is possible to pray for that which would be inexpedient. The Psalmist says of the Israelites, that the Lord 'gave them their request but sent leanness into their soul.'

'*Almighty God.*' This address is an interpolation of the translators, and has tended to obscure the fact that the prayer is addressed to the Son.

'*At this time.*' Both this and the following adverbial clause, 'with one accord,' qualify not 'given,' but 'make.' This use of the adverb before the verb is very common in the language of the Prayer-Book. There are no less than ten instances of it in the Prayer for the Church Militant alone. A striking instance occurs in the first Exhortation to Holy Communion, 'My duty is to exhort you *in the mean season* to consider,' where the italicized words belong to the verb 'consider.'

'*With one accord,*' *i.e.*, with harmony of purpose (συμφώνους).

'*Common supplications,*' *i.e.*, prayers for common blessings, and offered up in common. *Cf.* 'Common Prayer.'

'*Desires and petitions,*' *i.e.*, prayers expressed or unexpressed.

'*Knowledge of Thy truth*' (see note on Collect for Peace). The knowledge of saving truth in this world is the first step to life everlasting in the world to come.

The **Benedictory Prayer**, introduced in 1559, is derived from 2 Cor. xiii. 14, and is found in all the ancient Liturgies. It varies from the words of St. Paul in four different points: (1) '*Our* Lord Jesus Christ' for '*the* Lord Jesus Christ'; (2) 'fellowship' for 'communion'; (3) 'with *us* all' for 'with *you* all'; (4) in the

addition of 'evermore.' In form it is rather a prayer than a blessing. It differs from the Benediction in the Communion Service in two respects:

1. It is pronounced by the minister kneeling.

2. It is in the first person, the minister including himself with the people.

'*The grace*,' *i.e.*, the favour (χάρις). In 'Replenish her with the grace of Thy Holy Spirit,' the word 'grace' means gift (χάρισμα).

'*The love of God*.' The meaning is, 'The love of God the Father.'

'*The fellowship*' (Κοινωνία. Vulgate, *societas*. Sarum Use, *communicatio*). In St. James's Liturgy we find 'the communion and gift of the Holy Ghost.' The word 'fellowship' is somewhat narrower than the original word κοινωνία, which we have translated in our A. V. 'communion.' We have fellowship one with another in our common participation in those gracious gifts of Christ which, originating in the love of God, are communicated to us by the Holy Ghost. The fellowship springs out of the communion. Freeman says of the Benediction: 'The chief excellence of this conclusion is that, while it breathes the present peace of old apostolic blessing, it is nevertheless not an absolute conclusion at all, but points onward still to some better thing hoped for; and so leaves the spirit, which has most faithfully yielded itself up to the joys of this lower service, in the attitude of one unsatisfied still, and expecting a higher consolation.' St. Peter looks forward to our becoming participators of the Divine nature (see 2 Peter i. 4).

THE LITANY, OR GENERAL SUPPLICATION.

The word 'Litany' comes from the Greek λιτανεία, and was originally used in the general sense of prayer, whether public or private. At a very early period in the history of the Church it was restricted to certain prayers that were said in processions of the clergy and people. We find in the Apostolic Constitutions, compiled not later than the middle of the fourth century, a form of supplication closely resembling in structure the litanies with which we are familiar. A deacon named the various subjects of petition, and the people completed the prayer with the words, 'Lord, have mercy.' In the Eastern Church kindred forms of prayer were used under various names, but litanies, in our sense of the word, are characteristic of the West rather than of the East. In the fifth century it had become a common practice in the Churches of Gaul to implore the Divine aid, in times of great trouble, as in case of invasion, pestilence, excessive rain, drought,

and earthquake, in special processional prayers, or **Rogations**, as they were called. A period of earthquake which lasted for about a year (A.D. 467), and which was, doubtless, connected with the now extinct volcanoes of Auvergne, led to the appointment of fixed days for annual rogations imploring the Divine mercy. The city of Vienne suffered greatly from these earthquakes. On the eve of the Easter festival, while mass was being celebrated, a terrific shock was felt, the people rushed out of church, and the Bishop, Mamertus, was left alone before the Altar. Whilst he was still upon his knees, he resolved to devote the three days before Ascension to rogations deprecating the Divine anger. The resolution was carried out, 'the way appearing too short,' says the historian, 'for the devotion of the faithful,' and in a short time Rogation Days were appointed to be observed all through the Western Church. St. Cæsarius of Arles (A.D. 501-542) speaks of the Rogation Days as 'regularly observed by the Church throughout the world.' In the year A.D. 590, on the occasion of a fatal pestilence at Rome, **Gregory the Great** appointed a solemn Litany to be used which, from the fact that the people were ordered to go in procession in seven distinct classes, was called *Litania septiformis*. The day fixed for the use of the Litany was the Feast of St. Mark, and this Litany is hence sometimes called the **Great Litany of St. Mark's Day.**

The Roman Litany in its full development consisted of (1) the *Kyrie*, thrice repeated; (2) an invocation of each Person of the Holy Trinity, severally and collectively, followed by 'Have mercy upon us'; (3) Invocations of the Blessed Virgin, angels, and saints, followed by 'Pray for us'; (4) Deprecations from evil, followed by 'Save us, O Lord'; (5) Supplications, followed by 'We beseech Thee, hear us'; (6) The *Agnus Dei* ('Behold the Lamb of God!') thrice repeated, with the responses, 'Spare us, O Lord,' 'Hear us, O Lord,' 'Have mercy on us'; (7) 'Christ, hear us'; (8) Lord's Prayer; (9) a few short prayers said alternately; (10) a psalm; (11) prayers for forgiveness and protection.

Litanies originally formed part of the Liturgy, *i.e.*, the Service for Holy Communion, but gradually came to be used independently and appropriated to occasions of penitential supplication. They were especially associated with processions, during which they were repeated. The earliest form of the Litany is the *Kyrie Eleison* ('Lord, have mercy upon us'), repeated twice, six, twelve, forty, or even more times. This is found in the Liturgies of St. James and St. Mark. It is uncertain when it was introduced into the Latin Church, and at what point in the service it occurred. Freeman thinks that it preceded the Introit with the Elements. 'Nor can it,' he says, 'be too strongly insisted upon that the Litany was thus a strictly Eucharistic feature, and that its ejection

from the rite was a grievous loss, which the English Church in the sixteenth century righteously and nobly repaired. It had at that time ceased to be used at any festival celebration in the West. In connection with the Eucharist, it was only said at Ordinations and on Easter Eve. In England, however, during Lent a part of it was used before the entire celebration, on all Wednesdays and Fridays. It was hence that, at our First Revision, it was appointed to be said before celebration on these days, as well as on Sundays in lieu of a Bidding Prayer' ('P. of D. S.,' ii. 322).

We do not know whether Litanies were used by the ancient British Church, but they were probably used from the first establishment of the English Church Bede tells us how St. Augustine and his followers, when they first caught sight of Canterbury, formed themselves into procession, lifted up the holy cross and a large picture of Christ, and chanted (*consona voce*) this Litany (*hanc lætaniam*): 'We beseech Thee, O Lord, in all Thy mercy, that Thy wrath and Thine anger may be removed from this city and from Thy holy house, for we have sinned. Alleluia.' This Litany was one of those which Gregory had appointed on the occasion of the plague. In England, Ascension Week was from an early date called *Gang-wæca*, or Procession Week; and the Rogation Days were similarly called *Gang-dægas* (*i.e.*, Procession Days). Litanies, having originated in times of trouble and calamity, were repeated on the anniversaries of those occasions, and at other periods of humiliation, as in Lent and on Wednesdays and Fridays. In the old Litanies of which we have been writing there were no invocations to angels or saints, but about the eighth century such invocations begin to appear. The number of the saints invoked would appear to have been determined by the length of the way which the procession took. The invocations were inserted between the *Kyrie* (with which the Litany invariably opened) and the Deprecations.

The original form of our present Litany was intended to be used as a separate office. It was published in 1544, and with the exception of the Creed, the Decalogue, and the Lord's Prayer, which were issued in English in 1536, was the earliest portion of our present Prayer-Book that appeared in English. Much assistance was derived in its composition from two Litanies, one published in Marshall's 'Primer,' 1535, and the other in the German original of the 'Simplex ac Pia Deliberatio,' by Archbishop Hermann, 1543. These two Litanies present many points of resemblance. Soon after the issue of this Litany the following letter was addressed by Henry VIII. to Cranmer: 'Most Reverend Father in God, right trusty

and right well-beloved, we greet you well : and let you wit that, calling to our remembrance the miserable state of all Christendom, being at this present, besides all other troubles, so plagued with most cruel wars, hatreds, and dissensions, as no place of the same almost, being the whole reduced to a very narrow corner, remaineth in good peace, agreement, and concord, the help and remedy whereof, far exceeding the power of any man, must be called for of Him who only [alone] is able to grant our petitions, and never forsaketh nor repelleth any that firmly believe and faithfully call on Him ; unto whom also the examples of Scripture encourageth us in all these and other our troubles and necessities to fly, and to cry for aid and succour. Being therefore resolved to have continually, from henceforth, general processions in all cities, towns, churches, and parishes of this our realm, said and sung with such reverence and devotion as appertaineth, forasmuch as heretofore the people, partly for lack of good instruction and calling, partly for that they understood no part of such prayers or suffrages as were used to be sung and said, have used to come very slackly to the procession, when the same have been commanded heretofore, we have set forth certain godly prayers and suffrages in our native English tongue, which we send you herewith ; signifying unto you that, for the special trust and confidence we have of your godly mind and earnest desire to the setting forward of the glory of God, and the true worshipping of His most holy Name, within that province committed by us unto you, we have sent unto you these suffrages, not to be for a month or two observed and after slenderly considered, as other our injunctions have, to our no little marvel, been used : but to the intent, that as well the same as other our injunctions, may be earnestly set forth by preaching, good exhortations, and otherwise, to the people, in such sort as they, feeling the godly taste thereof, may godly and joyously, with thanks receive, embrace, and frequent the same, as appertaineth.' This expectation was not disappointed. The 'godly taste' of the English Litany *was* felt, and it provoked a desire (soon to be gratified) for other prayers in English. The new Litany omitted the long list of invocations of the saints found in the old Litanies, but retained invocations addressed to :

1. 'Saint Mary, Mother of God our Saviour Jesu Christ.'

2. 'All holy Angels, and Archangels, and all holy orders of blessed spirits.'

3. 'All holy patriarchs, and prophets, apostles, martyrs, confessors, and virgins, and all the blessed company of heaven.'

Each of these invocations terminated with the words 'Pray for us,' and was repeated, like the invocations addressed to the Holy Trinity, by both the choir and priest. Hermann omitted

suffrages addressed to the saints altogether. The only other changes introduced into the Litany were :

1. The omission of the *Kyrie Eleison*, with which all the earlier Litanies commenced.

2. The addition of the words 'miserable sinners' to the invocations of the Holy Trinity.

3. The addition of the words 'proceeding from the Father and the Son' to the suffrage addressed to the Holy Spirit.

4. The substitution of the suffrage, 'Remember not, Lord,' for the old suffrage, 'Propitius esto; parce nobis, Domine.'

5. The insertion of the clause after 'privy conspiracy,' 'from the tyranny of the Bishop of Rome and all his detestable enormities.'

It is clear from Henry's letter that the words 'procession' and 'litany' had come to be used synonymously. The practice of singing Litanies in procession led to gross abuses and was given up. The only existing trace of it is the practice of 'beating the bounds' on Rogation Days.

In the **Prayer-Book of 1549** the Litany was ordered to be said upon Wednesdays and Fridays, and was printed after* the Communion Office. In this edition the old phrase, 'detestable enormities,' which had been altered in the Primer of 1545 to 'abominable enormities,' was restored. It held its place until 1559, when it was omitted altogether. In Edward's **Second Prayer-Book** the Litany was placed where it now stands, and directed to be used '*upon Sundays*, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.' Wednesday and Friday are said to have been singled out because Wednesday was the day of our Lord's betrayal, and Friday the day of His death. At the review of the Prayer-Book in 1661, the words 'to be sung or said,' in the introductory rubric, were substituted for the word 'used.' By an injunction issued by Edward VI., and repeated by Elizabeth, the Litany was to be sung or said in the 'midst of the church.' A small desk, called a falding or fald-stool,† was placed for the purpose in the middle of the choir, near the steps of the Altar. *Cf.* Joel ii. 17 : 'Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord.'

Archbishop Grindal, in 1571, directed that no pause should be made between the Morning Prayer, Litany, and Communion, 'to the intent the people might continue together in prayer and hearing the Word of God, and not depart out of the church during

* Although placed *after* the Communion Office, it was, by injunctions of Edward, 1549, and Elizabeth, 1559, ordered to be said immediately *before* the Office.

† 'Fald-stool,' otherwise called a 'folding-stool,' a portable seat made to fold up in the manner of a camp-stool. Lat. *faldestolium* or *faldistorium*; Ger. *falden*, to fold ; *stuhl*, a chair.

all the time of the whole divine service.' This injunction was soon set aside. The Act of 1872 allows the Litany to be used as a separate service.

The Litany is usually divided into :

1. The Invocations ;
2. The Deprecations ;
3. The Obsecrations ;
4. The Intercessions ;
5. The Versicles and Prayers.

This analysis is not strictly accurate, the so-called Obsecrations being essentially Deprecations also, and the so-called Intercessions including two suffrages, viz., the 33rd and 34th, which are prayers for common blessings. A more logical analysis would be :

I. **A Penitential Introduction** (1-4), consisting of invocations addressed to the Holy Trinity, first separately and then collectively.

II. **Deprecations** (5-13), consisting of (*a*) prayers for deliverance from special evils ; (*b*) Obsecrations, or prayers for deliverance from evil and its consequences, based on all our Lord has done and suffered for mankind.

III. **Intercessions** (14-32), consisting of prayers for 'all sorts and conditions of men.'

IV. **Supplications** (33, 34), consisting of two prayers, one for material blessings and the other for spiritual.

V. **Prayers and Versicles.**

(1) Lord's Prayer ;

(2) Prayer that we may not be dealt with according to our sins ;

(3) A prayer for deliverance from evils from *without*, with versicles carrying on the prayer ;

(4) Doxology ;

(5) Versicles praying for grace and mercy ;

(6) Prayer for deliverance from evils from *within ;*

(7) Prayer of St. Chrysostom ;

(8) Benedictory prayer.

There is a distinct break before the Lord's Prayer, where we have the following rubric : 'Then shall the *priest*, and the people with him, say the Lord's Prayer.' It has been inferred from this that the previous part of the Litany may be said, as is the case in some of our cathedrals, by a layman or laymen.

1. **Penitential Introduction** (1-4). The invocations may be regarded as expansions of the Lesser Litany, with which, as we have seen, the ancient Litanies commenced. The word 'God,' which is repeated in each invocation, gives emphatic recognition

to the perfect Godhead of each Person of the Holy Trinity. It occupies a still more prominent place in the Latin original. *Cf.*

Pater de cœlis Deus
Fili Redemptor mundi Deus } miserere nobis.
Spiritus Sancte Deus

1. '*Of heaven*,' *i.e.*, from heaven (*de cœlis*). The expression is exactly equivalent to the clause in the Lord's Prayer, 'which art in heaven.' *Cf.* St. Luke xi. 13; 2 Chron. vi. 21. There is no comma after 'Father' in the Sealed Books, but the sense seems to require one.

2. '*Miserable sinners*.' These words were added in 1544. *Cf.* the expression 'miserable offenders' in the Confession, and the language of St. Paul: 'O wretched (ταλαίπωρος) man that I am!' (Rom. vii. 24.) The epithet 'miserable' refers rather to our condition than to our personal feelings. Our condition is miserable because of sin and its consequences, whether we realize our misery or not. In repeating the invocations we should bear in mind the relations in which the three Persons of the Holy Trinity stand to us; the *sins* against Each, for which we specially seek forgiveness; and the *miseries* on account of which we specially invoke Each to have mercy on us.

3. '*Proceeding from*,' etc. Added in 1544. The reference is, of course, not to the *temporal* procession of the Holy Spirit promised by our Lord (St. John xv. 26), but to the *eternal* procession of the Holy Spirit from the Father and the Son. In the language of theology the First Person is represented as self-existent; the Second as begotten of the First; the Third as proceeding from the First and the Second.

4. '*O holy, blessed, and glorious Trinity*.' Amplified in 1544, the Latin original reading simply, 'Sancta Trinitas, unus Deus.' The first extant writer who uses the word Trinity, or rather its Greek equivalent, is St. Theophilus of Antioch, who, speaking of the three days before the creation of the sun and moon, says that 'they are types of the Triad (τῆς Τριάδος) of God, and His Word, and His Wisdom.'

After this verse formerly followed the Invocations of Saints, each being completed by the words, *Ora pro nobis* ('Pray for us'). These invocations were omitted as unauthorized innovations, and likely to lead to many dangerous errors. The Saints may be conscious of the needs of the Church militant, and doubtless join their prayers with ours in its behalf: but, however natural it may seem to pray to them to intercede for us, we have no authority in Holy Scripture for addressing them in prayer. The most ancient liturgies recognize neither the intercession nor invocation of saints. The language of the Articles about Religion, published in 1536, shows that, even at that early period of the

Reformation in England, it had been found necessary to defend the practice of invoking saints, and to confine it within certain limits. The eighth Article states: 'Albeit grace, remission of sin, and salvation cannot be obtained but of God only, by the mediation of our Saviour Christ, which is only sufficient Mediator for our sins; yet it is very laudable to pray to saints . . . whose charity is ever permanent, to be intercessors, and to pray for us and with us unto Almighty God, after this manner: "All holy angels and saints in heaven, pray for us and with us unto the Father, that for His dear Son Jesus Christ's sake we may have grace of Him and remission of our sins;" . . . so that it be done without any vain superstition as to think that any saint is more merciful, or will hear us sooner than Christ, or that any saint doth serve for one thing more than another, or is patron of the same' (Blunt, 'Dict. Theol.,' p. 359). Only three invocations addressed to saints were retained in the Litany of 1544. They disappeared altogether in the First Prayer-Book of Edward VI.

II.—**The Deprecations** (5-13) may be regarded as an expansion of the clause in the Lord's Prayer, 'Deliver us from evil'—*i.e.*, as it is explained in the Catechism, 'from all sin and wickedness, and from our ghostly enemy, and from everlasting death.'

5. '*Remember not*,' *i.e.*, remember not our offences in order to punish them, nor the offences of our forefathers to visit them upon their children. We are not, strictly speaking, punished *for* ancestral sin, but we share in its consequences, and we may well pray that we may be spared the trials to which its consequences expose us. One of the most serious consequences of ancestral sin is the temptation to repeat it and make it our own. This may come down to us either by direct imitation or by the transmission of an inherited tendency to sin. We should be careful not to ascribe to God, who is absolutely just, the punishment of the innocent for the guilty. Suffering is not necessarily penal; it is always disciplinary. *Cf.* Ps. lxxix. 8: 'O remember not against us former iniquities' (margin, 'the iniquities of them that were before us'). This suffrage was originally an antiphon at the end of the Penitential Psalms, and stood immediately before the Litany. It will be observed that, together with the remainder of the Litany down to the *Kyrie*, it is addressed to our blessed Lord. The deprecations, being prayers for deliverance from evil, are addressed with peculiar fitness to Him who taketh away the sins of the world.

'*Our offences, nor the offences of our forefathers.*' This clause is taken from the Sarum Breviary, and is derived from the Vulgate version of Tobit iii. 3: 'Ne vindictam sumas de peccatis meis, neque reminiscaris delicta mea vel parentum meorum' ('Remember me and look on me; punish me not for my sins and igno-

rances and the sins of my fathers who have sinned before Thee' A. V.).

'*Good Lord.*' The word 'Good' was inserted in 1544, and is peculiar to the English Litany.

'*For ever.*' If we must undergo the discipline of temptation, yet let us be delivered from eternal evil. The Latin original is: *Ne in æternum irascaris nobis.*

6. '*From all evil and mischief.*' Under these two heads are included all the various forms of evil and its injurious consequences, which we pray to be delivered from in the deprecations that follow, viz.:

(*a*) *Spiritual evil*, sin itself, the primal source of all other evil.

(*b*) *Temptation*, whether in the form of the secret crafts or open assaults of the devil.

(*c*) *The consequences of evil*, viz., present wrath and everlasting damnation.

(*d*) *Moral evils*, viz, blindness of heart, pride, vain-glory and hypocrisy; envy, hatred, malice, and all uncharitableness; fornication, and all other deadly sin; the deceits of the world, the flesh, and the devil.

(*e*) *Physical evils*, viz., lightning, tempest, plague, pestilence, and famine.

(*f*) *Evils inflicted by man on man*, viz., battle, murder, and sudden death.

(*g*) *Evils affecting the State*, viz., sedition, conspiracy, and rebellion.

(*h*) *Evils affecting the Church*, viz., false doctrine, heresy, and schism.

(*i*) *Sin against the Holy Ghost*, viz., hardness of heart and contempt of God's Word and commandments.

'*Mischief*,' *i.e.*, injury. This word had formerly a much wider application than it has now, and denoted all kinds of injury or misfortune. Chaucer says of the 'pore persoun of a toun' that, though his parish was wide and the houses in it scattered,

> 'He ne lafte nat for reyn ne thonder,
> In siknes nor in *meschief*, to visyte
> The ferreste in his parisshe muche and lyte.'
> *Canterbury Tales* (Prologue).

'*Crafts and assaults.*' By 'crafts' we are to understand temptations of a subtle and insidious character, such as we often succumb to almost insensibly; by 'assaults,' violen and undisguised temptations, the strength of which lies in the powerful allurement they offer to present enjoyment. We are lulled into a false sense of security, and so betrayed into sin, by the 'crafts' of the devil; in his 'assaults' we are brought face to face with temptations, and are liable to be overcome by their sheer force. *Craft*

means, literally, power, but is now generally applied to intellectual power applied to bad uses. The literal meaning of *assault* is a leaping upon, from the Latin *salio*, I leap.

'*Thy wrath*,' *i.e.*, the manifestation of Thy hatred of sin and displeasure with sinners. The effect of sin upon God's relation to us resembles that of filial misconduct upon a wise, good, and loving human parent. Out of love for the offending child such a parent is constrained to withhold the manifestation of his love until the misconduct is repented of. This clause is found in the Roman Litany and in the second edition of Quignon's Breviary, 1537. The York Use has 'from the wrath to come.'

'*Everlasting damnation*,' *i.e.*, perpetual condemnation. Lat., *a damnatione perpetua*.

7. '*Blindness of heart*,' *i.e.*, spiritual insensibility, inability to appreciate the beauty of holiness and see the sinfulness of sin. Not to be confounded with 'hardness of heart,' which consists in wilful and persistent resistance to the influences of the Holy Spirit. The former relates rather to spiritual *insight*, the latter to spiritual *feeling*. Blindness of heart is the natural and judicial consequence of hardness of heart. It will be observed that in specifying our sins we begin with those of the heart, where all sins commence. Of these heart-sins we mention first those which mainly concern ourselves, as *blindness of heart, pride, vain-glory, hypocrisy;* then those which affect our neighbours, as *envy, hatred, malice*, and *all uncharitableness*.

'*Pride*,' *i.e.*, self-complacent satisfaction with what we have and are; the opposite of humility. The York Use reads 'from the plague of pride' (*a peste superbiæ*).

'*Vain-glory*,' *i.e.*, from what the Baptismal Service calls 'the vain [or empty] pomp and glory of the world.' The Sarum Use reads *ab appetitu inanis gloriæ*, from the desire of empty glory.

'*Hypocrisy*,' in its double sense of *simulation*, the pretence of being what we are not, and of *dissimulation*, the concealment of what we are. The one involves the other. The word 'hypocrite' means literally an actor, one who plays a part, and hence one who affects to be what he is not, or hides what he is.

'*Envy*.' The Old English 'envy' does not always mean that spirit which leads us to covet the good fortune of another, but ill-will generally. *Cf.* St. Matt. xxvii. 18: 'He knew that for *envy* they had delivered Him.' Here, however, it is better to understand it in its ordinary sense. Envy is often the first step to hatred and malice.

'*Malice*,' *i.e.*, that state of heart which, without provocation, delights in the infliction or contemplation of evil; the spirit of wanton wickedness. The Latin word *malitia* means, literally, nothing more than wickedness. The modern application of the

word evidently grew out of the feeling that there is no wickedness so great as that which is indulged in for its own sake.

'*All uncharitableness.*' Lat., *et omni mala voluntate*, from every evil wish—*i.e.*, from all unkindly feelings towards our fellow-men. Emphasize '*all.*' Uncharitableness is the negation of love; envy, hatred, and malice are positive forms of enmity.

8. '*From fornication.*' The Sarum Use reads, *a spiritu fornicationis* (from the spirit of fornication), and adds the words, 'from all uncleanness of mind and body, from unclean thoughts.' We here pass from sins of the heart to overt sins. 'From the heart sin spreads further into the life and actions' (Wheatly). The American Prayer-Book reads: 'From all inordinate and sinful affections' in the place of 'From fornication,' etc.

'*Deadly sin,*' *i.e.*, wilful and presumptuous sins, like the sin of fornication just mentioned. Such sins debase the whole nature, blunt the moral sense, harden the heart, and are, above all others, deadly in their consequences. Romanists distinguish between what they call mortal or deadly sins and venial or pardonable sins. By mortal sins they understand wilful violations of Divine law, which are punished eternally, or, if forgiven in this life, are only forgiven through formal absolution; by venial sins they understand inadvertent transgressions, 'negligences,' which are punished in this life, and are pardonable by renewal of grace.* That there is a difference of degree between sin and sin and between offences of the same class committed under different circumstances is indisputable. St. John says: 'There is a sin unto death, . . . and there is a sin not unto death' (1 Ep. v. 16, 17). But all sins are mortal in their tendency, and all are venial as regards the possibility of their forgiveness. At the Savoy Conference the Puritan divines tried to get either 'heinous' or 'grievous' substituted for 'deadly,' urging, in support of their demand, that the wages of all sin is death. To this the Bishops replied: 'For that very reason "deadly" is the better word.' The same expression occurs in the Article 'Of Sin after Baptism.' 'Not every deadly sin' (*non omne peccatum mortale*).

'*Deceits.*' Sin *deceives* by setting the temporal before the eternal, the seen before the unseen. It offers immediate enjoyment, but conceals the bitter consequences of such enjoyment. It presents itself in crafty disguises, and establishes itself in the heart by insidious processes.

'*Of the world,*' *i.e.*, the temptations to which we are exposed in the allurements of the world; what the Offices for Baptism call 'the vain pomp and glory of the world, with all covetous desires

* Bellarmine says: 'Mortal sins are those which cast men out of God's favour, and deserve eternal damnation; venial sins do somewhat displease God, yet deserve not eternal death, but are pardonable of their own nature.'

of the same.' The *world* deceives by the emptiness and transitory character of the happiness which it offers.

'*The flesh*,' *i.e.*, temptations to the sinful gratification of the bodily appetites. The *flesh* deceives by gratifying the body at the expense of the soul, and by claiming as necessaries dangerous luxuries and indulgences.

'*The devil*,' *i.e.*, temptations that seem to have no immediate suggestion from the world without or the flesh within, but to come direct from the devil—*e.g.*, temptations to disbelief, scepticism, procrastination, spiritual pride, etc. *The devil* deceives by concealing the true nature and the consequences of sin. *Cf.* Gen. iii. 4.

9. In this suffrage we pray against physical evils inflicted (*a*) directly by the hand of God, (*b*) by man on man. 'When the cause is removed there are hopes the consequences may be prevented; and therefore, after we have petitioned against all sin, we may regularly pray against all those judgments with which God generally scourges those who offend Him' (Wheatly).

'*Plague*.' Latin, *plaga*, a blow, a stripe. As distinguished from 'pestilence,' 'plague' denotes those fatal and malignant diseases, like cholera, which from time to time spread over great areas. Such a disease was the 'Black Death,' which spread over the whole of Europe in the middle of the fourteenth century, and in this country swept away at least one-half of the population.

'*Pestilence*,' *i.e.*, epidemics, diseases of an infectious character, which the Prayer-Book elsewhere calls 'common sickness.' See Prayers and Thanksgivings upon Several Occasions.

'*Battle*,' *i.e.*, war. The York Use adds, 'from persecution by pagans and all our enemies.' These words carry us back to times when war, civil or foreign, was constantly going on or apprehended. The 'pagans' referred to in the York Use were the unconverted Norsemen who for centuries descended upon and ravaged our shores, and perhaps the Mahommedans, who threatened Europe on the east and west, and were a constant source of dread to Christendom.

'*From sudden death*.' Sarum Use, *a subitanea et improvisa morte*, from sudden and unforeseen death. 'From sodeyn and unprovided dethe' (Lit. in Primer of 1535). This clause was strongly objected to by the Puritans on the ground that we ought always to be prepared to die. At the Savoy Conference they proposed that we should read 'from dying suddenly and unprepared.' To this the Bishops replied: '"From sudden death" is as good as "from dying suddenly," which *therefore* we pray against, that we may not be unprepared.' Hooker remarks on this subject: 'Our good or evil estate after death dependeth most upon

the quality of our lives. Yet somewhat there is why a virtuous mind should rather wish to depart this world with a kind of treatable [*i.e.*, gentle] dissolution, than to be suddenly cut off in a moment; rather to be taken than snatched away from the face of the earth. . . . Let us which know what it is to die as Absalom or Ananias and Sapphira died, let us beg of God that when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses, Joshua, David, who leisurably ending their lives in peace, prayed for the mercies of God to come upon their posterity, replenished the hearts of the nearest unto them with words of memorable consolation, strengthened men in the fear of God, gave them wholesome instructions of life, and confirmed them in true religion; in sum, taught the world no less virtuously how to die than they had done before how to live' ('Ecc. Pol.,' V. xlvi. 1). It has been supposed, from the juxtaposition of 'sudden death' with 'battle and murder,' that sudden death by violence was originally referred to here. But, however that may have been, we may well pray that we may be spared from sudden death in any form. Fuller says: 'Lord, be pleased to shake my clay cottage before Thou throwest it down. Make it totter awhile before it doth tumble. Let me be summoned before I am surprised. Deliver me from sudden death—not from sudden death in respect of itself, for I care not how short my passage be, so it be safe. Never any weary traveller complained that he came too soon to his journey's end. But let it not be sudden in respect of me. Make me always ready to receive death. Thus no guest comes unawares to him who keeps a constant table' ('Good Thoughts in Bad Times,' quoted in Karslake's Manual of the Litany).

10. '*Sedition*,'* *i.e.*, that spirit of disloyalty of which conspiracy and rebellion are the practical outcome.

'*Privy conspiracy*,' *i.e.*, secret or private plotting against the Government. Here followed in the Litany of 1544, and in the two Prayer-Books of Edward VI., 'From the tyranny of the Bishop of Rome and all his detestable enormities.' The Litany of 1545 read 'abominable' in the place of 'detestable.' The clause was omitted in the Litany published in 1559, and thenceforward in the Prayer-Book. The Puritans vainly sought to have it restored in the time of James I.

* The word *sedition* is variously explained. Some derive it from Lat. *se*, apart, and *do*, which in composition generally means 'I put.' Hence, sedition would mean a putting apart, a separation. Others derive it from *se* and *itio*, a going, and explain the word as a going apart, leaving the body politic to make a separate cabal. If this be the correct derivation, the *d* is probably the terminal letter of the old form of *se*, viz., *sed*. *Cf.* the old forms of *pro* and *re* in *prodeo*, *redeo*.

'*Rebellion*,' *i.e.*, open resistance to lawful authority. This deprecation was added in 1661, after the Great Rebellion.

'*False doctrine*,' *i.e.*, false teaching. 'Doctrine' sometimes denotes what is taught, and sometimes the act of teaching. It is used in the latter sense in St. Mark iv. 2: 'And He . . . said unto them in His *doctrine*' (ἐν τῇ διδαχῇ αὐτοῦ). *Cf.* 'and is profitable for *doctrine*' (ὠφέλιμος πρὸς διδασκαλίαν—2 Tim. iii. 16). Here it includes both the substance of what is taught and the teaching of it.

'*Heresy*,' *i.e.*, erroneous opinions adopted in opposition to the teaching of the Catholic Church. The Greek word from which heresy is derived (αἵρεσις) means a choice, and was applied to all those matters in which a choice is exercised, as the adoption of a trade, a profession, a school of philosophy, etc. In its theological sense the word points to a deliberate adoption of error in matters of faith, in defiance of the authoritative teaching of the Church. Every erroneous opinion held in opposition to Catholic teaching is heretical, though the holder of it may not be, in the literal sense of the word, a heretic. There is a wide difference between the position of those who deliberately originate religious errors, and that of those who have been brought up in them. The latter are *placed* by early education in the position which the former *choose* for themselves. Education, however, does not absolve those who hold heretical doctrines from the duty of ascertaining what the teaching of the Catholic Church is. To take no pains to verify the erroneous opinions which we have been taught is an offence only second to the origination or deliberate adoption of those opinions. The radical heresies out of which nearly all others grow are those that relate to the Holy Trinity, the two natures of Christ, the origin of sin, the atonement, the personality and work of the Holy Spirit (see Notes on the Athanasian Creed). The law of England defined as heresy what has been so determined 'by the authority of the canonical Scriptures, or by the first four General Councils, or any of them, or by any other General Council, wherein the same was declared heresy by the express and plain words of the said canonical Scriptures, or such as hereafter shall be ordered, judged or determined to be heresy by the High Court of Parliament of this realm, with the assent of the clergy in their Convocation.' The section of the Act quoted was repealed in 1863.

'*Schism*,' *i.e.*, open secession from Church Communion. This deprecation was added in 1661, after the many schisms by which the Church was rent during the period of the Great Rebellion. The word 'schism' comes from the Greek σχίσμα, a rent, σχίζω, I cleave, split. The spirit of party within the Church is inchoate schism. It divides the interests of a portion of the

Church from those of the whole Church, and so tends to the breach of outward unity. Schism may originate in dissatisfaction with the teaching or with the government of the Church. Its sin lies in its disruption of the '*one* body' (Eph. iv. 4, 5). Its special dangers lie in wilful abandonment of those means of grace of which the Church is the divinely-appointed channel, and in the ever-increasing liability to falling away further and further from orthodox teaching and practice. Heresy leads to schism, and schism, in its turn, has a tendency to encourage heresy. Moreover, experience teaches us that schism begets schism. The child naturally manifests the disloyal and unfilial spirit of the parent.

'*Hardness of heart*' consists in a wilful disregard of duty even when it is clearly perceived and known. It is the judicial punishment of those 'whom neither private nor public calamities will reform.' Thus God is represented as hardening the heart of Pharaoh on account of his persistent refusal to let the children of Israel leave Egypt, and his defiant disregard of the plagues sent to enforce his obedience. We have experience of this punishment in that gradual weakening of our antipathy to sin which always accompanies persistence in sin.

'*Contempt of Thy Word.*' Not merely open defiance of God's threats and disregard of His promises, but neglect to consult His Word, dishonour done to it by all attempts to lower its authority, and to set our own reason above it. 'False doctrine, heresy, and schism,' mainly arise from substituting human reason for the Divine Oracles, or from disregarding such portions of God's Word as do not fall in with our own preconceived views.

The Obsecrations which commence at v. 11 are prayers for deliverance from sin and its consequences, based upon the successive steps in the work of Redemption, from the Incarnation to the Ascension and the bestowal of the Holy Ghost. We pray to Christ to deliver us, by the sacrificial efficacy of each of these events, from the evils mentioned in the preceding suffrages, and more particularly to deliver us in the great crises of our existence —in prosperity and adversity, in the hour of death and in the day of judgment.

11. '*By the mystery.*' Lat., *per mysterium.* Some commentators explain this passage as meaning, 'We implore Thee,' or 'We conjure Thee by the remembrance of.' A truer view seems to be to regard each separate act in our Lord's life as having a meritorious efficacy of its own. All He did and suffered formed part of that sacrifice of obedience in which the great efficacy of His offering consisted. *Cf.* 'Sacrifice and offering and burnt-offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the Law. Then said He,

Lo, I come *to do Thy will*, O God' (Heb. x. 8, 9).* 'Mystery' in the New Testament generally denotes something which could not have been made known to man without a supernatural revelation. Thus, the calling of the Gentiles is spoken of as 'the *mystery* which hath been hid from ages and generations' (Col. i. 26). So the doctrine of the resurrection is called a mystery: 'Behold, I show you a *mystery:* we shall not all sleep, but we shall all be changed.' Here 'mystery' refers to an event which we heartily believe, but which, even with the help of revelation, we cannot fully comprehend. We cannot understand how the Word was made flesh, how He was at once perfect man and perfect God, and how the union of the two natures is maintained still. It is in this sense that St. Paul speaks of the Incarnation as a great mystery, in 1 Tim. iii. 16: 'Great is the *mystery* of godliness; God was manifest in the flesh' ('He *who* was manifested,' R. V.).

'*By Thy holy Nativity*,' *i.e.*, by Thy immaculate birth. Conceived by the Holy Ghost, the Son of God assumed our human nature without any taint of original sin. *Cf.* St. Luke i. 35: 'The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God' (R. V.). The connecting word 'wherefore' in this passage should be carefully noted.

'*By Thy Circumcision.*' The Circumcision is appealed to because, in submitting to that rite, the Son of God placed Himself under the law for our sakes. *Cf.* Collect for the Feast of the Circumcision: 'Almighty God, who madest Thy Blessed Son to be circumcised and obedient to the law *for man.*' The blood shed at the Circumcision has ever been regarded as the earnest of the blood shed on the cross

'*By Thy Baptism.*' In submitting to the baptism of John, Christ showed His desire to fulfil all righteousness—*i.e.*, all the requirements of the law. At the same time, as we are reminded by the Baptismal Service, He sanctified water to the mystical washing away of sin.

'*Fasting.*' In the fast of the forty days our Lord taught us how our flesh is to be subdued to the Spirit, so that we may be enabled to obey His 'godly motions [*i.e.*, impulses] in righteousness and true holiness' (see Collect for First Sunday in Lent).

* I am indebted to a writer in *Church Bells* for having pointed out to me that the Suffrages run:

From . . . . (1)
By . . . . (2)
In . . . . (3)

He says, 'It is quite certain that the "deliver us" is directly connected with the preposition in (1) and (3). It is much the more natural to take it so in (2) as well.'

'*Temptation.*' By submitting to be tempted in all points as we are, and yet not succumbing to temptation, our Lord taught us how we may be kept from sin both outwardly in our bodies and inwardly in our souls. He showed at the same time that with the temptation God sends 'a way to escape,' that we may be able to bear it (1 Cor. x. 13). There is a peculiar fitness in this appeal to our Lord's own temptation. 'For in that He Himself hath suffered being tempted, He is able to succour them that are tempted' (Heb. ii. 18).

12. '*By Thine Agony,*' *i.e.*, the unutterable inward agony of Gethsemane, of which the Bloody Sweat was but the outward indication. 'By Thy painful agony in sweating blood and water' (Lit. in Primer of 1535). 'Agony' means, literally, a contest, or struggle. It occurs in St. Luke xxii. 44: 'And being in an *agony*, He prayed more earnestly; and His sweat was, as it were, great drops of blood falling down to the ground.' The agony in the Garden clearly involved some deep mystery of suffering beyond anything that the mere prospect of death could occasion. When the temptation of the forty days was ended, the devil, we read, left Him 'for a season.' But, as the words 'for a season' imply, it was only to return. On the night of the betrayal He said to His Apostles: 'Ye are they which have continued with Me in My temptations.' The typical temptations in the wilderness must have presented themselves to Him again and again in new forms. As He was on His way to Gethsemane He said to them, 'The prince of this world cometh, and hath nothing in Me.' The special form of the temptation by which He was assailed would seem to have been the abandonment of the purpose of the Incarnation, viz., His sacrifice upon the cross to take away the sins of the world. *Cf.* His thrice-repeated prayer, 'O My Father, if it be possible, let this cup pass from Me!' This temptation must have presented itself to Him again and again in the many trials through which He passed in His public ministry, and, on one occasion, came to Him in the expostulation of one of His own Apostles. When he announced to His Apostles His approaching sufferings and death, 'Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord! this shall not be unto Thee.' Our Lord, recognizing the real issue at stake and the source of the temptation, replied, 'Get thee behind Me, Satan, thou art an offence unto Me.' It seems not improbable that our Lord was looking forward to the final form which this temptation should assume when He prayed, 'Father, save Me from this hour' (St. John xii. 27); and again when, on arriving at 'the place' (γενόμενος δὲ ἐπὶ τοῦ τόπου), viz., the Garden of Gethsemane, He said to His disciples, 'Pray that ye enter not into temptation' (St. Luke xxii. 40). It is worth

noting that as angels ministered to Him after the first temptation, so did an angel minister to Him in the agony in the Garden. *Cf.* St. Matt. iv. 11; St. Luke xxii. 43. A Litany of the Greek Church contains the obsecration, 'By Thine unknown sorrows and sufferings' (*δι ἀγνώστων κόπων καὶ βασάνων*).

'*By Thy Cross and Passion.*' The more natural order would be, 'By Thy Passion and Cross,' which was the order of many of the old Litanies. The word 'Passion' means, literally, a suffering, and, in its widest sense, is applied to all the sufferings undergone by the 'Man of sorrows,' but it is usually restricted to the sufferings which intervened between the Last Supper and His death on the cross.

'*By Thy precious Death.*' Precious to God as the crowning act of His obedience; to man as the source of inestimable benefits, inasmuch as by it He 'purchased' with His own blood the Church of God (Acts xx. 28).

'*And Burial.*' We here reach the lowest point of Christ's humiliation, when His body was laid in the grave and His spirit descended into Hades. In the remaining obsecrations we appeal to the successive stages in His exaltation, His Resurrection, Ascension, and gift of the Holy Ghost.

'*By Thy glorious Resurrection.*' For it was 'for *our* justification' that He rose again (Rom. iv. 25). He overcame death that He might open '*unto us* the gate of everlasting life' (Collect for Easter Day). *Cf.* Proper Preface for Easter Day.

'*And Ascension.*' Most of the old Litanies prefix '*admirabilem*,' wonderful. The Ascension is appealed to because Christ is passed into the heavens as our 'High Priest' (Heb. iv. 14), 'to appear in the presence of God for us' (Heb. vii. 25; ix. 24).

'*By the coming of the Holy Ghost.*' Many of the old Litanies add 'the *Paraclete*,' and read 'the grace,' instead of 'the coming.' We appeal to the gift of the Holy Ghost, the abiding Comforter of the Church, as the unceasing proof of the Saviour's love. The coming referred to should not be restricted to the coming on the Day of Pentecost. The Holy Ghost has never deserted the Church since that day.

13. '*In all time of our tribulation.*' This is a prayer for deliverance not *from* tribulation, but *in* all time of our tribulation, *i.e.*, from the spiritual dangers to which we are in such a time peculiarly exposed. The word tribulation is derived from the Latin *tero*, I rub, bruise, thresh. The Roman *tribulum* was a threshing-sledge, or drag, consisting of a wooden platform, studded underneath with sharp pieces of flint, or with iron teeth. Hence *tribulo*, which is not found in classical Latin, came to mean to thresh, to afflict. Archbishop Trench says: 'Sorrow, distress, and adversity being the appointed means for the separating in men of whatever in

them was light, trivial, and poor, from the solid and the true, their chaff from their wheat, therefore these sorrows and trials are called *tribulations* (*i.e.*, threshings) of the inner spiritual man, without which there could be no fitting him for the heavenly garner.' But tribulation does not always accomplish the good which it is divinely intended to effect. It sometimes hardens the sufferer, and makes him distrust the love and goodness of God; renders him impatient, and querulous, and discontented; and tempts him to seek escape from his affliction by sinful means.

'*Wealth*,' *i.e.*, prosperity (see note on Prayer for the King's Majesty). The special dangers of prosperity are the temptation to forget our dependence on God, to put our trust in riches, to abuse the blessings we are permitted to enjoy, and to lose sight of the eternal treasures which await the faithful in the world to come. 'Wealth' should not be restricted here to riches. That is only one form of prosperity. We should rather understand by it temporal well-being generally, good health, success in our undertakings, immunity from bereavement, domestic happiness, and so forth.

'*In the hour of death.*' With this suffrage compare the prayer of the Burial Service: 'Suffer us not at our last hour for any pains of death to fall from Thee.' The Sarum Use reads: 'In the hour of death succour us, O Lord; in the day of judgment deliver us, O Lord.'

III. 14. Here begin the **Intercessions**, or prayers 'for All Sorts and Conditions of Men.' Like the preceding suffrages, they are addressed to our Lord. It will be observed that they open with a confession of our sinfulness, and consequent unworthiness to approach the throne of grace.

'*Rule and govern.*' *Rule* as a King; *govern* as a pilot. The primary meaning of *guberno*, the Latin word from which 'govern' is derived, is to steer, or pilot, a ship. *Cf.* the language of the Communion Service: 'We are taught by Thy holy Word that the hearts of Kings are in Thy rule and *governance*.'

'*Thy holy Church universal*,' *i.e.*, the holy Catholic Church, or, as it is called in the *Te Deum*, 'the holy Church throughout all the world.'

15. '*Righteousness and holiness.*' 'Righteousness' relates to our duty towards man, 'holiness' to our duty towards God.

'*Thy servant.*' The Sovereign is God's vicegerent for the execution of justice. *Cf.* Rom. xiii. 4: 'For he is the minister *of God*, a revenger to execute wrath upon him that doeth evil.'

'*Our most gracious King.*' 'Gracious is used in two senses; *viz.*, (1) in the active sense of bestowing grace or favour; and (2) in the passive sense of endowed with grace. Here it seems to be used in both senses. The King is himself the recipient

of grace from God in order that he may be a blessing to his people.

16. '*Rule his heart in Thy faith, fear, and love*,' *i.e.*, direct him, that he may hold Thy truth, fear Thy displeasure, and love Thy laws.

'*Affiance*,' *i.e.*, trust, confidence. From Latin *fides*, faith. Mediæval Latin, *affidare*, to pledge one's faith. *Affidavit* (the perfect), a declaration on oath. Shakespeare uses the word in the same sense. Referring to her husband's unsuspecting confidence in Gloster, Margaret says, 'Ah, what's more dangerous than this fond *affiance*?' ('2 Henry VI.,' Act III., Scene 1). *Cf.* also: 'Yf it be so presumptuous a mater to put *affiance* in the merites of Christe, what is it then to put *affiance* in our owne merites?' (Jewel, 'Def. of Apol.,' p. 76.) Similarly the verb *affy* is used in Old English in the sense of to trust; *e.g.*:

> 'Marcus Andronicus, so I do *affy*
> In thy uprightness and integrity.'
> 'Titus Andronicus,' Act I., Scene 1.

18. '*Bless and preserve*.' *Bless* with all good; *preserve* from all evil.

19. '*Illuminate*,' *i.e.*, enlighten. *Cf.* Heb. x. 32: 'But call to remembrance the former days in which, after ye were *illuminated*' (*in quibus illuminati*, Vulgate). The same word in Heb. vi. 4 is rendered 'enlightened.' The object of this *illumination* is:

(*a*) To truly know and understand God's Word; and

(*b*) To *set forth* that Word by preaching, and *show it* by living in accordance with its teaching. The petition for 'true knowledge and understanding' of God's Word was appropriately inserted in the Litany of 1544. The Great Bible which bears Cranmer's name had only just been published in 1540.

Here the American Prayer-Book inserts a suffrage which we might well adopt: 'That it may please Thee to send forth labourers into Thy harvest.'

'*Accordingly*,' *i.e.*, correspondingly. We pray that their practice may be in accord with their preaching, and that both may be in accord with the Word of God.

20. '*To endue*,' *i.e.*, invest, or clothe (*induo*). *Cf.* '*endued* (ἐνδύσησθε) with power from on high' (St. Luke xxiv. 49). Elsewhere in the Prayer-Book we find, '*Endue* them with innocency of life'; '*Endue* Thy ministers with righteousness.'

'*Lords of the Council*,' *i.e.*, the Privy Council, which consists of the great officers of State. Their duties, as stated in the oath of office, are:

(*a*) To the best of their discretion truly and impartially to advise the King;

(*b*) To keep secret his counsel;

(*c*) To avoid corruption;

(*d*) To strengthen his Council in all that by them is thought good for the King and his land;

(*e*) To withstand those who attempt the contrary; and

(*f*) To do all that a good Councillor ought to do unto his Sovereign.

'*Grace, wisdom, and understanding.*' *Grace* to serve the Sovereign as unto the Lord; *wisdom* to advise him discreetly; *understanding* to enable them to deal with the difficult questions submitted to them.

21. '*Magistrates,*' *i.e.*, all who are appointed by the King to interpret and enforce the law.

'*To maintain truth,*' *i.e.*, to enable them to discover the truth, so that the law may not be in any way abused or defeated. *Cf.* 'Grant unto . . . all that are put in authority under him that they may truly and indifferently (*i.e.*, impartially) minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue' (Prayer for Church Militant). When the Prayer-Book was compiled, the words 'maintain truth' had a more specific meaning. It was part of the duty of the magistrate to maintain 'true religion' as well as 'virtue.'

23. '*Unity, peace, and concord.*' *Unity* at home; *peace* with other countries, *concord*, that harmony of heart and mind which is the best security of unity and peace.

24. '*To love and dread Thee.*' *Love* Thee as our Saviour; *dread* Thee as our Judge; *love* to constrain; *dread* to restrain. *Cf.* 'Make us to have a perpetual fear and love of Thy holy Name' (Collect for Second Sunday after Trinity). In modern English 'dread' differs from 'fear' in being more *definite* and more *intense*. Here it means simply to regard with awe and reverence. The American Prayer-Book reads 'love and fear.' Similarly 'dreadful' was formerly used in the sense of 'awful.' When our Authorised Version of the Bible represents Jacob as exclaiming, with regard to the place where he had seen the vision of the ladder, 'How *dreadful* is this place!' the word 'dreadful' is to be understood as meaning awe-inspiring. The clause is peculiar to our Litany.

'*After Thy commandments,*' *i.e.*, according to. *Cf.* 'Deal not with us *after* our sins, neither reward us *after* our iniquities.'

25. '*Increase of grace,*' etc. This suffrage happily combines the language of the Parable of the Sower with St. Jas. i. 21 and Gal. v. 22. We pray for growth in grace in order that we may:

(*a*) '*Hear meekly,*' *i.e.*, with a humble, teachable, and reverent heart, God's Word;

(*b*) '*Receive it with pure affection*,' *i.e.*, with genuine enjoyment and love; and

(*c*) '*Bring forth the fruits of the Spirit*'—viz., 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.' It will be observed that all these fruits are conditions of heart and mind, out of which the fruits of good deeds spring. They may be classified as relating to God, our neighbour, and ourselves.

26. '*To bring into the way of truth all such as have erred.*' Erred more particularly in matters of faith and doctrine. In the previous verse we pray for the growth in grace of God's people. Now we pray for those who have gone astray in wilfully adopting heretical views, or who have been brought up in error, or led into error by others. To return to the way of truth is the first step in returning to the way of righteousness. The Primer of 1535 reads: 'That Thou vouchsafe that all which do err and be deceived may be reduced [*i.e.*, brought back] into the way of verity.' *Cf.* the beautiful language of the third Collect for Good Friday: 'And *so fetch them home*, Blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites.'

27. '*To strengthen*,' etc. We here pray for various classes of Christians who are engaged in conflict with Satan, viz.:

(*a*) For those who are bravely fighting, but yet need strength to maintain their ground;

(*b*) For those whose hearts fail them on account of the violence and persistence of the attacks to which they are exposed, and who need therefore both comfort and help; and

(*c*) For those who have already temporarily succumbed, and who need to be encouraged and assisted to resume the conflict.

'*Such as do stand.*' It is to be noted that those who stand need help quite as much as those who fall, for the strength by which they stand is not their own. *Cf.* 'Now unto Him that is able to keep you from falling' (St. Jude 24). The reference is not, as some have thought, to those who are 'at a stand.'

'*To comfort.*' 'Comfort' in Old English meant to strengthen, to fortify. In Hermann's Litany we find '*stantes confortare, pusillanimes et tentatos consolari et adjuvare.*' The weak-hearted need *comfort* to revive their spirits, and *help* to renew their efforts. *Cf.* the last prayer in the Service for the Visitation of the Sick.

'*Them that fall*,' *i.e.*, those who have succumbed in time of temptation. Hermann, '*lapsos erigere.*' The fallen are raised up when, by faith in God's forgiveness of their past sins, and in His desire to save them from the power of sin, they are encouraged to resume their Christian armour and return to the conflict with Satan.

'*To beat down Satan under our feet.*' This expression is borrowed

from Rom. xvi. 20 : 'And the God of peace shall bruise (margin, *tread*) Satan under your feet shortly.' Marshall's Primer (1535) reads : 'That we may the devil, with all his pomps, frush [*i.e.*, bruise, Fr. froisser] and tread under foot.'

28. '*Succour, help, and comfort.*' These three verbs are to be connected respectively with 'danger,' 'necessity,' and 'tribulation.' We pray God to succour those who are in danger, to help those who are in necessity, and comfort those who are in tribulation. Note the care and happy discrimination which mark the choice of these words. We need *help* in *necessity*, which is often a chronic state, but *succour* in *danger*, which is generally immediate—*e.g.*, a fire, a railway accident, a shipwreck, etc., requiring that the aid should be as instant as the peril. Succour, from the Latin *succurro*, primarily means to run up to the aid of someone.

29. '*That it may please Thee to preserve all that travel.*' This would seem to refer to the bodily dangers incurred in travel. The York Use adds, 'that Thou wouldest grant to our brethren, and to all faithful people who are sick, health of mind and of body.' The Sarum Use adds, 'that Thou wouldst look upon and relieve the sufferings of the poor and captive.' Blunt quotes from St. Basil's Liturgy, 'Sail Thou with the voyagers, travel with the travellers, stand forth for the widows, shield the orphans, deliver the captives, heal the sick, remember all who are in affliction or necessity . . . be all things to all men' (p. 231).

'*Prisoners and captives.*' By 'prisoners' we should probably understand criminals and State prisoners ; by 'captives,' those who have been taken prisoners in war or by pirates. At the time when the Litany was drawn up, and for long after, piracy on the Mediterranean, and even on the British seas, was of common occurrence. Large numbers of persons taken prisoners by Algerine pirates were sold as slaves in the markets of Africa.*

30. '*Defend and provide for.*' *Defend* from the dangers to which their unprotected position exposes them ; *provide* for them in their necessity.

All that are desolate,' *i.e.*, all those who are cut off from the

* There is a beautiful story recorded on the walls of the English church in Algiers of an Irish clergyman who was captured by Algerine pirates, in the time of the Commonwealth, as he was crossing from Ireland to England. His friends were too poor to raise the ransom demanded for him, but, after he had been many years in captivity, some English merchants at Leghorn, hearing of his story, combined to pay the money needed for his redemption. Meanwhile he had been ministering to the spiritual needs of his fellow-prisoners, and when the offer of release came he nobly declined the opportunity, preferring to remain in captivity to leaving his flock behind him. Among illustrious prisoners held in captivity by the Algerines may be mentioned Cervantes and St. Vincent de Paul.

protection and support and sympathy of those on whom they have hitherto depended. Note the word '*all*.' The Church would have us remember in our prayers not merely those individual cases of bereavement and desolation and oppression which come within the range of our own personal experience, but that infinite variety of human sorrow and suffering with which the world is ever groaning, but of which we see and know nothing. If the Litany rendered no other service to us than this constant discipline in humanity, it would have a strong claim upon our love and reverence. In the enjoyment of our own round of happiness we are very apt to lose sight of the misery of the world around us. The Litany takes us out of this selfish enjoyment, and reminds us of the hungry who need meat, the thirsty who need drink, the houseless stranger, the naked who are not clothed, the sick who pine on their beds, and the prisoner whose weary existence is enlivened by no cheering visit.

32. '*To forgive our enemies.*' The Old English Litany reads, 'to bestow on our enemies peace and love.' The three classes here referred to—viz., 'enemies, persecutors, and slanderers'—are identical with those mentioned in St. Matt. v. 44: 'Love your enemies; bless them that curse you; do good to them that hate you, and pray for them,' etc.

IV. (33, 34).—**The Supplications.**

33. '*Kindly fruits*,' *i.e.*, fruits after their kind. *Cf.* Gen. i. 11. 'The *kindly* fruits,' says Archbishop Trench, 'are the natural fruits, those which the earth according to its kind should naturally bring forth, which it is appointed to produce.' Bishop Andrewes, speaking of the Crucifixion, says: 'Look and lament, or mourn, which is indeed the most *kindly* and natural effect of such a spectacle', and again: 'What is more *kindly* to behold the Author of faith than faith? or more *kindly* for faith to behold than her Author here at first and her Finisher there at last?' ii. 130, 177 (quoted in Davies's 'Bible English'). 'Unkind,' in the sense of unnatural, is not even yet quite obsolete. The skin is said, in the West of England, at least, to be *unkind* when it has not its usual *feel*. When Hamlet says of his uncle, 'A little more than kin and less than *kind*,' he means that he is doubly related to him, and yet experiences at his hands none of that natural affection which those who are connected by ties of kinship usually have for one another.

34. '*That it may please Thee to give us true repentance.*' This suffrage was added in 1544. The latter part was adapted from a suffrage in the Salisbury Hours of the Blessed Virgin: 'Sanguis tuus, Domine Jesu Christe, pro nobis effusus, sit mihi in remissionem *omnium peccatorum, negligentiarum, et ignorantiarum mearum*' (Blunt's 'A. C. P.,' 232). In it we pray for—

(*a*) Repentance, that we may be really and unfeignedly sorry for those sins from which we have asked to be delivered;

(*b*) Pardon for all our sins, whether of commission or of omission, whether wilful and deliberate, or the consequence of carelessness and neglect or of culpable ignorance;

(*c*) Grace to enable us to bring forth 'fruits meet for repentance' (St. Matt. iii. 8), or, as the marginal reading is, 'answerable to amendment of life.' We need forgiveness for our 'ignorances' because, for the most part, our ignorance arises from not making a sufficient use of God's holy Word. By 'sins' are meant conscious acts of disobedience; by 'negligences' unintentional offences both of omission and commission, arising both from care and want of care; by 'ignorances,' sins unwittingly committed.

V.—**Versicles and Prayers.**

'*Son of God.*' Having prayed for special blessings for ourselves and others, we now beseech our Lord—

(*a*) By His *Divinity*, as the Son of God, to hear our prayers; and

(*b*) By His *humanity*, as the Lamb of God, to grant us that peace which He alone can give, and to extend to us in particular that mercy which He displays in taking away the sins of the world.

'*Thy peace.*' Note the pronoun. 'Thy peace' means Christ's peace, that peace 'which the world cannot give,' that peace which He Himself emphatically called His. 'Peace I leave with you; *My* peace I give unto you; not as the world giveth give I unto you' (St. John xiv. 27).

'*O Lamb of God.*' This versicle is adapted from St. John i. 29. Christ not only *took* away sin 'by His one oblation of Himself once offered,' but He *taketh*, He continues to take, away sin. 'He ever liveth to make intercession for us.'

Before the words 'O Christ, hear us' the American Prayer-Book has the following rubric: 'The minister may, at his discretion, omit all that followeth, to the Prayer, "We humbly beseech Thee, O Father,"' etc. The rubric before the Lord's Prayer substitutes 'minister' for 'priest.'

'*Lord, have mercy upon us,*' etc. See Notes on Lesser Litany.

'*O Lord, deal not with us after our sins,*' *i.e.*, according to our sins. This versicle and its response are taken from Ps. ciii. 10: 'He hath not dealt with us after our sins, nor rewarded us according to our wickednesses.' As we commenced the Litany by acknowledging that we are miserable sinners, so we here pray God to deal with us, not according to our deserts (for if He entered into judgment with us there would no man living be justified), but according to His wonted mercy.

'*Reward,*' *i.e.*, requite. Originally used without reference to good or evil.

'*Let us pray.*' In ancient Liturgies these words are a signal, or invitation, to the people to join in spirit in the prayer which is to follow. They mark the beginning of a Prayer to be said by the priest alone, in contradistinction to versicles and responses said by the priest and people. Prayers of the former class were called *orationes*, those of the latter class *preces*.

'*O God, merciful Father.*' This Collect is based immediately on the Sarum Collect, *Pro Tribulatione Cordis* (For Tribulation of Heart). In the Epistle for the day on which the Collect was used (2 Cor. i. 3-5) occur the words, 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation.' In the Gospel (St. John xvi. 20-22) occur Christ's coupled warning and promise: 'Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.'

'*That despisest not the sighing of a contrite heart.*' *Cf.* 'A broken and contrite heart, O God, shalt Thou not despise' (Ps. li. 17). 'Contrite' means, literally, *bruised, crushed.* We have come to use it theologically in the sense of deeply grieved and sorry for sin. But the older and broader sense best accords with the general tenor of the Collect.

'*Mercifully assist our prayers*'—*Adesto precibus nostris, i.e.*, Be present to hear our prayers. 'Assist' means, literally, to *stand near;* hence, *to be ready to help. Cf.* '*Assist* us mercifully, O Lord, in these our supplications and prayers' (Comm. Ser.). There is no direct reference here to that Divine assistance which we need in order that we may pray aright (Rom. viii. 26).

'*Adversities,*' *e.g.*, poverty, temporal misfortunes. Generally applied in the Prayer-Book to temporal evils. *Cf.* 'That we may be defended from all *adversities* which may happen to the body,' etc. (Collect for 2nd Sunday in Lent).

'*Craft and subtlety,*' *i.e.*, subtle craft. An instance of the figure called hendiadys. *Cf.* the Scriptural expression, 'a mouth and wisdom,' which means *a wise mouth.* We are here reminded of the insidious character of the temptations with which we are tried by Satan and his ministers. *Cf.* 2 Cor. xi. 14, 15: 'For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.' 'Subtle' meant originally *fine-woven, thin.* Hence it came to be applied to things difficult to analyze, and operations difficult to detect and follow. Lat. *sub*, under; *tela*, a web; *texere*, to weave.

'*The providence of Thy goodness,*' *i.e.*, the providence which proceedeth out of Thy goodness.

'*By no persecutions.*' Not merely by no persecutions on account

of our religion, but by no injuries directed against us, whether by the devil or by men. The conclusion of the Latin original is somewhat fuller than our version. It reads: 'Quatenus nullis adversitatibus læsi, sed ab omni tribulatione et angustia liberati, gratias Tibi in ecclesia Tua referamus consolati.'

This Collect does not end with the usual 'Amen,' because the versicles that follow are really a continuation of it.

'*O Lord, arise,*' etc. Adapted from Ps. xliv. 26.

'*For Thy Name's sake,*' *i.e.*, for the glory of Thy Name. This interesting survival of the old antiphons is taken from a service formerly used on the Monday in Rogation Week. By the Name of God we are to understand those glorious attributes which His Name covers. There is a parallelism between this and the following response, which is evidently based on Ps. lxxix. 9, the order of the two clauses being reversed: 'Help us, O God of our salvation, for the glory of Thy Name: O deliver us, and be merciful unto our sins, for Thy Name's sake.' *Cf.* Ps. cvi. 8.

'*O God, we have heard.*' Ps. xliv. 1.

'*For Thine honour.*' As we previously appealed to the Divine attributes on which our hope in God rests, so now we appeal to the mighty works which He has already wrought in our behalf.

Gloria Patri. The *Gloria* is introduced here in connection with the noble works of God to which reference has just been made. In the midst of our tribulations, and the prayers which spring out of them, we pause to glorify God for what He has done for us in the past, what He is doing for us even now, and what we trust He will yet do in answer to the prayers of His people. In the versicles that follow we pray for deliverance from two classes of 'afflictions,' viz., those which originate in the assaults of our 'enemies,' and those 'sorrows' which originate in our own 'sins.'

'*O Son of David.*' We invoke the Saviour under this title here because in His human nature He was Himself 'a man of sorrows and acquainted with grief.' He also 'hath suffered being tempted,' and can hence 'be touched with the feeling of our infirmities.' The Sarum Use reads *Fili Dei vivi*, 'Son of the living God.' The close resemblance in form of this expression to *Fili David*, 'Son of David,' has led to the conjecture that the present reading grew out of a misunderstanding of the contracted form of '*Dei vivi.*' But this conjecture seems very unlikely. 'Jesu Fili David, miserere,' occurs frequently in mediæval devotions (see Blunt's 'A. C. P.,' 234). There is evidently a regular order observed in the invocations. We first address the Saviour as 'Son of David,' then as 'Christ,' and finally as 'Lord Christ.'

'*As we do put our trust in Thee*,' *i.e.*, just as, even as—'*Quemadmodum speravimus in Te*.'

'*We humbly beseech Thee*.' An adaptation of the Sarum Collect in the Memorial of All Saints: 'O Lord, we beseech Thee mercifully to look upon our infirmity, and, at the intercession of all Thy saints, turn from us all those evils which we have justly merited.' The second part of the prayer is from a Collect at the end of the Litany of 1544.

'*Righteously have deserved*,' *i.e.*, justly, rightly. O.E., *rihtwislice*, right-wise-like. Lat., '*juste meremur*.'

Prayer of St. Chrysostom. Translated by Cranmer directly from the Greek. See pp. 186, 187.

Benedictory Prayer. First inserted in the Prayer-Book of 1559.

OCCASIONAL PRAYERS.

Two occasional prayers, one for Rain, and the other for Fair Weather, were inserted in the Prayer-Book of 1549 at the end of the Communion Office. In the Prayer-Book of 1552 these, together with four other occasional prayers, were placed at the end of the Litany, before the Prayer of St. Chrysostom. They were removed to their present place in 1559, and supplemented by others, and by corresponding thanksgivings, in 1604. Special prayers were occasionally used at the end of the Mediæval Litanies, and there were special masses for Fine Weather, Rain, War, Plague, Cattle Disease, etc.; but the occasional prayers and thanksgivings in the Prayer-Book are, for the most part, original compositions.

1. For Rain. '*Hast promised*.' St. Matt. vi. 33: 'Seek ye first the kingdom of God, and His righteousness, and all these things [viz., all that relates to your temporal necessities] shall be added unto you.' It will be observed that the Prayer-Book adopts the rendering 'the righteousness *thereof*.' It is possible that the pronoun 'his,' as in 1 Cor. xv. 38, and many other passages in the A.V., is used as equivalent to 'its.' Wiclif's version reads 'and *His* rightfulness'; Tyndal's, 'the rightwisness *thereof*'; so Cranmer's and the Geneva version; the Rheims version gives 'the justice *of Him*.' The Scottish Prayer-Book of 1637, in the Collect to be used in the time of Dearth and Famine, follows the A. V. It opens: 'O God, heavenly Father, which by Thy Son, Jesus Christ, hast promised to all them that seek Thy kingdom and *Thy righteousness*.' The American Prayer-Book (1892) follows the English Prayer-Book.

'*Moderate*,' *i.e.*, fitting; *congruens*. In the American Thanksgiving for Fair Weather, '*im*moderate' is used in the sense of *excessive*.

2. **For Fair Weather.** This Collect is an expansion of one on the same subject in the Sacramentary of Gregory: 'Ad te nos, Domine, clamantes, exaudi et aeris serenitatem nobis tribue supplicantibus, ut qui juste pro peccatis nostris affligimur misericordia tua præveniente clementiam sentiamus. Per Dominum.'

'*A plague of rain.*' 'Plague' means literally a stroke, a blow, and was formerly used generically. *Cf.* 'the ten *plagues*.' On this word Archbishop Trench remarks: 'Some will not hear of great pestilences being scourges of the sins of men; and if only they can find out the immediate, imagine that they have found out the ultimate, causes of these; while yet they have only to speak of a "plague," and they implicitly avouch the very truth which they have set themselves to deny; for a "plague," what is it but a stroke, so called, because that universal conscience of men, which is never at fault, has felt and in this way confessed it to be such?'

The American Prayer-Book has altered the Prayer 'for Fair Weather' as follows: 'Almighty and most merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain those immoderate rains wherewith, for our sins, Thou hast afflicted us. And we pray Thee to send us such seasonable weather that the earth may, in due time, yield her increase for our use and benefit. And give us grace that we may learn by Thy punishments to amend our lives, and for Thy clemency to give Thee thanks and praise; through Jesus Christ our Lord, Amen." It will be observed that the reference to the Deluge is omitted altogether.

3. **In the Time of Dearth and Famine.** Added, with the next three, in 1552. It is probable that these Collects originated in the public calamities of the times. A Dearth and Sweating Sickness occurred in 1551. Of the latter an interesting account is given by Froude (vol. v. 352, 353): 'To increase the misery of the summer there re-appeared in July the strange and peculiar plague of the English nation. The sweating sickness, the most mortal of all forms of pestilence which have ever appeared in this country, selected its victims exclusively from among the natives of Great Britain. If it broke out in a foreign town, it picked out the English residents with undeviating accuracy.' In London alone 800 men died from this plague in one week. The Council invited the nation to acknowledge the merited chastisement of God, and the Bishops were charged to invite men to be more diligent in prayer. In the same year war with the Emperor was anxiously apprehended (Froude, vol. v.).

4. **The Second Collect for Dearth, or Famine,** was for some reason (perhaps because it was considered superfluous) omitted in the Prayer-Books of Elizabeth and James I. It was restored, with alterations, in 1661.

5. **In the Time of any Common Plague or Sickness.** By

'common plague' is meant any general visitation or epidemic. The clause from 'didst send' down to 'and also' was inserted by Bishop Cosin in 1661. So also was the reference to the 'atonement' made by King David.

6. **Collects to be used in the Ember Weeks**, to be said *every day*, for those that are to be admitted into Holy Orders. These Collects are peculiar to our Prayer-Book. The Ember Days are the Wednesday, Friday, and Saturday after—

1. The First Sunday in Lent;
2. The Feast of Pentecost;
3. September 14, formerly observed as Holy Cross Day;
4. December 13, Feast of St. Lucy.

These days were called *jejunia quatuor temporum, i.e.*, fasts of the four seasons, whence is derived the German *quatember*, a quarter of a year, or quarterly day. In our calendar they are called 'The Ember Days at the four seasons.' *Cf. ymbrine*, a revolution, anniversary. The Old English name of Ember Week was *Ymb-ren-wicu.** The prefix *ymb*, which also assumed the form *emb* or *embe*, means about, round. *Rene* or *ryne* means a course. *Cf.* 'period,' from *peri*, round, and *hodos*, a way. The Ember fasts would seem to have been so called, therefore, from coming round periodically. In Thorpe's edition of the Old English Gospels the section beginning St. Luke xiii. 6 is headed: 'Thys godspel sceal to tham *ymb-rene* innan hærefeste on Sæterndæg' ('This Gospel shall be read at the Ember in harvest on Saturday'). The derivation of Ember from Quatember has the authority of Wedgwood, but is undoubtedly wrong. The original intention of the Ember Days was, probably, to consecrate with fasting and prayer the four seasons of the year. They were fixed as days for ordination by the Council of Placentia in 1095, and were probably selected as being occasions of peculiar solemnity, and fairly distributed over the year. The imploring of God's blessing by fasting and prayer upon those about to be ordained is in conformity with the practice of the Apostolic Church. Thus we find it said of the 'prophets and teachers' who ordained Saul and Barnabas at Antioch: 'And when they had fasted and prayed, and laid their hands on them, they sent them away' (Acts xiii. 3). *Cf.* Acts vi. 6. The reasons why the ordinations are fixed to set times are thus stated by Wheatly: '(1) That as all men's souls are concerned in the ordaining a fit clergy, so all may join in fasting and prayer for a blessing upon it. (2) That both bishops and candidates, knowing the time, may

* See Bosworth's Anglo-Saxon Dictionary. It is remarkable that the prefix *ymb* should have died so completely out of our language. Words beginning with it occupy more than ten columns of Bosworth's Dictionary. Its place has been taken by *circum*.

prepare themselves for this great work. (3) That no vacancy may remain long unsupplied. (4) That the people, knowing the time, may if they please be present, either to approve the choice made by the Bishop, or to object against those whom they know to be unworthy.'

'*The Bishops and Pastors*,' *i.e.*, the Bishops who are the 'Pastors of Thy flock.' The word 'pastors' does not refer to the second order of the clergy. *Cf.* 'Give grace, we beseech Thee, to all Bishops, the Pastors of Thy Church' (First Collect, the Consecration of Bishops). Archbishop Laud refused the name of 'pastor' to all but Bishops.

'*Function*,' office. Lat., *fungor*, to discharge.

'*Doctrine*,' teaching.

The first Ember Collect is probably the composition of Bishop Cosin. It is found in his 'Collection of Private Devotions,' published in 1627. The second is taken from the Scottish Prayer-Book, 1637. Procter remarks that the first is more appropriate to the former part, the second to the latter part of the week.

'*Divers Orders*,' viz., bishops, priests, and deacons. The Church of Rome recognizes seven orders, viz., porter, reader, exorcist, acolyte, sub-deacon, deacon, priest. The episcopate is not regarded as a separate order, but as a higher degree of the priesthood.

'*Office and Administration*.' The former word refers to the order, whether diaconate, or priesthood, or episcopate, the latter to the special charges to which the clergy to be ordained are called.

'*Replenish*,' *i.e.*, fill. Not fill *again*. *Cf.* 'Be fruitful and multiply and *replenish* the earth' (Gen. i. 28).

7. A Prayer that may be said after any of the former. This Collect occurs in the Sacramentary of Gregory. It is found at the end of the Litany in English Primers from the earliest times downwards. Maskell gives the following Old English version of it: 'God, to whom it is propre (*cui proprium est*) to be merciful and to spare euermore, undirfonge (O.E. *underfon*, receive) oure preieris; and the mercifulnesse of thi pitee asoile (absolve) hem, that the chayne of trespas bindith (*quos delictorum catena constringit*).' It was omitted in 1549, but restored in 1559. It is omitted in the American Prayer-Book.

'*Nature and property*.' Hendiadys for natural or essential property. The Latin substantive *proprium* comes from *proprius*, one's own, and hence came to denote, as 'property' does here, a distinguishing characteristic.

8. A Prayer for the High Court of Parliament first appears in an 'Order of Fasting' in 1625, and there is good reason for believing that it proceeded from the pen of Laud. It appeared

again in 1628, in a special form of prayer 'necessary to be used in these dangerous times of war,' but was not inserted in the Prayer-Book till 1661.

'*Our most religious and gracious.*' These epithets have been not unreasonably objected to as not always applicable to the reigning Sovereign. They have been erroneously supposed to have been introduced in compliment to Charles II., whereas they occur in the original prayer. A similar expression occurs in James I.'s Act for a Thanksgiving on November 5, where he is styled '*most* great, learned, and *religious* King.' Similarly in the Anaphora of St. Basil's Liturgy we find: Μνήσθητι Κύριε τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν βασιλέων ('Remember, O Lord, our most pious and faithful Sovereigns'). The Irish Prayer-Book reads 'under our Sovereign Lady the Queen at this time,' etc.

'*Dominions.*' This word was substituted for 'kingdoms' by an Order in Council, dated January 1, 1801.

'*Ordered,*' disposed, set in order. *Cf.*

> 'If I know how or which way to *order* these affairs,
> Thus thrust disorderly into my hands,
> Never believe me.'
>
> ('Richard II.,' Act II., Scene 2.)

9. **The Collect for all Conditions of Men** was probably composed by Dr. Gunning, Master of St. John's College, Cambridge, and successively Bishop of Chichester and Ely. He took part in the Savoy Conference as a coadjutor to the Episcopal divines. Wheatly says: 'I know this form has been generally ascribed to Bishop Sanderson; but the above-named gentleman [Dr. Bisse] assures me that it is a tradition at St. John's in Cambridge that Bishop Gunning, who was for some time Master there, was the author, and that in his time it was the practice of the College *not to read it in the afternoon.*' The reason assigned by the Bishop for this, according to Dr. Bisse, was that 'the Litany was never read then, the place of which it was supposed to supply.' Wheatly adds: 'I have heard elsewhere that it was originally drawn up much longer than it is now, and that the throwing out a great part of it, which consisted of petitions for the King, the royal family, clergy, etc., who are prayed for in the other collects, was the occasion why the word *finally* comes in so soon in so short a prayer.'

'*Saving health,*' *i.e.*, salvation. *Cf.* Ps. lxvii. 2: 'That Thy way may be known upon earth, Thy *saving health* among all nations.' The expression is somewhat redundant, for 'health' alone in Old English means '*salvation.*' The employment of the epithet 'saving' would seem to indicate that 'health' was losing its old signification and had become ambiguous.

'*Estate*,' *i.e.*, state, condition. *Cf.* 'The man asked us straitly of our *state* and of our kindred' (Gen. xliii. 7). 'Who remembered us in our low *estate*' (Ps. cxxxvi. 23, A.V.). Lower down 'estate' relates more particularly to men's external circumstances.

'*That all who profess . . . may be led*,' etc. This clause was evidently intended to refer to the Puritans. It is applicable to all those who, while professing Christianity, have departed from the way of truth, or ruptured the unity of the Church.

'*His sake*.' The 'His' is not repeated for emphasis, but in accordance with the fashion of the age. It appears to have been used as the sign of the possessive, under the impression that '*s* is a contraction of *his*, whereas it is a contraction of the old possessive in *es*. In Judith xiii. 9 we read that the Hebrew heroine 'gave Holofernes *his* head to her maid.' Shakespeare generally uses this form of the possessive case with proper nouns ending in *s*, as *Mars*, doubtless to avoid the unpleasant sibilation.

The Irish Prayer-Book contains the following prayers :

On the Rogation Days.—'Almighty God, Lord of heaven and earth, in whom we live, and move, and have our being ; who dost cause Thy sun to rise on the evil and on the good, and sendest rain both upon the just and the unjust, we beseech Thee at this time favourably to behold Thy people who call upon Thee, and send Thy blessing down from heaven to give us a fruitful season, that, our hearts being continually filled with Thy goodness, we may evermore give thanks unto Thee in Thy holy Church ; through Jesus Christ our Lord. *Amen.*'

For a Sick Person.—'O Lord, look down from heaven, behold, visit, and relieve Thy *servant*, for whom our prayers are desired. Look upon *him* with the eyes of Thy mercy ; restore *him*, if it be Thy good pleasure, to *his* former health ; sanctify this Thy fatherly correction to *him* ; give *him* comfort and sure confidence in Thee ; defend *him* from the assaults and fear of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*' (Adapted from Service for Visitation of the Sick.)

On New Year's Day.—'O almighty God, who alone art without variableness, or shadow of turning, and hast safely brought us through the changes of time, to the beginning of another year, we beseech Thee to pardon the sins we have committed in the year which is passed, and give us grace that we may spend the remainder of our days to Thy honour and glory, through Jesus Christ our Lord. *Amen.*'

For Christian Missions [said to have been written by Archbishop Sumner].—'Almighty God, who by Thy Son Jesus Christ didst give commandment to the Apostles that they should go into all the world, and preach the Gospel to every creature ; grant to us whom Thou hast called into Thy Church a ready will to obey Thy word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the heathen that have not known Thee, and on the multitudes that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth labourers into Thine harvest. Fit and prepare them by Thy grace for the work of Thy ministry ; give them the spirit of power and of love, and of a sound mind ; strengthen them to endure hardness, and grant that Thy Holy Spirit may prosper their work, and that by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men ; through Jesus Christ our Lord. *Amen.*'

It also contains a prayer for the General Synod of the Church of Ireland, to be used on the Sunday preceding the meeting of the Synod and during the Session of the Synod, and a prayer 'to be used in Colleges and Schools.'

The American Prayer-Book contains special prayers to be used at the Meetings of Convention, for the Unity of God's People, for Missions, for Fruitful Seasons* (to be used on Rogation Sunday and the Rogation Days), for a Sick Person, for a Sick Child, for a Person or Persons going to Sea, for a Person under Affliction, for Malefactors after Condemnation. It is greatly to be desired that our Prayer-Book should be enriched both in Special Prayers and Special Thanksgivings. We have a prayer for Parliament, but none for Convocation. We stand in special need of a prayer for Christian Missions.

THE OCCASIONAL THANKSGIVINGS.

Praise alternates with prayer all through the services of the Church, but it was thought expedient in 1604 to provide special thanksgivings for extraordinary mercies. These were annexed to the Litany by the order of James I., and were styled 'An enlargement of thanksgiving for diverse benefits, by way of explanation.' They included Thanksgivings for Rain, for Fair Weather, for Plenty, for Peace and Victory, and for Deliverance from the Plague. The special thanksgivings were peculiar to the English Prayer-Book. The American Prayer-Book contains, among the special thanksgivings, the last thanksgiving from the Service for the Thanksgiving of Women after Childbirth, which may be used by itself, and Thanksgivings for a Recovery from Sickness, for a Child's Recovery from Sickness, and for a Safe Return from Sea.

Among other forms peculiar to the American Prayer-Book, but not inserted among the occasional forms, are the following :

* 'Almighty God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread ; bless the labours of the husbandman and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness, to the praises of thy holy name, through Jesus Christ our Lord. *Amen.*' Or this : 'O gracious Father, who openest Thine hand and fillest all things living with plenteousness, we beseech Thee of Thine infinite goodness to hear us, who now make our prayers and supplications unto Thee. Remember not our sins, but Thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let Thy breath go forth, that it may renew the face of the earth. Show Thy loving-kindness, that our land may give her increase ; and so fill us with good things that the poor and needy may give thanks unto Thy name ; through Christ our Lord. *Amen.*' The former prayer was drawn up by the English Royal Commissioners in 1689.

a Form of Prayer and Thanksgiving to Almighty God 'for the Fruits of the Earth, and all the other blessings of His Merciful Providence; to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the civil authority'; 'Forms of Prayer to be used in Families' (morning and evening); the Form of Consecration of a Church or Chapel; and an Office of Institution of Ministers into Parishes or Churches.

The General Thanksgiving is so called to distinguish it from the special thanksgivings which follow. There is no authority for repeating it by the whole congregation. It was composed in 1661 by Bishop Reynolds, and appears to have been adapted from a thanksgiving composed by Queen Elizabeth after one of her progresses, which commenced as follows: 'I render unto Thee, O merciful and heavenly Father, most humble and hearty thanks for Thy manifold mercies so abundantly bestowed upon me, as well for my creation, preservation, regeneration, and all other Thy benefits and great mercies exhibited in Christ Jesus.'

For Peace and Deliverance from our Enemies.

'*Apparent*,' *i.e.*, evident. In modern English 'apparent' implies some doubt as to whether semblance is borne out by facts, some contradiction between what *seems* and what *is*. In Old English it implies something that is too evident to be disputed. *Cf.* 'It is *apparent* foul play' ('King John,' Act IV., Scene 2). So 'apparently' does not mean 'to all appearance,' with an implication that the appearance is misleading, but evidently, manifestly. Thus in Num. xii. 8 we read that God promised to speak with Moses 'mouth to mouth, even *apparently*.'

For restoring Public Peace at Home.—This thanksgiving was added in 1662, and was probably composed by Bishop Cosin.

'*Honesty*' has here the force of the Latin *honestas*, integrity, virtue, the characteristics of an honourable citizen. *Cf.* 'Provide things *honest* in the sight of all men.'

THE COLLECTS, EPISTLES, AND GOSPELS.

The Collects.—The derivation of the word 'collect' is uncertain. Some suppose that the Collects are so called because in them the priest collects and offers up alone the various suffrages previously said in a versicular form by the priest and people. Archbishop Trench was of opinion that they are so called because they collect, as in a focus, the teaching of the Epistle and Gospel, gathering them into a single petition. Both these opinions are purely conjectural and unsupported by historical evidence. In early times the only prayer that was called a Collect was that which was used when the people were assembled (*collectus*) in

one church, with the whole body of the clergy, for the purpose of going in procession to another church. In the Sacramentary of Gregory (590) we find a prayer used at the Feast of the Purification entitled *Ad Collectam ad S. Adrianum* ('At the gathering at St. Adrian's'), whence the procession was to go to Sta. Maria Maggiore. The word would, therefore, seem to have been applied (1) to the assembly (*collecta*) where the prayer was to be used, and (2) to the prayer itself. It was applied in rituals to (1) the prayer which immediately preceded the Epistle and Gospel in the Mass, and (2) to certain prayers used in the Hour Offices (see 'Dictionary of Christian Antiquities,' *sub voce*). Collects are peculiar to the Western Church. Their essential features are :

1. The invocation of God, with some mention of His glorious attributes, *e.g.*, 'Almighty and Everlasting God.'

2. The ground upon which we are encouraged to offer up the special petition of the Collect, *e.g.*, 'Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are truly penitent.'

3. The petition, *e.g.*, 'Create and make in us new and contrite hearts.'

4. The object with which the petition is preferred, *e.g.*, 'That we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness.'

5. A pleading of Christ's merits, or ascription of praise, often accompanied by an acknowledgment of the Holy Trinity, *e.g.*, 'Through Jesus Christ our Lord' (Collect for Ash Wednesday).

The invariable pleading of Christ's merits in the Collects differentiates them from the prayers of the Eastern Church. Most of the Collects are addressed to the Father, but those for the Third Sunday in Advent, St. Stephen's Day, and the First Sunday in Lent are addressed to our Blessed Lord. No Collect is directly addressed to the Holy Spirit.* The reason why the Collects are nearly all addressed to the First Person of the Holy Trinity is that they were originally composed for use at Holy Communion, in which office we plead before the Father the merits and Passion of His Son, and naturally, therefore, address all our prayers directly to Him. *Cf.* 'Through Him we both have access

* The hymn *Veni Creator* in the Ordination Service is really a prayer to the Holy Spirit. The third suffrage in the Litany is also addressed to the Holy Spirit. It has been suggested to me that the Collect for the Second Sunday in Advent is addressed to the Holy Spirit, but I can find no support for such a view. The words 'Who hast caused,' etc., might, indeed, be based on 2 St. Peter i. 21. On the other hand, the words, 'Thou hast given us,' etc., seem to be absolutely conclusive that it is the Father who is addressed. *Cf.* St. John iii. 16.

by one Spirit unto the Father' (Eph. ii. 18). At the Synod of Hippo in 393, at which St. Augustine was present, it was decreed that 'in prayer no one shall address the Son instead of the Father, or the Father instead of the Son, *except at the altar, when prayer shall always be addressed to the Father.*' The canons of Hippo were adopted by the Third Council of Carthage, A.D. 397 (see Goulburn's 'Collects,' i., pp. 90 and 134, note). In the Sarum Missal the Collects for the First, Third, and Fourth Sundays in Advent are all addressed to our Lord, the Mediæval Church identifying itself in imagination with the saints of old who were waiting for the consolation of Israel.

In early times the Office of Holy Communion was contained in four separate volumes, viz., the Epistolarium, containing the Epistles; the Evangelistarium, containing the Gospels; the Gradual, containing the Anthems; and the Sacramentarium, containing the fixed part of the service and the Collects. These were subsequently combined into one volume, called the Missal. **The Collects** are mainly derived from the Sacramentary of Gelasius, A.D. 494, and the Sacramentary of Gregory, A.D. 590, but are probably of much earlier date. The only new Collects framed by the Reformers were those for the first three Sundays in Advent, Christmas Day, the Sixth Sunday after Epiphany, Quinquagesima, Ash Wednesday, the First Sunday in Lent, Easter Even, First and Second Sundays after Easter, and the Feasts of SS. Stephen, Philip and James, Luke, Andrew, Thomas, Matthias, Mark, Barnabas, John Baptist, Peter, Matthew, Simon and Jude, and All Saints. The American Church provides Collects for a second celebration on Christmas Day and Easter Day, and also a Collect for the Feast of the Transfiguration.

Most of the Collects are founded on the Epistle or Gospel, or both. The principles upon which they are constructed and repeated have been already pointed out. It will be observed that the conclusions of the Collects follow definite rules. If the Collect be addressed to the Father, it ends, 'Through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end;' if to the Son, it ends, 'who livest and reignest with the Father and the Holy Ghost, one God, world without end;' if to the Trinity in Unity it ends, 'who livest and reignest, one God, world without end.' These formulæ are occasionally slightly modified to connect them more closely with the foregoing part of the Collect. Thus in prayers to the Father, if our Lord's name has been mentioned, the Collect ends: 'Through the *same* Jesus Christ, our Lord,' etc. Similarly, if the Holy Ghost has been referred to, we say, 'who liveth and reigneth with Thee and the *same* Holy Ghost,' etc. In the First Prayer-Book of King Edward VI., Introits, as they were called, were

prefixed to the Collects. These were appropriate psalms, which were sung as the priest entered (*introeo*) within the rails of the altar. As illustrations of their character, we may mention that the Introit for Christmas Day at first Communion was Ps. xcviii. ; at second Communion, Ps. viii. ; for Good Friday, Ps. xxii. ; for Easter Day (first Communion), Ps. xvi. ; (second Communion), Ps. iii.

Wheatly says: 'It is very certain that the use of Introits to begin the Communion Office was not only unexceptionable, but of great antiquity in the Church, Durand proving that they were taken into Divine service before the time of St. Jerome. And it is plain that they would still have been very useful, since the want of them is forced to be supplied by the singing of anthems in cathedrals, and part of a psalm in metre in parish churches. And, therefore, I cannot but think it would have been much more decent for us to have been guided by the Church what psalms to have used in that intermediate time, than to stand to the direction of every illiterate parish clerk, who too often has neither judgment to choose a psalm proper to the occasion, nor skill to sing it so as to assist devotion.' Happily we are no longer dependent upon the parish clerk for either the selection of the hymn or the singing of it

THE EPISTLES AND GOSPELS.

The most ancient collection of Epistles and Gospels is that known as the Lectionary, or 'Comes,' of St. Jerome, which, whether compiled by that saint or not, is of great antiquity. It contains Epistles and Gospels for all the Sundays of the year and most of the festivals and other Holy-days. Where it differs from the Roman Lectionary it closely accords with our own. Thus, the Epistles and Gospels in the 'Comes' for the twenty-five Sundays after Trinity are identical with those in the Sarum Use and our own Prayer-Book, but differ from those in the Roman rite. This would seem to indicate that our arrangement of the Eucharistic Scriptures is based upon the 'Comes.' From Advent to Trinity we commemorate the leading events in our Lord's life, His incarnation, His circumcision, His various manifestations, His fasting and temptations, His crucifixion, His resurrection and ascension, and the descent of the Holy Spirit on the Day of Pentecost. 'The object of the Epistles and Gospels during this time is to remind us of the benefit which we receive from God the Father, through the mediation and atonement of God the Son, and through the ministration of God the Holy Ghost. Hence this part of the Church's course of teaching is fitly ended

with the commemoration of the Blessed Trinity' (Procter, p. 270). From Trinity to Advent the Eucharistic Scriptures set forth our practical duties as Christians. Procter distinguishes these two series as the *doctrinal* and the *practical*. In the arrangement of the Epistles traces will be found of a consecutive order, but the Gospels appear to be chosen either to illustrate the season or as bearing on the subject set forth in the Epistle.

The reading of the Gospel has always been attended with marks of special reverence.* 'In the Eastern Churches the wooden bells were rung and the wax-candles lighted at this part of the service as a token of rejoicing' (Humphry). The Gospel was anciently read from the pulpit, and when the deacon appointed to read it had taken his place, the people rose up and said: 'Glory be to Thee, O Lord.' They remained standing while the Gospel was read, and at its conclusion sang 'Thanks be to Thee, O Lord, for Thy holy Gospel.' In accordance with this ancient usage the following rubrics were inserted in the Scottish Prayer-Book of 1637 respectively before and after the Gospel: 'When the Presbyter or minister readeth the Gospel the people shall stand up. And the Presbyter, before he beginneth to read the Gospel, shall say thus: The Gospel of our Lord and Saviour Jesus Christ, written in such a chapter of such an evangelist, beginning at such a verse. And the people shall answer: "Glory be to God." When the Gospel is ended the Presbyter or minister shall say: "Here endeth the Gospel." And the people shall answer: "Thanks be to Thee, O Lord." And thus at the beginning and ending of the Gospel every Sunday and Holy-day in the year, or when else soever the Gospel is read.' The use of these short anthems of praise should be compared with that of the canticles after the reading of the daily Lessons.

The American Prayer-Book expressly directs that the words 'Glory be to Thee, O Lord' shall be said or sung when the place of Scripture from which the Gospel is taken is announced. It has been inferred from the absence of any concluding words at the end of the Gospel corresponding to the 'Here endeth the Epistle' that the framers of our Prayer-Book intended the old practice of saying or singing 'Thanks be,' etc., to be kept up.

* St. Chrysostom says: 'While the Holy Gospel is reading we do not attend in a careless posture, but standing up with much gravity, we so receive the message of Christ: yea, the greatest potentate on earth stands up also with awful reverence, takes not the liberty to cover his head with his imperial diadem, but in all submissive manner behaves himself in the presence of God, who speaks in these sacred Gospels.'

ADVENT.

Each of the great festivals of the Church is the centre of a sacred season, which begins with a period of solemn preparation and ends with one of holy joy. Thus, Christmas is preceded by the season of Advent, which was formerly observed in much the same way as Lent, though with less strictness, and it is followed by the twelve days of festal joy which terminate with Epiphany.* The services for Advent are intended to prepare us for a devout and profitable celebration of Christmas and for Christ's second coming.

The Collects refer—

1. To His first and final coming in person.
2. To His coming in His Word, and to the hope of everlasting life given us by His coming.
3. To the work of His ministers in preparing for His coming.
4. To His coming with 'grace' to help us and 'mercy' to deliver us in our struggle with sin.

No trace is found of the observance of Advent before the time of St. Jerome. In the Sacramentaries (A.D. 492-590) and in the 'Comes' special Collects, Epistles and Gospels are found for the five Sundays preceding Christmas and for the Wednesdays and Fridays in the period included. Special Collects, Epistles and Gospels for the Wednesdays and Fridays in Advent were used by the Church of England right up to the Reformation. Advent originally commenced from the Feast of St. Martin (November 11), and was hence called Quadragesima Sancti Martini. The Greek Church still commences Advent on this day. The present rule is that Advent Sunday is the nearest Sunday, whether before or after, to St. Andrew's Day (November 30). The name 'Advent' does not appear to have come into general use until long after the setting apart of the season which it designates, and the Greek Church to this day has no corresponding name for it.

The First Sunday in Advent.—*Subject:* The Two Comings. Note the title. We speak of the Sundays *in* Advent and Lent—*i.e.*, in the seasons of Advent and Lent.

The Collect, composed in 1549, is based upon the Epistle, and reminds us that we cannot celebrate aright the first Advent unless we are preparing for the second. It consists of—

1. A prayer for grace to make a right use of this mortal life, in which Christ came to us in great humility, in order—
2. That, at His second coming, we may share in His glory in the life immortal.

The conclusion closely follows a Post-communion Prayer in the

* Blunt, 'A. P. B.,' p. 245.

Sacramentary of Gelasius: 'Ut, qui de adventu Unigeniti Tui secundum carnem lætantur, in secundo, cum venerit in majestate Sua, præmium æternæ vitæ percipiant' ('That they who rejoice at the advent of Thy only-begotten Son according to the flesh may at His second advent, when He shall come in His majesty, receive the reward of eternal life'). The phrase 'His glorious majesty' is an echo of an expression, 'The glory of His majesty,' which occurs twice in the First Lesson for the evening. The rubric directs that this Collect shall be repeated 'every day, with the other Collects in Advent, until Christmas Eve.' As it is directed that the Collect for the Nativity shall *follow* the Collect for St. Stephen's Day, and that the Collect for Ash Wednesday shall be read every day in Lent, '*after* the Collect appointed for the day,' it has been inferred that the Collect for Advent Sunday should *follow* the Collects for the other Sundays in Advent (see Blunt's 'Parish Priest,' p. 320).

'*Visit*' here denotes the whole range of our Lord's intercourse with men during His incarnate life. *Cf.* 'Because thou knewest not the time of thy *visitation*' (St. Luke xix. 44).

The Epistle (Rom. xiii. 8 to end) consists of an exhortation to love and purity of life, based on the nearness of the Second Advent: 'For now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.'

The Gospel (St. Matt. xxi. 1-14) describes our Lord's triumphal entry into Jerusalem and cleansing of the Temple, which may be instructively connected with His second coming to purify His Church and gather out of it all things that offend. It also contains the remarkable prophecy of Zechariah: 'Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.' Blunt thus connects the various portions of the services of this day: 'Lifting up our eyes to the Holy Child, we behold Him from afar, and "knowing the time, that now it is high time to awake out of sleep," we hear the cry, "Behold, the Bridegroom cometh!" to His Church in a first Advent of Humiliation and Grace, and a second Advent of Glory and Judgment. For each Advent the Church has one song of welcome, "Hosanna to the Son of David! blessed is He that cometh in the Name of the Lord! Hosanna in the highest! Even so come, Lord Jesus."' The Sarum Epistle ended with the words, 'But put ye on the Lord Jesus Christ'; the Sarum Gospel with, 'Blessed is He that cometh in the Name of the Lord.'

Second Sunday in Advent.—*Subject:* Christ's Coming in His Word.

The Collect was composed in 1549, and is founded upon the Epistle. It consists of—

1. A statement of the intention of God's Word.

2. A prayer that we may (*a*) make a right use of it, and (*b*) thereby be enabled to lay hold of the hope of everlasting life which is given us in the Saviour whom it reveals. This Collect has a peculiar interest in the light of the fact that, when it was written, the Holy Scriptures had only recently been translated into English and made accessible to the people.

'*Blessed*' (εὐλογητὸς), used only of God, who is *blessed* by all creation as the source of all good. A different word from 'blessed' (μακάριος) used in the phrase 'blessed hope.' This distinction is observed in Bright and Medd's Latin version of the Collect, where we read '*Benedicte* Domine,' but '*beatam* spem.'

'*Learning*,' *i.e.*, instruction (εἰς τὴν ἡμετέραν διδασκαλίαν). So *learn* is often used in the sense of *teach*. It is strange that the Revised Version allowed this archaism to stand.

'*In such wise*,' *i.e.*, in such a manner.

'*Patience*.' A comma should be placed after this word. The reference is to the patient waiting for the coming of Christ.

'*The blessed hope*.' *Cf.* 'Looking for that *blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ' (Titus ii. 13).

'*In our Saviour*.' Not 'through,' but '*in* our Saviour,' all our hope being centred in Him.

The Epistle (Rom. xv. 4-14) shows, by quotations from the Law, the Prophets and the Psalms, that the whole of the Old Testament Scriptures announce that the Messiah was to be the Saviour, not of the Jews only, but of the Gentiles also, upon which prophecies the Apostle bases the exhortation, 'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.'

The Gospel (St. Luke xxi. 25-34) contains our Lord's announcement of the signs of the coming of the Son of Man with power and great glory—an announcement in which prophecies of the destruction of Jerusalem and the deliverance of the Christians interpenetrate prophecies of the destruction of the world and the final deliverance of God's faithful people. The concluding portion of the chapter dwells on the importance of being prepared for the approaching Day of Judgment: 'Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so *that day* come upon you unawares.'

Third Sunday in Advent.—*Subject:* The Forerunners of the Second Advent. The Collect for the Second Sunday in Advent directs our thoughts to the Word of God, that for the Third to the ministry of the Word, this week being one of the Ember Weeks.

The Collect was composed by Bishop Cosin in 1661 in the place of the following one: 'Lord, we beseech Thee give ear to our prayers, and by Thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ.' It is addressed to our Blessed Lord, and consists of:

1. A reference to the sending of the Baptist to prepare for Christ's first coming.

2. A prayer that the ministers of Christ may so prepare us for His second coming.

'*Thy messenger.*' *Cf.* Mal. iii. 1: 'Behold, I will send My messenger, and he shall prepare the way before Me,' with St. Matt. xi. 10: 'For this is He of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.'

'*Ministers and stewards of Thy mysteries.*' This phrase is taken from the Epistle, which opens: 'Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.' The 'mysteries' referred to are the truths of the Gospel which, though once hidden, are now revealed.

'*By turning the hearts of the disobedient to the wisdom of the just.*' These words, which were used by the Angel Gabriel in addressing Zacharias, would seem to be an equivalent of the words of Malachi, 'He shall turn the heart of the children to their fathers,' *i.e.*, He shall lead the unbelieving Jews to see the wisdom of their pious forefathers, who, as in the case of Abraham, exulted in anticipation of the coming of the Messiah (see St. John viii. 56).

The Epistle (1 Cor. iv. 1-6) sets forth the duties and responsibilities of Christian ministers. They are only stewards of the sacred mysteries, and must dispense them as men who will have hereafter to give an account of their stewardship. The Epistle concludes with an exhortation as applicable to the laity as to the ministry: 'Therefore judge nothing before the time, *until the Lord come*, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.'

'*I know nothing by myself*,' *i.e.*, against myself. The Apostle does not mean that he knows nothing of the Divine mysteries beyond what had been revealed to him (though this would have been perfectly true), but that he knew nothing with which to reproach himself. This is clear from the words that follow: 'Yet am I not hereby justified.' His unconsciousness of offence was not sufficient to justify him in the sight of that all-seeing Judge who knew the secrets of his heart better than he knew them himself. For this sense of 'by' *cf.* 'Sometimes I say more *by* him than I am able to prove' (Latimer, i., 518).

'For all the wealth that ever I did see,
I would not have him know so much *by* me.'
Love's Labour's Lost, Act IV., Scene 3.

The Gospel (St. Matt. xi. 2-11) gives an account of the conversation between our Lord and the two disciples of John who were sent to inquire of Him whether He was really the Messiah.

Fourth Sunday in Advent.—*Subject:* The Advent of Christ to the individual believer.* (See the Antiphons on p. 93.)

The Collect is an expansion of one in the Sarum Missal, but originally derived from the Sacramentary of Gelasius: 'Excita, quæsumus, Domine, potentiam Tuam et veni, et magna nobis virtute succurre; ut per auxilium gratiæ Tuæ quod nostra peccata præpediunt, indulgentia Tuæ propitiationis acceleret. Qui vivis et regnas cum Deo Patre' ('Stir up, we beseech Thee, O Lord, Thy power and come, and with great might succour us, so that by the help of Thy grace, what our sins hinder, Thy propitiation may mercifully hasten, who livest and reignest with God the Father,' etc.). It will be observed that the Sarum Collect was addressed to God the Son, and had special reference to the constant coming of Christ, with the help of His grace, to the succour of His people. The original Gelasian Collect was addressed, as ours is, to the Father, and is justified by the words of our Lord: 'If a man love Me, he will keep My words; and My Father will love him, and We will come unto him and make Our abode with him' (St. John xiv. 23). It consists of:

1. A prayer that God may come and help us with His power, so that—

2. In spite of the hindrances of our sins, we may run the race set before us, through the grace of the Atonement.

'*Raise up Thy power*,' *i.e.*, stir up (see Ps. lxxx. 2, where the words '*Stir up* Thy strength' are the equivalent of the Vulgate version, 'Excita potentiam Tuam').

'*Sore let*,' *i.e.*, grievously prevented. 'Let' occurs five times in the Canonical Scriptures (Exod. v. 4.; Numb. xxii. 16, margin: Isa. xliii. 13; Rom. i. 13; 2 Thess. ii. 7), and once in the Apocrypha (Wisdom vii. 22), in this sense. Once it occurs as a substantive in the sense of *hindrance*, viz., in Deut. xv., contents; 'It must be no let of lending.'

'*In running the race that is set before us.*' Added in 1662.

'*Thy bountiful grace and mercy may speedily help and deliver*

* In St. John xiv. 18 our Lord says, 'I will not leave you comfortless (orphans); I will come to you.' So, in St. Matt. xxviii. 20, He says, 'Lo, I am with you alway, even unto the end of the world.' The object of the coming of the Comforter was that these promises might be more completely fulfilled. It is the Holy Spirit who enables us to feel the presence and nearness of Christ.

us,' *i.e.*, that Thy *grace* may *help* and that Thy *mercy* may *deliver* us. Note the construction.

'*Satisfaction.*' This word, which was originally a Roman legal term, was first employed in a theological sense by St. Anselm to designate the effect of our Lord's atonement in satisfying that eternal law which is set forth in the words, 'The soul that sinneth it shall die.' It occurs again in the Prayer of Consecration in the Communion Service: 'A full, perfect, and sufficient sacrifice, oblation, and *satisfaction*.' We should be careful not to understand it as referring to the satisfaction of any desire on the part of God for vengeance.

The Epistle is taken from Phil. iv. 4-8, and consists of an exhortation to Christian joy, and moderation, and confidence, based on the announcement that 'the Lord is at hand.'

The Gospel (St. John i. 19-29) gives an account of the conversation that passed between the Baptist and the deputation of priests and Levites who were sent to him from Jerusalem by the Pharisees, to ascertain who he was. His reply to their inquiries was: 'I am the voice of one crying in the wilderness, *Make straight the way of the Lord.*'

CHRISTMAS DAY.—*Subject:* Christ's Birth and Man's New Birth. The festival of our Lord's Nativity would appear to have been celebrated from the earliest times in the Christian Church, though not everywhere on the same day. Clement of Alexandria says that some kept it on May 20, while others kept it a whole month earlier. The larger part of the Eastern Church kept it concurrently with the Feast of the Epiphany, on January 6, there being a tradition that our Lord was baptized on that day. On this double festival were commemorated our Lord's manifestation in the flesh (the **Theophania**, as it was called) and His manifestation as the Son of God at His baptism (see Epiphany). The Church of Constantinople altered the day on which the festival was celebrated to December 25, and was soon after followed by other Churches, though to this day the Armenian Church continues to celebrate Christmas and Epiphany on January 6. The Apostolical Constitutions probably followed some ancient tradition in saying, 'Let the Festival of the Nativity be observed by you on the 25th day of the ninth month' (*i.e.*, reckoning from the vernal equinox).

The Latin name of Christmas is *Festum Nativitatis*; the French is *Noël*, a corruption of Natalis (*Natalis dies*); the German name is *Weihnacht*, the festival being considered to commence with the *night* of Christmas Eve, on which our Lord was born (see St. Luke ii. 8).

In the Pre-Reformation Church of England there was a special service on the Eve, Mass soon after midnight, and another at

cock-crow, and a third at the usual hour. In the First Prayer-Book of Edward VI. the first two of these services were omitted. The third was omitted in the Second Prayer-Book. The introit for this early Communion was Ps. xcviii. The Collect, which was that for Christmas Eve in the Salisbury Use, was as follows: 'God, which makest us glad with the yearly remembrance of the birth of Thy only Son Jesus Christ; grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him, when He shall come to be our Judge, who liveth and reigneth,' etc. The Epistle was Tit. ii. 11 to end; the Gospel St. Luke ii. 1-15. In the American Prayer-Book this Collect, with the Epistle and Gospel, may be used at the first Communion in any church where there are two celebrations of Holy Communion on Christmas Day.

The Proper Psalms for Matins are the 19th, 45th, and 85th; for Evensong the 89th, 110th, and 132nd.

Ps. xix. celebrates the glory of the Creator as seen in the heavens and in His law, and so, by contrast, suggests the greatness of Christ's humiliation. The opening words, 'The heavens declare the glory of God,' etc., were perhaps considered applicable to the appearance of the star in the East at our Lord's birth. The concluding words are, 'O Lord, my strength and my Redeemer.'

Ps. xlv. was primarily a song celebrating some royal nuptials, but it also predicted the union of Christ with His Church. It is quoted as referring to the Messiah by the author of the Epistle to the Hebrews (Heb. i. 8, 9): 'But unto the Son He saith, Thy throne, O God, is for ever and ever.' etc. The royal bridegroom is typical of the King of kings, the Bridegroom of the Church. *Cf.* St. John iii. 29. 'In this psalm, therefore, the Church ever offers a hymn of thanksgiving to Christ for that betrothal of Himself to His Mystical Body, which will be perfected by the final assumption of the Bride to His right hand in Heaven. Girt with the sword of His human nature, and clad with transfigured garments, which are still perfumed with the myrrh, aloes, and cassia of His atoning work, the King of Glory stands prepared to receive to His side the Church which He has espoused; that as a queen she may enter into His palace, as a queen be crowned with a never-fading beauty, and as a queen reign with Him' (Blunt's 'A. C. P.,' 545).

Ps. lxxxv. is supposed to have been written after the return of the Jews from Babylon. The opening words, 'Lord, Thou art become gracious unto Thy land; Thou hast turned away the captivity of Jacob,' lead our minds to think of Christ's mission, 'to preach deliverance *to the captives*' (St. Luke iv. 18). The concluding verses (10-13), 'Mercy and truth are met together,

righteousness and peace have kissed each other,' etc., have ever been interpreted as describing the work of redemption, in which the meeting of the Divine attributes of mercy and justice was so conspicuously illustrated.

Ps. lxxxix. dwells on the covenant made with David and his family, a covenant which only found its complete and highest fulfilment in the Son of David. *Cf.* St. Luke i. 32, 33.

Ps. cx. consists of two parts, each addressed to the King of Zion. In the former, David says of Him, 'The Lord said unto my Lord, Sit thou on My right hand until I make Thine enemies Thy footstool.' In the latter He is declared to be 'a priest for ever after the order of Melchisedech.' This psalm is ascribed by our Lord to David in St. Matt. xxii. 43, and is again and again quoted in the New Testament as referring to the Messiah.

Ps. cxxxii. is one of the songs of degrees, and was probably composed for the dedication of Solomon's temple. It dilates on the promise of Divine favour to David and to Zion. Its language would seem extravagant if it did not refer prophetically to the Messiah, the Son of David, and to the Church of which Zion was the type (see Heb. xii. 22). This Psalm is referred to in St. Peter's speech on the Day of Pentecost (Acts ii. 29, 30).

The First Lessons were selected on account of the remarkable prophecies which they contain of the Messiah. That for the morning (Isa. ix. to verse 8) is quoted by St. Matthew, iv. 15, 16. In it occurs the striking announcement, 'For unto us a Child is born, unto us a Son is given,' etc. That for the evening (Isa. vii. 10-17) relates to the sign given to Ahaz: 'Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel' (quoted St. Matt. i. 23).

The Second Lesson for the morning (St. Luke ii. to verse 15) gives an account of the way in which the prophecies of the Messiah's birth were fulfilled. The Second Lesson for the evening (Tit. iii. 4-9) sets forth the kindness and love of God as displayed in the Gospel scheme of salvation. Verse 5 would appear to have suggested the language of the Collect.

The Collect for Christmas Day is that which was prescribed in the Prayer-Book of 1549 for the second Communion. It consists of:

1. A commemoration of the greatest of all God's gifts to us, in the person of His incarnate Son.

2. A commemoration of our own regeneration and adoption as His children.

3. A prayer for the daily renewal of the Holy Spirit.

Thus, as in several other Collects, the event which we are

celebrating in the Church's year is connected with some corresponding event in our own spiritual life.

'*Being regenerate*,' viz., in and by Baptism. By 'regeneration' is to be understood that new relation between God and the baptized which is established in Baptism. It involves, in the language of the Catechism, 'a death unto sin and a new birth unto righteousness; for, being by nature born in sin and the children of wrath, we are *hereby* made the children of grace.' With these words compare the answer: 'My godfathers and godmothers in my Baptism; *wherein* I was made a member of Christ,' etc. Regeneration is distinctly connected with Baptism in Tit. iii. 5: 'According to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost,' and with scarcely less distinctness in our Lord's conversation with Nicodemus. *Cf.* St. John iii. 3 and 5: 'Except a man be born again (margin, from above) he cannot see the kingdom of God. . . . Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God.' In both these verses the words rendered 'be born' would be better rendered 'be begotten.' There is no scriptural authority for using the word 'regeneration,' or any of the cognate expressions, 'new birth,' 'born again,' 'born anew,' etc., in the sense of *conversion*. The change of *heart* involved in 'conversion' is quite distinct from the change of *relation* involved in regeneration. Figuratively, conversion may be spoken of as a new birth, but it is not *the* new birth, and it would obviate much confusion and misunderstanding if the words were kept quite apart.

'*By adoption*.' In a general sense we received 'the adoption of sons' when our Lord took upon Himself our human nature (Gal. iv. 4, 5); but the formal act by which we are individually adopted is the act of Baptism. *Cf.* Gal. iii. 26, 27.

'*And grace*,' *i.e.*, not from any merit of our own, but of His own free grace. 'By nature' we are 'the children of wrath.' By Baptism we are 'made the children *of grace*' (see Catechism).

'*Renewed*.' Renovation is the daily continuance of that gracious work which is commenced in regeneration. *Cf.* Col. iii. 9, 10: 'Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him.' It is expressly connected with the operation of the Holy Spirit in Tit. iii. 5.

Dissenters often suppose that we include renovation under regeneration. This is a great mistake. Regeneration is a single act that takes place once and for all; renovation is a continuous work. 'The inward man is renewed day by day' (2 Cor. iv. 16).

The Epistle (Heb. i. 1-13) sets forth the supreme excellency of the Saviour. God spoke in times past by His prophets; now

He speaks by His Son, who is at once Creator, Preserver, and Redeemer, and, as the Old Testament Scriptures clearly show, infinitely superior to the angels.

The Gospel (St. John i. 1-15) sets forth the eternal existence, and the manifestation in time of the Divine Word. He is designated *the Word*, as being the medium through whom God gave us the fullest revelation of Himself. His share in the creation of the world is referred to as showing that from the beginning He was the Source of 'life and light.'

The three Saints' Days which immediately follow Christmas Day are mentioned by St. Bernard (twelfth century) as forming one connected festival. Various reasons have been assigned for the place they occupy in the ecclesiastical year. L'Estrange supposes that St. Stephen was commemorated first, as being the first Christian martyr; that St. John holds the second place, as being the disciple whom Jesus loved, and that the Innocents are commemorated next, because their massacre followed immediately upon our Lord's nativity. The same author remarks 'that martyrdom, love, and innocence are first to be magnified, as wherein Christ is most honoured.' Wheatly, following Durandus, observes, 'As there are three kinds of martyrdom; the first both in will and in deed, which is the highest; the second in will, but not in deed; the third in deed, but not in will, so the Church commemorates these martyrs in the same order: St. Stephen first, who suffered death both in will and in deed; St. John the Evangelist next, who suffered martyrdom in will, but not in deed, being miraculously delivered out of a cauldron of burning oil, into which he was put before Port Latin in Rome; the Holy Innocents last, who suffered in deed, but not in will.' This explanation, however beautiful, is, we fear, somewhat fanciful. May there not have been an intention on the part of the early Church to set forth the trials by which the blessings of the Gospel are accompanied? 'Prosperity,' says Lord Bacon, 'is the blessing of the Old Testament; adversity is the blessing of the New.' In the midst of our Christmas joy we are reminded that the life of suffering into which the Saviour was introduced must be shared by His people (see the Gospel for St. Stephen's Day).

St. Stephen's Day.—*Subject:* Looking unto Jesus.

The Collect for this festival formerly ran thus: 'Grant us, O Lord, to learn to love our enemies by the example of Thy martyr, St. Stephen, who prayed for his persecutors to Thee, which livest and reignest,' etc. It was recast at the Restoration. It will be observed that in both forms, appropriately following the example of St. Stephen himself, we address the Second Person of the Holy Trinity.

This Collect consists of:

1. A prayer that we may, in all our sufferings for the truth, fix our eyes on the glory that shall be revealed; and on Christ who stands at the right hand of God ready to succour those who suffer for Him.

2. A prayer that, like St. Stephen, we may love and bless our persecutors.

Dean Goulburn thought it possible that the words with which the Collect opens were intended to be addressed to the Father, and that 'only in the concluding clause the Lord Jesus is invoked, the eye of the worshipper seeming to catch His form as He stands, "in fashion as a man," on the right hand of the throne of grace' ('Collects,' i. 155). But this interpretation seems somewhat fanciful.

'*The glory that shall be revealed*' (see Rom. viii. 18).

'*Standest.*' The only occasion on which Christ is represented as standing at the right hand of God is the martyrdom of St. Stephen. St. Gregory the Great gives the reason: 'To *sit* is the attitude of a judge; but to *stand* is the attitude of one fighting or helping. Stephen saw Him standing whom he had for his helper.' Note the expression in the Collect: 'Who standest . . . to *succour*.' *Cf.*:

> En a dextris Dei *stantem*
> Jesum, *pro te dimicantem*
> Stephane, considera.
> *Adam of St. Victor.*

See Trench's 'Sacred Latin Poetry,' p. 215 and note.

The Epistle (Acts vii. 55 to end) gives an account of St. Stephen's martyrdom. **The Gospel** (St. Matt. xxiii. 34 to end) contains our Lord's prediction of the persecutions which His people should undergo.

St. John the Evangelist's Day.—*Subject:* Light.

The Collect is an expansion of one in the Sacramentary of Gregory. It was altered in 1661 by the insertion, after 'Evangelist Saint John,' of the words: 'may so walk in the light of Thy Truth.' The Collect of 1549 mentions only two lights—the light of the Holy Spirit and the light of the Apostle's teaching; the present Collect introduces a third light, viz., the light of everlasting life. The allusion to 'light' is eminently appropriate in the Collect for this day, for it is St. John who tells us that 'God is light,' and that we must 'walk in the light' (see 1 John i. 5-7). It consists of:

1. A prayer that the Church may be enlightened by the light of God.

2. That it may so profit by the light of St. John's teaching as to attain to the fuller light of everlasting life.

'*Doctrine*,' *i.e.*, teaching.

The Epistle and Gospel are taken from St. John's own writings. The former (1 John i. 1 to end) contains the Apostle's testimony to 'that eternal Life which was with the Father, and was manifested unto us.' The latter (St. John xxi. 19 to end) contains our Lord's prophetic announcement that John should live to see His coming—words that have been interpreted to refer to the overthrow of the Jewish State, which John survived to see. It also reminds us that to John we owe one of the four records of our Lord's life and words: 'This is the disciple which testifieth of these things . . . and we know that his testimony is true.'

The Innocents' Day.—*Subject:* Strength in Weakness.

The Collect is based on one in the Sacramentary of Gregory. Up to 1662 it ran thus: 'Almighty God, whose praise this day the young Innocents Thy witnesses have confessed and showed forth, not in speaking but in dying; mortify and kill all vices in us, that in our conversation [*i.e.*, our conduct] our life may express Thy faith, which with our tongues we do confess, through Jesus Christ our Lord.' It consists of:

(1) An invocation to God, who has shown His strength even in helpless infants, and made them the instruments of setting forth His glory.

(2) A prayer that He may destroy all vice in us, and so enable us to glorify Him also.

'*Hast ordained*' (see Ps. viii. 2). *Cf.* St. Matt. xxi. 16, where we read, 'hast perfected praise.' This clause was introduced in 1662. It had been used in the Sarum Missal as an Introit for Innocents' Day.

'*Strength.*' 'A stronghold for Thyself' (Golden Treasury Psalter). Our Lord applies the words to the Hosannas of the children in the temple.

'*Mortify and kill.*' These two verbs stand in the relation of cause and effect. 'Mortify' denotes the gradual extinction of our vices; 'kill,' the final and complete extermination of them. The conclusion of the Collect is entirely recast. 'The point of the original Collect,' says Dean Goulburn, 'was that as the Innocents "confessed God not by speaking but by dying," so we, by the mortification of our vices, might confess Him not only with our lips but in our lives (observe the antithesis, they by dying, we by living; and, again, they not with their tongues, for they could not speak articulately, we with our tongues indeed, but with our lives as well). The point of the present Collect is that, as the Innocents glorified God by death, so we may glorify Him by the innocency of our lives, to which is very properly added, the constancy of our faith.'

The Epistle (Rev. xiv. 1-6) consists of the apocalyptic vision

of the state of the blessed: 'And in their mouth was found no guile: for they are without fault before the throne of God.' The highest excellence to which we can attain is to become like little children.

The Gospel (St. Matt. ii. 13-19) gives the history of the massacre of the Innocents and of the flight of the Holy Family into Egypt

The Innocents' Day was formerly called Childermas Day (Cilda Mæsse Dæg). Processions of children on this day were forbidden by a proclamation of Henry VIII. in 1540. 'The mournful character of this day was anciently kept up in England by the use of black vestments and muffled peals' (Blunt, A. C. P., 256).

The Sunday after Christmas Day.—*Subject:* The Adoption of Sons.

The Collect is the same as that for Christmas Day.

The Epistle (Gal. iv. 1-8) sets forth the object of the Incarnation, viz., that we might receive through Christ the adoption of sons and the accompanying inheritance that belongs to us as heirs of God.

The Gospel (St. Matt. i. 18 to end) gives the account of our Lord's nativity.

The Feast of the Circumcision occurs on January 1,* the Octave of the Nativity. It is first referred to under its present name by a writer of the eleventh century. In earlier times the day was known as *Octava Domini* (the Octave of the Lord). The Epistle was inserted in 1549 in place of Titus ii. 11-15.

Subject: In covenant with God.

The Collect is based upon one in the Sacramentary of Gregory. We pray in it that, as Christ submitted to circumcision in order that He might obey the law, so we may undergo that true circumcision of the Spirit which will enable us also to obey in all things God's blessed will.

'*Spirit.*' A question has been raised as to whether the Holy Spirit is here referred to, the word being spelt in the Sealed Books with a small letter. In the Prayer-Book of 1549 the words are, 'Grant us the true circumcision of *Thy* Spirit.' In 1552 'Thy' was altered to 'the.' The old benediction in the Sacramentary of Gregory, which contains the germ of the Collect, runs: Almighty God, whose only-begotten Son received on this day bodily circumcision, lest He should break the law

* 'New Year's Day is always the Festival of the Circumcision. Thus we enter on the new year with the thought of being *in covenant* with God. Circumcision was the sign of the old covenant. Christ was obedient to this old covenant in order that by His perfect obedience He might establish the new' (Norris).

which He came to fulfil, purify your minds by *spiritual* circumcision from all incentives of vice,' etc. The meaning would not be greatly changed whichever view we take, spiritual circumcision, the mortification of our hearts, being the work of the Holy Spirit. (See Rom. ii. 28, 29.)

'*We may in all things obey.*' The word 'we' was inserted by the printers in 1662, apparently without authority, for it does not occur in the Black Letter Prayer-Book of 1636, in which the corrections made at the Savoy Conference were inserted.

The Epistle (Rom. iv. 8-15) shows that the blessing pronounced upon those to whom the Lord imputeth no sin does not exclusively belong to the lineal descendants of Abraham, who have received the sign of circumcision, but to all, whether Jews or Gentiles, who reproduce the faith of Abraham.

The Gospel (St. Luke ii. 15-22) gives an account of the circumcision of our Lord.

The rubric at the end was inserted in 1661. The rubric of 1552 ran thus: 'If there be a Sunday between the Epiphany and the Circumcision, then shall be used the same Collect, Epistle, and Gospel at the Communion which was used upon the day of Circumcision.' The modern rubric seems to contemplate daily Communion.

The Proper Lessons for *Matins* are Gen. xvii. 9 to end, which records the institution of the rite of circumcision, and Rom. ii. 17 to end, which shows the emptiness of outward circumcision unless accompanied by the circumcision of the heart, in the spirit and not in the letter. The Proper Lessons for *Evensong* are Deut. x. 12 to end, which shows that under the old covenant the Jews were not to be content with the outward rite (see verse 16), and Col. ii. 8-18, which teaches us that we were circumcised in Christ 'with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.' On this passage Bishop Thorold writes: 'Circumcision, besides other sufficient reasons for it, had (1) a typical value in setting forth the necessity of putting away fleshly sin, even at the cost of bodily pain; and (2) a prophetic value as a shadow of that complete separation from sin which Christ's obedience, commenced at His circumcision and completed by His death, was to effect for His Church' (S.P.C.K. Commentary).

THE EPIPHANY, or the Manifestation of Christ to the Gentiles.—*Subject:* Faith and Fruition.

This festival was formerly closely associated with Christmas, and celebrated in the Eastern Church on the same day. Its most ancient name was Theophania, the name by which it is still

known in the Greek Church. It was also called Epiphania and Bethphania. St. Jerome calls it *dies Epiphaniorum* (the day of the Epiphanies). It commemorated—

1. The Nativity itself.
2. The appearance of the star to the Magi.
3. The manifestation of Christ's Divinity at His baptism.
4. The manifestation of His power on the occasion of His first miracle.

In the Greek Church this feast is also called the Day of Lights, from the array of lights with which the Benediction of the Waters, as it is called, is performed on this day. These lights commemorate the manifestation of Christ as the Light of the world. They were also, doubtless, connected with the old belief that our Lord was baptized upon this day, for baptism was often called 'illumination.' Thus Justin Martyr writes: 'This washing we call *illumination*, because the understanding of those who learn these things is enlightened.' *Cf.* Heb. vi. 4; x. 32. In the Greek Church, Epiphany is still one of the three great times of baptism. The following hymn, used in that Church, at once illustrates the use of the name Epiphany, and the connection between the manifestation of Christ and the illumination of men: 'Thou who didst make the world, wast *manifested* (ἐπεφάνης) in the world, to *enlighten* those who sat in darkness. Glory to Thee, O lover of men.' Another Greek hymn runs thus: 'O Christ, the true light, which lighteth every man that cometh into the world, let the light of Thy countenance be shown upon us, that thereby we may behold the light that is unapproachable, and guide our steps to fulfil Thy commandments' (quoted in 'Prayer-Book Interleaved').

The Collects for the Sundays after Epiphany are respectively Prayers for (1) Knowledge and Power, (2) Peace, (3) Strength in our Infirmities, (4) Help in Temptation, (5) Protection, (6) Preparation for Christ's second coming.

The First Morning Lesson is Isa. lx., in which occur the appropriate words, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee;' and the prophecy, which began to be fulfilled in the adoration of the Magi, 'And the Gentiles shall come to thy light, and kings to the brightness of thy rising.' **The Second Morning Lesson** (St. Luke iii. 15-23) gives an account of the manifestation of our Lord's Divinity at His baptism, when 'the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art My beloved Son; in Thee I am well pleased.' **The First Evening Lesson** is Isa. xlix. 13-24, which contains numerous prophecies of the conversion of the Gentiles. *Cf.* verse 6: 'I will also give thee for a light to the Gentiles, that

thou mayest be My salvation unto the end of the earth;' also verses 22, 23: 'Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And *kings* shall be thy nursing fathers, and their queens thy nursing mothers,' etc. There was an ancient belief that the wise men were kings. **The Second Evening Lesson** (St. John ii. to verse 12) gives an account of the Bethphany, *i.e.*, the manifestation in the house, viz., at the marriage of Cana of Galilee.

The Collect is taken from the Sacramentary of Gregory.

It consists of:

1. A commemoration of the manifestation of Christ to the Gentiles.

2. A prayer that we, seeing Him now by faith, may hereafter see Him in glory as He is.

'*Fruition*,' *i.e.*, full enjoyment, the beatific vision. Knowledge by *sight* is here contrasted with knowledge by *faith*, the fruit with the blossom (2 Cor. vi. 7).

The original closes thus: 'Concede propitius, ut qui jam Te ex fide cognovimus, usque ad contemplandum speciem Tuæ celsitudinis *perducamur*.' ('Mercifully grant that we, who know Thee now by faith, may be led onwards, until we come to gaze upon the beauty of Thy Majesty by sight.') This happy reference to the Divine leading of the Magi is lost in our version. 'The thought of the wise men, their occupation, their pilgrimage, and the blessed end of their pilgrimage is carried right through the original Collect' (Goulburn, i. 187, 188). The word *contemplor* in the Latin was used to denote the marking out of a space for observation. Hence to gaze upon the heavens as augurs and astrologers did.

The Epistle (Eph. iii. 1-13) gives St. Paul's account of the revelation of the 'mystery' that the Gentiles should be fellow-heirs with the Jews, and of the same body, and partakers of the promise in Christ by the Gospel.

The Gospel (St. Matt. ii. 1-13) gives an account of the adoration of the Magi.

An interesting custom, commemorating the offerings of the Magi, has long been observed at the Chapel Royal in the Palace of St. James on this festival. The Sovereign, or a representative of the Sovereign, proceeds to the altar at the time of the offertory, and, kneeling down, makes an offering of gold, frankincense, and myrrh, which is then laid upon the altar.

It should be noted that from Christmas to Epiphany the intention of the services is to bring before us the manifestation of our Lord's *humanity*, as seen in His birth, infancy, and circum-

cision; from Epiphany to Septuagesima the intention is to set before us the manifestation of His *divinity*, as seen in His miracles. The Gospels set before us His manifestation (1) as a child to the doctors in the temple; (2) in His first miracle; (3) in the healing of the Jewish leper and the Centurion's servant; (4) in the control of the laws of Nature as seen in the calming of the sea, and in the calming of the minds of the demoniacs; (5) at the final separation of the wheat from the tares; (6) at His second coming with power and great glory. The Epistles inculcate those Christian virtues in the cultivation of which our discipleship is most clearly manifested. Those for the first four Sundays are taken continuously from Rom. xii. 1 to xiii. 8.

First Sunday after the Epiphany.—*Subject:* Knowing and Doing.

The Collect is taken from the Sacramentary of Gregory, and consists of a prayer:

1. That we may *perceive and know* what we ought to do.
2. That we may have grace and power *to fulfil* the same.

'*Mercifully.*' Lat., '*cœlesti pietate,*' with the compassion of a heavenly Father (Goulburn).

'*Prayers.*' Lat., *vota*, vows or desires.

'*And know.*' Added by the translators. The original has only 'may see.'

The Epistle (Rom. xii. 1-6) exhorts us to present our bodies a living sacrifice, holy and acceptable unto God.

The Gospel (St. Luke ii. 41 to end) sets before us the *manifestation of Christ in the temple*, where, at the age of twelve, He was found by His parents in the midst of the doctors, 'both hearing them and asking them questions,' already anxious to be about His Father's business (R. V., 'in My Father's house'), and showing that, young as He was, He already *knew* what He ought to do, and had *grace* to act upon His knowledge. The Epistle illustrates the first part of the Collect, the Gospel the second.

Second Sunday after the Epiphany.—*Subject:* Christ the Creator.

The Collect is taken from the Sacramentary of Gregory, and is evidently based on the Gospel. It consists of:

1. An invocation to the Lord of Creation, who 'governs all things in heaven and earth.'
2. A prayer that He will hear our supplications, and give us peace.

The Epistle (Rom. xii. 6-16) exhorts to the practice of the Christian virtues, and, in calling upon us to rejoice with them that do rejoice,' reminds us of Him who was as ready to join in the festivity of the marriage board at Cana as in the mourning of the bereaved sisters at Bethany.

The Gospel (St. John ii. 1-12) sets before us Christ as manifesting His power *as the Lord of creation*, by turning the water into wine. Note the words 'He manifested forth His glory' (καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ). Archdeacon Norris says: 'The same Divine power which, by a slow process of secretion in the vine, turns the raindrops into the juices of the grape, had wrought that self-same change instantaneously.' The same writer remarks elsewhere: 'To identify Himself with His Father, by showing that He could do visibly what His Father was ever doing invisibly, was doubtless the first great purpose of Christ's miracles.'

Third Sunday after the Epiphany.—*Subject:* Christ the Healer.

The Collect, with the exception of the phrase, 'in all our dangers and necessities,' is from the Sacramentary of Gregory. It consists of a single petition, based upon the Gospel, that, as the Saviour extended His hand to convey health to the leper, so God will 'in all our dangers and necessities stretch forth His right hand to help and defend us.' The ancient offertory sentences for this day kept up the thought: 'The *right hand* of the Lord hath the pre-eminence; the *right hand* of the Lord bringeth mighty things to pass. I shall not die, but live, and declare the works of the Lord.' By 'the right hand of the Lord' we are, of course, to understand the Holy Spirit, who 'helpeth our infirmities.' *Cf.* 'Tu septiformis munere, Dextræ Dei Tu digitus' (*Veni Creator*).

'*All our dangers.*' Whether of body or mind. 'In all our dangers and necessities' was added by the translators.

'*Thy right hand.*' Lat., *dexteram Tuæ Majestatis* ('the right hand of Thy Majesty'). *Cf.* Collect for Third Sunday in Lent, where the same words are so translated.

'*Help and defend,*' viz., *help* in our *necessities* and *defend* in our *dangers.*

The Epistle (Rom. xii. 16 to end) carries on the exhortations to manifest our membership in Christ by leading His life.

The Gospel (St. Matt. viii. 1-14) manifests Christ *as the Healer of our infirmities*, as shown:

1. In healing the leper.
2. In healing the servant of the Gentile centurion.

The words 'many shall come from the east and the west' revive the thought of the Feast of the Epiphany.

Fourth Sunday after the Epiphany.—*Subject:* In danger.

The Collect is an expansion of one in the Sacramentary of Gregory. The latter half was rewritten at the last review of the Prayer-Book. It previously ran: 'Grant to us the health of body and soul, that all those things which we suffer for sin, by Thy help we may well pass and overcome; through,' etc. The whole Collect is founded on the teaching of the Gospel for the

day. The words 'pass and overcome' in the old version would seem to refer to the safe arrival of the apostles after the storm at the haven where they would be. It consists of:

1. An introduction referring to our spiritual dangers and natural frailty.

2. A prayer for Divine strength and protection.

The Epistle (Rom. xiii. 1-8). See note on Epistle for Third Sunday after the Epiphany. Up to 1549 the Epistle for this day was Rom. xiii. 8-10. The change was probably made because the latter partly coincided with the Epistle for Advent Sunday.

The Gospel (St. Matt. viii. 23 to end) illustrates the frailty of man as seen:

1. In the helplessness and want of faith exhibited by the disciples in the tempest.

2. In the subjection of the demoniacs to the devils by whom they were possessed.

It also manifests Christ as *the Saviour of men in times of danger.* His stilling the tempest shows His power over the world of matter; His casting the devils out of the demoniacs His power over the world of spirits. The old Collect seems to refer to the latter miracle: 'Deus qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere, *da nobis salutem mentis* et corporis (give us health of mind and body), ut ea, quæ pro peccatis nostris patimur, Te adjuvante vincamus.'

Fifth Sunday after the Epiphany.—*Subject:* Christ the Protector of the Church.

The Collect is taken from the Sacramentary of Gregory. The opening is identical in the original Latin with that of the Collect for the Twenty-second Sunday after Trinity. It consists of:

1. A recognition that the purity of the Church depends on Divine grace.

2. A prayer that we may evermore be defended by the Divine power.

'*Thy Church and household.*' Lat. 'familiam.' Simply *household.*

'*In Thy true religion.*' Lat., *continua pietate* ('with continual loving-kindness'). The Collect for the Fourth Sunday after the Epiphany recognizes the dangers of Christians as individuals; the Collect for this Sunday recognizes the dangers of the Church as a family. The original seems to refer to the *pietas,* the Fatherly love, of God towards His Church, not to the filial love of God's children towards their heavenly Father. In the Collect for the Twenty-second Sunday after Trinity the same phrase is translated 'in continual godliness.'

'*Only,*' *i.e.,* exclusively. Lat., *in sola spe.*

'*The hope of Thy heavenly grace,*' *i.e.,* the grace from heaven which Thou hast taught us to hope for and to depend upon.

The Epistle (Col. iii. 12-18) seems intended as a continuation of that for the Twenty-fourth Sunday after Trinity (Col. i. 3-13) which, whenever there are *twenty-seven* Sundays after Trinity, precedes it. It relates to our duties one towards another *as members of the Church*, and shows wherein the '*true religion*' of the Collect consists.

The Gospel (St. Matt. xiii. 24-31) manifests Christ *as the Governor and Preserver of His Church* against the secret malignity to which it is exposed. One great danger of the Church is lest the Tempter should sow tares among the wheat. We are here taught that though in this life good and evil are intermixed in the Church, yet at the time of harvest the Church shall be finally purified, the tares shall be separated from the wheat, to be burnt, and the wheat shall be gathered into the heavenly garner. The Gospel has an Advent character, and carries our minds forward to the time when Christ will be manifested *as the righteous Judge*.

The Sarum Missal reckoned only five Sundays after Epiphany, the counting being made from the Octave of Epiphany. In 1549 the counting was made from the Epiphany itself, and provision had to be made for the occurrence of a sixth Sunday. This was effected by the following rubric: 'The Sixth Sunday (if there be so many) shall have the same Psalm [*i.e.*, *Introit*], Collect, Epistle, and Gospel, that was upon the Fifth Sunday.' The present Collect, Epistle, and Gospel for the Sixth Sunday were added in 1661, the Collect proceeding probably from the pen of Bishop Cosin. A rubric at the end of the Gospel for the Twenty-fifth Sunday after Trinity provides that 'if there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting.' The services for the Sixth Sunday are very appropriate as an introduction to Advent

Sixth Sunday after the Epiphany.—*Subject:* The Object of all the Epiphanies.

The Collect consists of:

1. A recognition of the true object of all Christ's manifestations, viz.:
   (*a*) That He might destroy the works of the devil;
   (*b*) That He might make us the heirs of eternal life.
2. A prayer that we may —
   (*a*) Purify ourselves, as He is pure. See Epistle.
   (*b*) Enter, at His final epiphany and second advent, upon our heavenly inheritance. See Gospel.

It will be observed that the services for this day have a twofold aspect, like those for the Fifth Sunday, viz.:

1. As the last of the Sundays after the Epiphany, and

2. As introductory to Advent.

The Collect is based on the Epistle and Gospel.

It was a happy thought to close the series of Christ's Epiphanies by His final manifestation in glory.

The Epistle (1 John iii. 1-9) sets forth the love of God in willing that we should be called 'the sons of God,' directs our minds to Christ's second coming, when we shall be like Him and see Him as He is, and reminds us of our consequent obligation to purify ourselves as He is pure, and renounce the devil, whose works the Son of God was manifested to destroy. Note the concluding verse: 'For this purpose the Son of God was manifested (Εἰς τουτο ἐφανερώθη), that He might destroy the works of the devil.'

The Gospel (St. Matt. xxiv. 23-32) announces the final epiphany and advent of Christ, when He shall manifest His glory at His coming to judge.

Septuagesima Sunday.—*Subject:* Man's Guilt and God's Goodness.

The Sundays immediately following the season of Epiphany are reckoned with reference to the coming Easter. The first Sunday in the *quadragesimal*, or forty-day fast of Lent, was designated Quadragesima. The Sunday before Ash Wednesday, being exactly fifty days before Easter, was called Quinquagesima. Septuagesima and Sexagesima Sundays, which are respectively sixty-four and fifty-seven days before Easter, are supposed to have been called, by analogy, from the next decades. According to Durandus, monastics were wont to begin the observance of the Lenten fast at Septuagesima, the Greeks at Sexagesima, and the secular clergy at Quinquagesima. The time of observing Lent varied very considerably in the early Church, according to the rule laid down for fast-days. In some parts fasting was not allowed on Sundays, Thursdays, or Saturdays, and in order to make the Lent include forty fast-days, it would be necessary to commence it at Septuagesima Sunday. Possibly Sexagesima and Quinquagesima marked the beginning of Lent when different rules obtained.

The intention of the services for the three Sundays before Lent is to prepare us for the observance of Lent, and to supply a connecting-link between Lent and Christmas. They direct our minds to the original cause of our Lord's coming into the world, and to the necessity imposed upon Christians for emancipating themselves, through His power, from the sins on account of which He died. The First Lessons set forth the fall and rapid degeneracy of man; the Epistles and Gospels inculcate self-discipline and the cultivation of charity, as the necessary complement of all other virtues.

The Collect for Septuagesima is found in the Sacramentary of Gregory, and consists of:

1. A confession that we are justly punished for our offences.

2. A prayer that we may be mercifully delivered by God's goodness.

'*Justly punished.*' Lat., *juste affligimur*, justly cast down.

'*By Thy goodness.*' Added by translators.

The services of this day direct our minds to the Eden we have justly lost, and the Eden to which, by God's mercy and goodness, we may yet look forward.

The First Morning Lesson is Gen. i., ii. to verse 4, which gives an account of the creation of the world. **The Second Morning Lesson** (Rev. xxi. to verse 9) opens with the Apocalyptic vision of the new heavens and the new earth. **The First Evening Lesson** (Gen. ii. 4 to end) gives an account of Paradise, which is paralleled in the **Second Lesson** (Rev. xxi. 9, to xxii. 6) by the vision of the Paradise of the blessed, in which St. John saw the river of life and the tree of life, and the curse of the Fall undone: 'And there shall be *no more curse:* but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they *shall see His face*' (verses 3, 4). The alternative **First Evening Lesson** is Job xxxviii., a sublime psalm, setting forth the greatness and wisdom of the Creator as contrasted with the finite powers and knowledge of man.

The Epistle (1 Cor. ix. 24 to end) sets before us the temperance and self-mastery we must practise if we would win the incorruptible crown which is held out to the successful Christian athlete.

The Gospel (St. Matt. xx. 1-17) is the Parable of the Labourers who were hired for a penny a day, a parable setting forth on its human side the virtue of *justice*, on its divine side the truth that God's gifts are bestowed out of His sovereign *grace*.

Sexagesima Sunday.—*Subject:* Trust in God.

The Collect, with the exception of the clause 'by Thy power,' which was substituted for 'by the protection of the teacher of the Gentiles,' is found in the Sacramentary of Gregory. It consists of:

1. A declaration that we do not put our trust in anything we do.

2. A prayer that we may be defended by God.

It seems to look forward to the discipline of Lent, and warns us not to trust to the merits of any good works in which we may engage during that season.

The First Morning Lesson (Gen. iii.) gives an account of the fall of man and his expulsion from Eden. The alternative **First Evening Lessons** (Gen. vi. and viii.) set forth respectively the

corruption of mankind, which led to the Deluge, and the deliverance of Noah.

The Epistle (2 Cor. xi. 19-32) recounts the trials and sufferings through which the Apostle of the Gentiles passed. In the original form of the Collect he was distinctly referred to, the conclusion of it being, 'Concede propitius, ut contra omnia adversa *Doctoris gentium protectione* muniamur' ('Mercifully grant that we may be defended against all adversities *by the protection of the teacher of the Gentiles*'). Quignon allowed this allusion to St. Paul to stand, but the Parisian Missal has *Gratiæ Tuæ protectione* ('by the protection of Thy grace').

The Gospel (St. Luke viii. 4-16) consists of the Parable of the Sower, which teaches the reasons why the preaching of the Word of God produces such divers results on those who hear it.

Quinquagesima Sunday.—*Subject:* Charity.

The Collect was composed in 1549, and was entirely new. It is based on the Epistle, and consists of:

1. A declaration of the worthlessness of all our doings in the absence of charity.*

2. A prayer for charity.

The old Collect contained a reference to the practice of Confession as a preparation for the proper observance of Lent, and ran as follows: 'Preces nostras, quæsumus, Domine, clementer exaudi; *atque a peccatorum vinculis absolutos* ab omni nos adversitate custodi' ('O Lord, we beseech Thee favourably hear our prayers, and having loosed us from the bonds of our sins, keep us from all adversity'). The allusion to the *bond of peace* and of all virtues, viz., charity, was perhaps intended to contrast with *the bonds of our sins* mentioned in the old Collect. It is based on Col. iii. 14: 'And above (ἐπὶ) all these things, put on charity, which is the bond of perfectness.' On this passage Alford remarks: 'The idea of an upper garment, or perhaps of a girdle, seems to have been before the Apostle's mind. This completes and keeps together all the rest, which, without it, are but the scattered elements of completeness.'

The First Morning Lesson (Gen. ix. to verse 20) relates to God's covenant with Noah. The alternative **Evening Lessons** (Gen. xii., xiii.) record respectively the call of Abram and the ill choice of Lot. **The Epistle** (1 Cor. xiii. 1 to end) is St. Paul's glorious psalm of Christian love, in which he declares that though he should bestow all his goods to feed the poor, and give his body to be burned, and yet had not charity, his sacrifices would profit him nothing. **The Gospel** (St. Luke xviii. 31 to end)

* *Charity, i.e.*, Christian love in its widest sense, including love to God as well as love to man.

contains our Lord's announcement of the sufferings that awaited Him at Jerusalem, and an account of the healing of the blind man at Jericho.

LENT.

From the earliest times a fast would appear to have been observed before Easter, though it was long before the limits of it were authoritatively prescribed. Irenæus, referring to the differences of opinion with regard to the celebration of Easter, says: 'For the difference of opinion is not about the day alone, but about the manner of fasting; for some think they are to fast one day, some two, some more; some measure their day as forty hours of the day and night.' The Church historian, Socrates, says: 'The Romans fast three weeks before Easter, the Sabbath and Lord's Day excepted. The Illyrians and all Greece, and the Alexandrians, fast six weeks, and call it the Quadragesimal fast. Others begin their fast seven weeks before Easter, only fasting, however, fifteen days by intervals; but they also call this the Quadragesimal fast.' Origen speaks of a fast of forty days before Easter, and in the fourth century that period appears to have been commonly observed. The present mode of observance, according to which Lent is made to begin on Ash Wednesday, was stamped with the authority of Gregory the Great, towards the close of the sixth century, and appears to have been thenceforward generally followed in the Western Church. In this mode of computing the forty days the Sundays are excluded. Some ancient churches omitted Thursdays, Saturdays, and Sundays; others, Saturdays and Sundays. The Eastern Church begins Lent on the Monday after Quinquagesima.

The original intention of the fast before Easter was probably to commemorate those forty hours of gloom and sorrow which intervened between the Crucifixion and Resurrection; but sorrow over the Passion and Death of Christ was wisely connected by the Church with sorrow for the sin which rendered the Sacrifice of the Cross necessary; and in this way the fast, which might have been productive of little more than unprofitable indulgence in idle emotions, was converted into a period for careful self-discipline. Moreover, throughout the Christian year the Church would have us follow, with a sacred sympathy, the example of our Divine Head, and share in His sufferings as in His exaltation. We also need to follow the leading of the Spirit, and retire to the wilderness of solitude for fasting and communion with God. Thus only may we hope to crucify the flesh, with its affections and lusts.

The rule of fasting for Lent varied widely, some Christians abstaining altogether from all food for considerable intervals, others abstaining only from luxurious food. St. Chrysostom says: 'There are those who rival one another in fasting, and show a marvellous emulation in it; some indeed who spend two whole days without food; and others who, rejecting from their tables not only the use of wine and of oil, and of every dish, and taking only bread and water, persevere in this practice during the whole of Lent.' Our Church lays down no definite rules on the mode of fasting, but leaves it for each individual to settle with himself. The objects of fasting are thus stated in the First Homily on Fasting:

1. 'To chastise the flesh, that it be not too wanton, but tamed and brought in subjection to the spirit.

2. 'That the spirit may be more fervent and earnest in prayer.

3. 'That our fast be a testimony and witness with us before God of our humble submission to His high Majesty.'

Cf. Collect for First Sunday in Lent.

The name Lent (O.E. *Lencten*) = Spring.

The Collects for this season consist for the most part of confessions of our own weakness and sinfulness, and prayers for Divine grace and pardon.

The Epistles and Gospels set before us the necessity for self-denial and humiliation, and the example furnished for our imitation in the history of our Lord.

ASH WEDNESDAY.

Subject: Contrition and Forgiveness. The first day of Lent was formerly called *Caput Jejunii, i.e.*, the head or beginning of the Fast, and sometimes *Dies Cinerum, i.e.*, the Day of Ashes (Fr. *Mercredi des Cendres*). The latter name is said to have originated in a custom which used to be observed on this day in the primitive Church, and which is thus described by Gratian: On the first day of Lent the penitents were to present themselves before the Bishop, clothed with sackcloth, with naked feet, and with eyes turned to the ground, and this was to be done in the presence of the clergy of the diocese, who were to judge of the sincerity of their repentance. These introduced them into the church, where the Bishop, in tears, and the rest of the clergy repeated the seven penitential psalms; then, rising from prayers, they threw ashes upon them, and covered their heads with sackcloth; and then, with mournful sighs, declared to them that, as Adam was thrown out of Paradise, so they must be thrown out

of the church. Then the Bishop commanded the officers to turn them out of the church doors, and all the clergy followed after, repeating that curse upon Adam, '*In the sweat of thy face shalt thou eat thy bread.*' The like penance was inflicted upon them the next time the Sacrament was administered, which was the Sunday following. The Commination Service was intended as a provisional substitute for the 'godly discipline' to which notorious offenders were formerly subjected on Ash Wednesday.

In the Morning and Evening Service for Ash Wednesday we read through the whole of the seven penitential psalms, the 51st Psalm being included in the Commination Service. In Psalm li. 9 the word 'away' is not found in the Prayer-Book version.

The Collect was composed in 1549. It consists of:

1. A confession of God's readiness to forgive the penitent.
2. A prayer for new and contrite hearts.

The opening closely resembles that in the Sarum Missal: 'Omnipotens, sempiterne Deus, qui misereris omnium et nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter pœnitentiam' ('Almighty and everlasting God, who pitiest all men and hatest nothing of those things which Thou hast made, hiding the sins of men on account of their repentance').

'*Who hatest nothing that Thou hast made.*' This expression is taken from Wisdom xi. 24, and is noteworthy as one of the rare instances of the adoption in the Prayer-Book of language taken from the Apocrypha. It occurs again in the third Collect for Good Friday and in the Commination Office.

'*Create and make in us new and contrite hearts.*' These words are an echo of Psa. li. (A.V.). *Cf.* '*Create* in me a clean heart, and *renew* a right spirit within me.' 'A broken and a *contrite* heart Thou wilt not despise.'

'*Wretchedness*' denotes here (1) the inherited corruption of our nature; (2) our own personal transgressions.

'*Remission and forgiveness.*' The same thing regarded from two different points of view. We usually speak of the remission of a *debt* and the forgiveness of an *offence*. *Cf.* 'Forgive us our *debts*' (St. Matt.) with 'Forgive us our *sins*' (St. Luke).

The First Lesson for the Morning (Isa. lviii. 1-13) distinguishes between a counterfeit fast and a true; that for the Evening (Jonah iii.) shows the efficacy of a fast that is sincere, as instanced in the case of the people of Nineveh.

The Second Lesson for the Morning (St. Mark ii. 13-23) points out the true explanation of Christian fasting; viz., the separation of the Divine Bridegroom from the children of the bridechamber; that for the Evening (Heb. xii. 3-18) explains the purpose of God's chastisements, and reminds us, as a warning against the neglect of opportunities, of the case of Esau, who found no means

of changing his father's mind, though he sought it carefully with tears.

The Epistle (Joel ii. 12-18) consists of the exhortation of the prophet Joel to the people of Judah to approach God with fasting and prayer, that the threatened visitations upon the nation might be averted. **The Gospel** (St. Matt. vi. 16-22) contains our Lord's warning against that obtrusive fasting which the Pharisees practised.

THE COMMINATION SERVICE.

This Service derives its name from the *comminations* or threatenings (Lat. *minor*, I threaten) against sinners, which are recited in the opening address. The title of the Service in the Prayer-Book of 1552 ran : 'A Commination against Sinners, with Certain Prayers, to be used Divers Times in the Year.' Archbishop Grindal, in the reign of Elizabeth, directed the Service to be used four times a year. The comminations were probably suggested by the Form of the Greater Excommunication, which was used in the mediæval Church on the first Sundays in Advent and Lent, and the Sundays after Whit-Sunday and the Assumption. On the subject of the 'godly discipline' formerly exercised in the Church, Bingham says : 'The performance of penance anciently was a matter of considerable length and time, to examine men's behaviour and sincerity, and make them give just testimony and evidence of real sorrow and hearty abhorrence of their sins ; to satisfy the Church that they were sincere converts, by submitting to go through a long course of penance, according as the wisdom of the Church thought fit to impose it upon them.' The penitents were divided into four classes, viz., *flentes* (the mourners), *audientes* (the hearers), *substrati* (the kneelers), and *consistentes* (the co-standers). The following extract from St. Basil, A.D. 370, shows how these terms were applied : 'The first year they [*i.e.*, the penitents] are to *weep* before the gate of the church ; the second year to be admitted to *hearing ;* the third year to *genuflexion*, or repentance properly so called ; and the fourth year to *stand with* the faithful at prayers, without partaking of the oblation.' The Commination Service differs from every other service in the Prayer-Book in being entirely of a supplicatory character, even the psalm being said by the priest and people kneeling.

The service may be thus analyzed :

1. Introductory address on the danger of impenitence.
2. God's 'general' denunciation upon sin read and assented unto by the people.
3. Exhortation to repentance.
4. Ps. li.

5. Lesser Litany, Lord's Prayer, and Versicles.
6. Two Collects.
7. Prayer for Pardon, to be said by the people 'after,' not with, the minister.
8. Blessing.

'*General* sentences,' *i.e.*, sentences pronounced not against individual offenders, but against classes of offenders. The 'cursings' are declaratory, not precatory, and so are the *Amens* in which the people assent to them. Their object is not to denounce, but to admonish. See the words that follow: 'To the intent that being admonished,' etc. With this use of 'general' *cf.* 'We must receive God's promises in such wise as they be *generally* set forth to us in Holy Scripture' (Art. XVII.).

'*Penance*,' *i.e.*, repentance. Lat. *penitentia*. *Cf.* '*Penance* is a turning from sin unto God' (Latimer).

'*Betime*,' *i.e.*, in good time.

'*Utter*,' *i.e.*, outer. *Cf.* 'Achilles left that *utter* tent' (Chapman's 'Homer').

'*Who hatest nothing*,' etc. See note on Collect for Ash Wednesday.

'*Property*,' *i.e.*, distinctive characteristic.

'*Turn Thou us*,' etc. This supplication, which is to be said, like the Confession, clause by clause after the minister, is a collection of ancient antiphons. The rubric in the Prayer-Book of 1549 says: 'Then shall this *anthem* be said or sung.'

'*After the multitude of Thy mercies*,' *i.e.*, according to, in accordance with.

'*The Lord bless us*,' etc. The abbreviation of the Levitical blessing (Numb. vi. 24-26), says the Rev. F. E. Warren, is a perpetuation of a shortened formula in the Sarum Service-Books (Processional of 1544). It was added in 1662.

The American Prayer-Book has substituted 'A Penitential Office' for the Commination Service, and directs that it shall be used after the prayer 'We humbly beseech Thee' in the Litany. It omits the Address, the Comminations, and the Exhortation to Repentance. It interpolates the Collect 'O God, whose nature,' etc., before the Aaronic Blessing.

THE SUNDAYS IN LENT.

First Sunday in Lent. *Subject:* The Purpose of Fasting.
The Collect* was composed in 1549, and consists of:

* The following Collect is found in the Ambrosian Missal: 'Da nobis quæsumus, Domine, per gratiam Spiritus sancti novam Tui Paracliti spiritalis observantiæ disciplinam, ut mentes nostræ sacro purgatæ jejunio cunctis

1. A commemoration of our Lord's fast of forty days.

2. A prayer for grace to use such abstinence that we may respond to the Divine impulses to righteousness and holiness.

'*The Spirit.*' The word 'Spirit' was printed with a small letter in the earliest edition of the Prayer-Book of 1549, with a small letter in the book of 1552, and remained without a capital until the last revision. No inference can be safely drawn from the small letter, which was often used in printing the Divine names. If the 'spirit' of man be referred to, it must mean the spiritual or highest part of our nature. The American Prayer-Book prints with a capital.

'*Thy godly motions*,' *i.e.*, the impulses of the Holy Spirit. See p. 99. We pray that our flesh may be *subdued* to the Spirit in order that we may obey the Spirit.

It might have been expected that the subject of fasting would have been introduced into the Collect for Ash Wednesday. The explanation is that Ash Wednesday and the three following days are a comparatively recent addition to Lent. This is one of the Collects addressed to our Lord. (See Introduction to the Collects.)

The Epistle (2 Cor. vi. 1-11) sets forth the trials which, through 'watchings and fastings,' the Apostle Paul was enabled to successfully pass.

The Gospel (St. Matt. iv. 1-12) records our Lord's fasting and temptation, and shows how, by subduing the flesh to the spirit, He was enabled to resist (1) the temptation of the flesh; (2) the temptation of the spirit; (3) the temptation of the world.

'Here the Arch-fiend, and here the Incarnate Son;
And in their strife all human issues close!
Lust of the flesh, lust of the eyes, life's pride—
Each weapon that o'erwhelmed the primal world—
'Gainst Him in vain, and thrice in vain, are hurled.
Then lo, He rests with angels at His side.
So wars and rests His Church. In Him she goes
Through fasting, prayer, and conflict, to repose.'

Rev. S. J. Stone, 'Sonnets of the Sacred Year.'

Second Sunday in Lent. *Subject:* God our Protector.

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reddantur ejus muneribus aptiores. Per Dominum' ('Give us, we beseech Thee, O Lord, through the grace of the Holy Spirit, the new teaching of Thy Comforter's spiritual worship, so that our minds being cleansed by the holy fast may be rendered fitter for all His gifts. Through,' etc.). The Collect in the Sarum Missal was: 'Deus, qui Ecclesiam Tuam annua quadragesimali observatione purificas; præsta familiæ Tuæ, ut quod a Te obtinere abstinendo nititur hoc bonis operibus exequatur. Per Dominum.' ('O God, who dost cleanse Thy Church by the yearly observance of Lent, grant to Thy family that what it strives to obtain from Thee by fasting, it may follow up by good works. Through,' etc.)

The Collect is taken, with the exception of two clauses ('of ourselves' and 'which may assault and hurt the soul'), from the Sacramentary of Gregory. It consists of:

1. A declaration of our inability in ourselves to help ourselves.
2. A prayer to be kept from harm in body and soul.

'*No power of ourselves to help ourselves.*' An amplification of the original, which says simply that 'we are destitute of all power.'

'*Inwardly in our souls.*' There is a reference in the Collect to the miracle recorded in the Gospel, the restoration of the Syro-Phœnician woman's daughter who was possessed of a devil. The original runs: 'Keep us both inwardly and outwardly.'

'*Defended.*' The original runs: 'That we may be defended from all adversities in body, and *cleansed* from evil thoughts in mind.'

The Epistle (1 Thess. iv. 1-9) contains a warning against the indulgence of sinful lusts of the flesh. We are to possess our 'vessels,' *i.e.*, our bodies, which are the vessels that contain our souls, in sanctification and honour; in sanctification, because it is God's will that we should be freed not only from the guilt, but the power of sin; in honour, because of the respect due to it 'as the garment which the Son of God stooped to wear while on earth, and will wear for ever in heaven; as the temple which God inhabits through His Spirit; and as that which will be raised in the resurrection, immortal and incorruptible' (Bishop Thorold).

The Gospel (St. Matt. xv. 21-29) records the casting out of the devil from the Syro-Phœnician woman's daughter.

Thus the Epistle illustrates the dangers which arise from the body; the Gospel the dangers which beset the soul. The sanctification of the Spirit is our protection against the former; the prayer of faith our protection against the latter.

Third Sunday in Lent. *Subject:* The Christian's Defence.

The Collect is expanded from the Sacramentary of Gregory, and consists of a prayer that:

1. God may look upon our hearty desires;
2. Defend us against our enemies, with especial reference, perhaps, to our spiritual enemies. (See Gospel.)

The Epistle (Eph. v. 1-15) contains an exhortation to purity in word and deed, and a warning against fellowship 'with the unfruitful works of darkness.' The unclean body invites unclean spirits to take up their abode in it.

The Gospel (St. Luke xi. 14-29) illustrates the power which the devil, the 'strong man armed,' is permitted to exert, the superior power of Christ, and the great danger of imperfect reformation of character. 'The sense of Satan's power was so strong in the early Church as to lead it to make exorcism an invariable preliminary of Baptism. Every act of penitence is a

kind of exorcism, and every absolution is the conquest of Satan by Christ. But unless the swept and garnished soul is preoccupied with good, evil will return to it. In all Lenten discipline, therefore, the occupation of the soul by the sevenfold gifts of the Spirit is the true bar to the entrance of the seven evil spirits, and works of mercy will guard against the dangers and deadly sins to which inactive devotion makes it liable' (Blunt, 'A. C. P.', 271).

Fourth Sunday in Lent. *Subject:* Refreshment.

The Collect is found in the Sacramentary of Gregory. It consists of:

1. A confession that we are worthily punished for our sin.
2. A prayer that we may be mercifully relieved.

'*Deserve to be punished.*' Lat. *affligimur* (are punished). The original represents us as already undergoing punishment. *Cf.* Collect for Septuagesima.

'*Comfort.*' Lat. *consolatione.* The English word conveys the idea of strength as well as of comfort in the modern sense. *Cf. Confortare in gratia* (Vulgate, 2 Tim. ii. 1) with 'Be strong in the grace' (A.V.).

'*Relieved,*' *i.e.*, refreshed, allowed a breathing time for respite. Lat. *respiremus.*

The Epistle (Gal. iv. 21) is St. Paul's allegory of the two covenants, viz., that of the law and that of grace. It reminds us of our Christian freedom and its obligations.

The Gospel (St. John vi. 1-15) records the feeding of the five thousand in the wilderness, and teaches us to look up in our Lenten fast to Christ as the true Bread of Life, on whom our spiritual sustenance depends. We have, as it were, followed our Lord into a 'desert place' (St. Matt. xiv. 13), and are here reminded that God is able to 'furnish a table in the wilderness' (Ps. lxxviii. 19, A.V.). Necessity brings its own temptations. The foil to them is the deep conviction that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. He will provide. The *Passover* is nigh at hand* (see verse 4). This Sunday is variously called 'Mid-Lent Sunday,' 'Refreshment Sunday' (*Dominica Refectionis*—probably from the

* St. John is the only one of the Evangelists who notes that the Passover was at hand. He evidently intended to connect the miracle with the discourse on the Bread of Life, and, perhaps, with the Last Passover, when the Sacrament of the Lord's Supper was instituted. The thoughts suggested by the service for this day are well summed up in the lines:

'O Food that weary pilgrims love,
O Bread of angel hosts above,
O Manna of the saints,
The hungry soul would feed on Thee:
Ne'er may the heart unsolaced be
Which for Thy sweetness faints.'

subject of the Gospel, though some think from the old practice of feasting on rich cakes and spiced ale on this day), and 'Mothering Sunday.' The last name is said to have originated in the custom of visiting the mother church of the diocese on this day, and making offerings at the high altar. In some parts of England it is customary for servants and apprentices living from home to visit their parents on this day and bring them some present. The present often takes the form of what is called a 'Mothering cake.'

Fifth Sunday in Lent, or Passion* Sunday. *Subject:* Governed by God; preserved by God.

The Collect is taken from the Sacramentary of Gregory. It is a prayer of God's people that He would (1) govern and (2) preserve them both in body and soul. *Cf.* Collect for Second Sunday in Lent. The Latin original connects the 'government' with the body, and the 'preservation' with the soul ('ut Te largiente *regatur in corpore*, et Te servante *custodiatur in mente*,' that by Thy bounty it may be governed in body, and by Thy watchful care preserved in mind).

'*Thy people.*' Lat. *familiam Tuam* (Thy household). The same expression occurs in the first Collect for Good Friday, and in the Collects for the Fifth Sunday after Epiphany and the Twenty-second Sunday after Trinity.

The Commissioners of 1688 proposed to substitute the following Collect as more suitable for the day: 'O Almighty God, who hast sent Thy Son Christ to be an High Priest of good things to come, and by His own blood to enter in once into the holy place, having obtained an eternal redemption for us; mercifully look upon Thy people, that by the same blood of our Saviour, who through the eternal Spirit offered Himself without spot unto Thee, our consciences may be purged from dead works, to serve Thee, the living God, that we may receive the promise of eternal inheritance, through Jesus Christ our Lord.' The promise alluded to is that in the Gospel: 'If a man keep My saying, he shall never see death.'

The Epistle (Heb. ix. 11-16) reminds us of the mediatorial work of our great High Priest, and the efficacy of His *sinless* sacrifice in purging our consciences from dead works to serve the living God.

The Gospel (St. John viii. 46-59) records our Lord's conversation with the Jews, when, in spite of their inability *to convince Him of sin*, they charged Him with having a devil, and took up stones to cast at Him. This rejection of Him by 'His own' naturally leads up to, and prepares us for, His final rejection.

* So called because on this day our Lord 'began to make open predictions of His coming sufferings' (Blunt). The Epistle sets forth the object of His Passion. His blood was shed that He might obtain eternal redemption for us.

The First Lessons for the day (Exod. iii.; v., and vi. 1-14) relate to the sufferings of the chosen people in Egypt and the mission of Moses for their deliverance. The typical character of these Scriptures will be obvious. The First Lesson for the morning records God's revelation of Himself to Moses as '*I am that I am*' —words which at once occur to our minds when we hear our Lord's announcement in the Gospel of the day: 'Before Abraham was, *I am*.'

Sixth Sunday in Lent. *Subject:* No Cross, no Crown. This Sunday is commonly called **Palm Sunday**, from the ancient practice of bearing branches of palms and of other trees on this day, in commemoration of our Lord's triumphal entry into Jerusalem, when the people 'took branches of palm-trees and went forth to meet Him' (St. John xii. 13).

The Collect is taken from the Sacramentary of Gelasius. It consists of:

1. A commemoration of the love of God in sending His Son to die for us.

2. A prayer that we may (*a*) follow the example of His patience; and (*b*) be made partakers of His resurrection.

'*Who of Thy tender love.*' This happy phrase, which, as Bishop Dowden says, 'suffuses the whole prayer with its flush of emotion,' was inserted by the translators.

'*The example of His patience.*' Lat. 'Patientiæ ipsius habere documenta' (to learn the *lessons* of His patience). Christ's humility was seen in His patient endurance of sufferings that He might at any moment have terminated.

The Epistle (Phil. ii. 5-12) exhorts us to imitate the humility involved in the incarnation of our blessed Lord, who, though He was in the form of God, thought not His equality with God a matter for clinging to, but took upon Him the form of a servant and descended step by step to the degradation of the death of the cross. It encourages us at the same time by reminding us of His subsequent exaltation.

The Gospel (St. Matt. xxvii. 1-55) gives an account of the sufferings in which our Lord's 'patience' was so conspicuously seen.

The Proper Second Lesson for the evening is St. Luke xix. 28, recording our Lord's triumphal entry into Jerusalem, or St. Luke xx. 9-21, the prophetic parable of the vineyard, announcing the rejection and murder of the heir of the lord of the vineyard.

In the Romish Church branches of palms and olives are solemnly blessed on this day, and distributed among the congregation. In the English Church the benediction of the palms took place before the beginning of Holy Communion. First, an acolyte read Exod. xv. 27 to xvi. 10, giving an account of Israel's

encamping by the palm-trees of Elim; then a deacon read St. John xii. 12-19, the narrative of our Lord's triumphal entry into Jerusalem. The remainder of the service is thus described in 'The Doctrine of the Masse Booke,' etc., 1554, quoted in Brand's 'Antiquities':

'*The Halowing of Palmes.*

'When the Gospel is ended, let ther folow the halowing of flouers and braunches by the priest, being araied with a redde cope, upon the thyrde step of the altare, turning him toward the south; the palmes, wyth the flouers, being fyrst laied aside upon the altere for the clarkes, and for the other upon the steppe of the altere on the southe syde.'

'I conjure the, thou creature of flouers and braunches, in the name of God the Father Almighty, and in the name of Jesu Christ hys Sonne our Lord, and in the vertue of the Holy Gost. Therfore be thou rooted out and displaced from this creature of flouers and braunches, al thou strength of the Adversary, al thou host of the Divell, and al thou power of the enemy, even every assault of Divels, that thou overtake not the foote steps of them that haste unto the grace of God. Thorow Him that shal come to judge the quicke and the dead, and the world by fyre. Amen.'

Then are prayers sayd without Dominus vobiscum, but onelye with Oremus.

A Prayer.

Almightye eternal God, who at the pouring out of the floude diddest declare to thy servaunt Noe by the mouthe of a dove, bearing an olive braunch, that peace was restored agayne upon earth, we humblye beseche the that thy truthe may ✠ sanctifie this creature of flouers and braunches and slips of palmes, or bowes of trees, which we offer before the presence of thy glory; that the devoute people bearing them in their handes, may meryte to optayne the grace of thy benediccion. Thorowe Christe,' etc.

Then follow other prayers, after the flowers and branches are sprinkled with holy water, in which occur these passages:

'✠ Blesse and ✠ sanctifie these braunches of palmes, and other trees and flouers.'

Concluding with this rubric:

'So whan these thinges are fynyshed, let the palmes immediately be distributed.'

Traces of this old practice may be found in many parts of England. In some parts the churches are decked with willow-branches on Palm Sunday; in others, boys and girls carry slips of willow in their hands. In Monmouthsnire and South Wales it is customary to strew the graves with flowers on this day. Indeed, the name 'Flowering Sunday' has, in these parts, almost superseded the name 'Palm Sunday.'

On this day penitents were reconciled.

THE GREAT WEEK, PASSION WEEK, or HOLY WEEK.

The last week of the Lenten fast was, from the earliest times, observed with great strictness. St. Chrysostom (A.D. 400) says that it was called 'the great week' because 'great things were wrought at this time by the Lord. Therefore,' he adds, 'many increase their religious earnestness, some adding to their fasting, others to their watching, others to their almsgiving. The emperors of the world also do honour to this week by making it a time of vacation from all civil business. Let the doors of the courts, say they, now be shut up, let the executioner's hands rest a little; common blessings were wrought for us by our common Lord, let some good be done by us His servants. The imperial letters are sent abroad at this time, commanding all prisoners to be set at liberty from their chains.' The old character of this week is maintained in our Church by the assignment of special services to each day in it.

The English Church has no special Collects for the Monday, Tuesday, Wednesday and Thursday of this week. The following Collects were proposed for insertion in the revised American Prayer-Book, but were not adopted:

Monday before Easter.—'Almighty and Everlasting God, grant us so to celebrate the mysteries of our Lord's Passion, that we, obtaining pardon through His precious Blood, may come with joy to the commemoration of that Sacrifice by which Thou hast been pleased to redeem us; through the same Thy Son our Saviour Jesus Christ.'

Tuesday before Easter.—'O Lord God, whose blessed Son our Saviour gave His back to the smiters, and did not hide His face from shame; grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same Jesus Christ our Lord.'

Wednesday before Easter.—'Merciful Father, give us grace that we never presume to sin through the example of a fellow creature; but, if we be led at any time to offend Thy Divine Majesty, vouchsafe us to repent with Peter rather than to despair with Judas, so that by a godly sorrow and a lively faith, we may obtain remission of our sins; through the only merits of Thy Son, Christ our Lord.'

Thursday before Easter.—'Almighty Father, whose dear Son did in the garden of Gethsemane accept the cup Thou gavest Him to drink, that so He might taste death for every man; mercifully grant that we to whom He ministers the cup of blessing may thankfully receive it in remembrance of Him, and show our Lord's death till He come; who liveth and reigneth with Thee and the Holy Ghost, one God, world without end.'

The Epistles for this week are, with one exception, descriptive of the humiliation and sufferings endured by the God-Man by reason of His obedience unto death. Some of them are chosen from the prophetical Scriptures, that so both Old Testament and New may testify of Christ (St. John v. 39). Thus we have brought before us the subject of His humiliation generally (*Sunday*); His loneliness in suffering (*Monday*); the indignities that were heaped on Him (*Tuesday*); and His death—the last and greatest

of His humiliations (*Wednesday*), the same subject being continued on the *Friday;* and on the *Saturday* we have an allusion to the exemplary, as also the atoning character of that death—the practical application of the week's teaching. The exception alluded to above is the Epistle for the *Thursday*, which is an account of the institution of the Lord's Supper on the evening of that day. It may be observed that though the basis of this arrangement is doctrinal, the Epistles for the last three days are appropriate when regarded from an historical point of view' (Kyle's 'Lessons on the Collects'). The Epistle for Thursday is really no exception to the general teaching of the week, for the institution of the Lord's Supper* was at once prophetic and commemorative of the Sacrifice of the Cross: 'This is My body, which is *broken* for you.' 'This is My blood of the New Testament, which is *shed* for you.'

The Gospels set before us the various incidents in our Lord's Passion and crucifixion as recorded by the four Evangelists, and are to be read as continuations of the Lessons.

St. Matthew's record is read in the Second Lesson, and in the Gospel on Palm Sunday; St. Mark's in the Gospels for Monday and Tuesday; St. Luke's on Wednesday and Thursday; and St. John's on Good Friday. This was the order prescribed in the Lectionary of St. Jerome. The Sarum Missal directed that the History of the Passion should be said by the choir-men. The words that were spoken by the Jews or the disciples were directed to be sung or said by an alto voice; the words of our Lord were to be sung by a bass voice; those of the Evangelists by a tenor. Some such principle regulates the allocation of the parts in Bach's 'Passion Music.'

The Thursday in Holy Week was observed with greater solemnity than the preceding days, as being the day on which the Sacrament of the Holy Eucharist was instituted. In early times it was variously known, in consequence, as *Dies Cœnæ Domini*, *Natalis Eucharistiæ*, and *Natalis Calicis*. The English name, **Maundy Thursday**, is variously explained. Some suppose Maundy to be a corruption of *Mandati* (*dies Mandati*, the Day of the Commandment), and to refer to the commandment given on this night by our Lord to His disciples to wash one another's feet, even as He had washed theirs. The old rubric confirms this view. It says, '*Conveniant clerici . . . ad faciendum mandatum.*' It was formerly customary, not only for the clergy, but the richer laity also, to wash the feet of the poor on this day, singing at the

* Thursday of Holy Week being the anniversary of the Last Supper, we read St. Paul's account of it (1 Cor. xi. 17). It is the earliest record of it, and was revealed to him by Christ Himself. It is, therefore, our Lord's own account of it.

same time the anthem, '*Mandatum* novum do vobis,' etc. ('A new commandment I give unto you,' etc.). The rite itself was called *mandatum* or *lavipedium*. In England the Sovereign was wont to wash upon this day the feet of as many poor men as equalled in number the years he or she had lived or sat on the throne. This ceremonial was observed by Queen Elizabeth in 1572, when she washed the feet of thirty-nine poor persons at her palace at Greenwich. James II. was the last Sovereign who kept up the practice in person. In the early part of the last century it was performed by the Archbishop of York, as the Sovereign's representative. The 'Office for the Royal Maundy,' still used at Westminster Abbey, is as follows: Exhortation, Confession, Absolution; Proper Psalm, xci.; First Lesson, St. John xiii. 1-16; first anthem; distribution—to each woman, £1 15s., to each man, £2 5s., in lieu of clothing; second anthem; distribution of woollen and linen clothes; third anthem; distribution of purses, £2 10s. and as many pence as the Queen is years of age to each person; Second Lesson, St. Matt. xxv. 31-46; fourth anthem; Two special prayers. Another derivation of Maundy is from *maund*, a basket, the royal gifts bestowed on this day being carried away in baskets. Another is from the Fr. *maundier*, to beg. But neither of these derivations is satisfactorily supported. A common popular name for Maundy Thursday is Shere Thursday, which is said to have been applied to it, 'For in olde faders dayes men wold make hem that day shere hem and pollen her heedes and clippen her berdes, and so make hem honeste [seemly] ageyn ester day' ('Liber Festivalis,' 1483).

On Maundy Thursday catechumens were required to repeat the creed (*redditio symboli*) which they had been given to learn (*traditio symboli*); penitents were publicly absolved; the chrism needed for the following year was consecrated (large quantities being needed for the Easter baptisms); the Eucharist was celebrated in the evening (the only occasion throughout the year); the bells ceased to ring; the tapers were extinguished, and the ornaments were removed from the altar. The evening celebration was prohibited by the Trullan Council, A.D. 692.

GOOD FRIDAY.

Subject: The Redeemer and the Redeemed.

The name Good Friday is peculiar to the Church of England. It refers to the blessings conferred upon mankind by the sacrifice of Christ, which we on this day celebrate. In early Christian writings the day is spoken of as the Paschal Day. Later still it was called *Dies Parasceves*, *i.e.*, the Day of Preparation; *Dies*

Dominicæ Passionis, the Day of our Lord's Passion; and *Dies Absolutionis*, the Day of Absolution. In the early English Church it was called 'Long Friday.' This day has always been observed with strict abstinence and humiliation, the intention of the Church being that we should realize the magnitude and heinousness of the sins which rendered the Sacrifice of the Cross necessary, and the infinite love which led the Redeemer to become obedient unto death to take our sins away. 'On the Paschal Day' [*i.e.*, Good Friday], says Tertullian, 'the strict observance of the fast is general, and, as it were, public.' Eusebius, writing in the early part of the fourth century, says that long before his time the day had been observed with watching and fasting. Constantine made it a general day of rest. To commemorate the absolution procured by the death of Christ, a general absolution was pronounced over all ecclesiastical offenders who were sincerely penitent.

In the pre-Reformation services for Good Friday a cross was set up in front of the altar, and the clergy and the people prostrated themselves before it. This ceremony was popularly known by the name of 'creeping to the cross.' A proclamation dated 30 Henry VIII. orders: 'On Good Friday it shall be declared howe creepynge of the Crosse signifyeth an humblynge of ourselfe to Christe before the Crosse, and the kissinge of it as a memorie of our redemption, made upon the Crosse.'

Whilst the prostrations went on before the cross the 'Reproaches,' an expansion of Mic. vi. 3, 4, were sung. During this ceremony black copes were substituted for the red copes, and the Altar was draped with black hangings.

It was customary from very early times to have no consecration of the Lord's Supper on Good Friday, a portion of the bread consecrated on Maundy Thursday being reserved for Holy Communion on the following day. This Communion came to be called the Mass of the Presanctified, *i.e.*, of the previously consecrated gifts (*Missa Præsanctificatorum*), though, strictly speaking, there is no *Missa* without a consecration at the time. The principle underlying the restriction is that the Holy Eucharist is a feast, and, therefore, not appropriate for a fast day. The Council of Laodicea (probably about A.D. 365) says: 'It is not lawful to offer bread in Lent except on the Sabbath and the Lord's Day alone.' A decree of Constantinople in A.D. 691 says: 'Let the sacred liturgy of the presanctified be performed on all the days of the fast of the Holy Forty Days, except the Sabbath' (*i.e.*, Saturday) 'and the Lord's Day and the Holy Day of the Annunciation.' The earliest notice of a restriction on celebrations in the West occurs in the letter to Decentius ascribed to Innocent I. (about A.D. 402): 'It is an established fact that the Apostles were in grief

during those two days' (Good Friday and Easter Eve), 'and also that they hid themselves from fear of the Jews; nor, indeed, is it doubtful that during the said two days they fasted to such a degree that the tradition of the Church holds that the Sacraments of the Church should not be celebrated at all during those two days.' The Gelasian Sacramentary, the MS. of which dates from the eighth century, directs that on Good Friday 'the deacons go into the sacrarium and come forth with the Body and Blood of the Lord, left from the preceding day, and set them on the altar.' All then communicated. The Roman *Order of a Pontifical Mass* (compiled about A.D. 730) recognizes the same procedure: 'The Bishop, when they have said *Amen*, takes of the *Sancta*' (*i.e.*, the previously consecrated gifts) 'and puts it into the cup, saying nothing, and they all communicate in silence.' The Gallican Church received the rite from Rome. No trace of the rite is found in the early Gallican books; nor is there trace of it in the early Spanish books, but it appears from a decree of the Council of Toledo (A.D. 633) that there was no celebration on Good Friday in Spain. The Council complains that throughout some churches the doors of the basilicas were closed, and 'neither was office celebrated nor the Passion of the Lord preached.' The Council ordained, not that there should be a mass of the presanctified, but that the doctrine of the Cross should be preached on that day, 'and that all the people should in a loud voice implore the pardon of their sins' as a preparation for Communion on Easter Day. A later Council of Toledo (A.D. 693) orders that on Good Friday the altars should be stripped and no one allowed to celebrate Mass. The silent Communion by all prescribed by the *Roman Order* had entirely ceased when Amalarius visited Rome about A.D. 820. At the present day, in the Roman Church no one receives on Good Friday except the celebrant. (See Smith's 'Dictionary of Christian Antiquities,' articles 'Good Friday' and 'Mass, or Liturgy of Presanctified.')

Both clergy and laity would appear to have communicated originally, but for some time before the Reformation in one kind only. Bishop Tunstal, replying, on behalf of Henry VIII., to the German princes who had addressed a letter to the King, pleading, among other things, for Communion in both kinds for the laity, urged that Communion in one kind, though not primitive, was sufficient, and gave various reasons, concluding with the following words: 'Lastly, it ought to be particularly observed that through all Christendom upon Good Friday, both the Priest and the people communicate only in the bread, and not in the wine' (Collier's 'Eccl. Hist.,' vol. iv., p. 421, ed. 1840). The Prayer-Book contains a special Epistle and Gospel for Good Friday, and might seem to contemplate, therefore, a consecration on that day. On

the other hand, it is strange that no proper preface should be provided for this day, though it should not be forgotten that there was no proper preface for Good Friday in the old service for this day.

Post-Reformation usage seems to indicate that, in certain churches at any rate, there was a Communion on Good Friday. Bishop Andrewes says in a Good Friday sermon (1597), speaking of Christ upon the cross, 'Now, inasmuch as His heart is pierced and His side opened, the opening of the one and the piercing of the other is to the end somewhat may flow forth. . . . Mark it running out, and suffer it not to run waste, but receive it. Of the former, the water, the Prophet speaketh in the first words of the next chapter (the 13th of Zechariah), that out of His pierced side God "opened a fountain of water to the house of Israel for sin and for uncleanness," of the fulness whereof we all have received in the Sacrament of our Baptism. Of the latter, the blood, which the Prophet in the ninth chapter before calleth "the blood of the New Testament" *we may receive this day*, for it will run in the high and holy mysteries of the Body and Blood of Christ. There may we be partakers of the flesh of the Morning Hart, as upon this day killed. There may we be partakers of "the cup of salvation," "the precious Blood," "which was shed for the remission of our sins."' In the 'Diary' of John Evelyn we read: '17 April (1685), Good Friday. Dr. Tenison preached at the new church at St. James's on 1 Cor. xvi. 22, upon the infinite love of God to us, which he illustrated in many instances. *The Holy Sacrament followed*, at which I participated.' The custom has been kept up at St. James's Church, Piccadilly, down to the present time. The churchwardens' accounts at Wantage show that Communion on Good Friday was an old tradition there. (The foregoing quotations and statements are derived from an interesting little monograph on the subject by the late Prebendary Wilson, Vicar of Tottenham, entitled 'Celebration of Holy Communion on Good Friday, the Rule of the Church of England.')

There are three Collects for Good Friday. The first is from the Sacramentary of Gregory; the second is from that of Gelasius; the third is based upon three Collects found in both Sacramentaries. The first is a prayer for *the family of Christ* as a whole, the second for *all estates of men in the Church*, the third for all who are *outside the Church*, 'Jews, Turks, infidels, and heretics.' They may be thus analyzed:

I. (*a*) A commemoration of our Lord's betrayal and crucifixion.
   (*b*) A prayer that God may graciously behold the 'family' for which Christ suffered and died.

II. (*a*) A commemoration of the work of the Holy Spirit in governing and sanctifying the Church;
   (*b*) A prayer that all estates of men in the Church may serve God faithfully.

III. (*a*) A declaration of God's common Fatherhood of the human race and universal love.
   (*b*) A prayer for the conversion of all who have left their 'home' in the 'family' of God.

In the mediæval Church there were eighteen Collects used.

The Collects for the Jews were *not* to be said kneeling, so completely did prejudice triumph over the teaching of the day.

'*Was contented.*' Lat., *non dubitavit*, did not hesitate.

'*To suffer death upon the cross.*' Lat., *crucis subire tormentum*, to undergo the torment of the cross.

'*All estates of men*,' *i.e.*, 'all sorts and conditions of men.'

'*Vocation and ministry*,' *i.e.*, calling and service. *Cf.*, 'Do my duty in that state of life unto which it shall please God to *call* me' (Catechism). The Prayer-Book teaches us to look on every position in life (which is not sinful) as one to which God has called us, and in which we have a service to render as unto Him.

'*And hatest nothing that Thou hast made*' (Wisdom xi. 24). See Collect for Ash Wednesday and the second of the three final prayers in the Commination Office.

'*But rather*,' etc. (See Ezek. xxxiii. 11, 18, 19.)

'*Converted*,' *i.e.*, turned back. Note the expressions used in the foregoing quotations.

'*Turks*,' *i.e.*, Mohammedans, the Turks being the chief Mohammedan power with which Western Europe in the sixteenth century was brought into contact.

'*Infidels*,' *i.e.*, unbelievers of all kinds. The Jews believe in God but reject Christ; the Mohammedans believe in God and honour Christ, but do not pay Him Divine honour; infidels are all who do not *believe* the fundamental doctrines of Christianity; heretics are all who, while professing to be Christians, do not hold the Articles of the Catholic faith.

The Epistle (Heb. x. 1-26) sets forth the superiority of Christ's one sacrifice over the often-repeated sacrifices of the Law, and the effect of the blood of Jesus in opening 'a new and living way' to enter into the holiest, a way thrown open to all who choose to approach it in the full assurance of faith.

The Gospel (St. John xix. 1-38) gives St. John's account of the Crucifixion. In the time of St. Augustine the history of the Passion was read from St. Matthew's Gospel. St. John's was, perhaps, substituted for the reason that he was a witness of the Crucifixion.

The Proper Psalms for Good Friday are the 22nd, 40th, 54th, at Matins, and the 69th and 88th at Evensong. With the exception of the 69th, they were all prescribed in the old offices for Matins. The present selection and distribution date from the last revision. The 22nd is full of Messianic allusions, and predicts the details of the Crucifixion even to minute particulars. The 40th sets forth the real nature of the Sacrifice of Christ and the secret of its inestimable efficacy. It was a voluntary Sacrifice of perfect obedience. The 54th was composed by David when persecuted by Saul and his partisans. The third verse, 'For

strangers are risen up against me; and tyrants, which have not God before their eyes, seek after my soul,' suggests the corresponding combinations and machinations of the persecutors of the Son of David. The 69th was probably written by David on the occasion of his son Absalom's rebellion. It contains many expressions that apply to the position and sufferings of our Lord; *e.g.*, 'They that hate me without a cause are more than the hairs of my head: they that are mine enemies and would destroy me guiltless are mighty. . . . They gave me gall to eat: and when I was thirsty they gave me vinegar to drink.' The 88th, the saddest in the Psalter, was probably written by some faithful partisan of David during the usurpation of Absalom. It looks forward to death as imminent, but seems to contemplate the possibility of deliverance even from the grave. 'My soul is full of trouble; and my life draweth nigh unto hell. . . . Dost Thou show wonders among the dead; or shall the dead rise up again and praise Thee? Shall Thy lovingkindness be showed in the grave, or Thy faithfulness in destruction?' Several of these Psalms are applied by our Lord to Himself, and others are quoted by the New Testament writers. *Cf.* St. Matt. xxvii. 46; Heb. x. 5, etc. That we are justified in a Messianic interpretation of the Psalms is clear from our Lord's own words: 'These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in *the Psalms* concerning Me' (St. Luke xxiv. 44).

The First Lesson for Matins is Gen. xxii. 1-20, giving an account of the readiness of Abraham to offer up 'his only begotten son' (Heb. xi. 17), a type in so many respects of the sacrifice of the Son of God. **The Second Lesson** (St. John xviii.) gives the narrative of the beloved Apostle of our Lord's betrayal, examination before Caiaphas, and arraignment before Pilate.

The First Lesson for Evensong (Isa. lii. 13 and liii.) is Isaiah's detailed prediction of our Lord's Passion and death. **The Second Lesson** (1 Pet. ii.) proposes Christ as an example of patient endurance under undeserved injuries, and as the innocent victim 'who His own self bare our sins in His own body on the tree.'

EASTER EVEN.

The Saturday of Holy Week. *Subject:* Death the Gate of Life.

This day was universally observed as a fast day, being one of the days during which the Bridegroom was taken away from His disciples. It specially commemorates His descent into hell. In the Epistle of the Church of Smyrna relating the martyrdom of

St. Polycarp it is called the 'Great Sabbath.' It was one of the chief times in the ecclesiastical year for baptism, to which allusion is made in the Collect. The service of the vigil consisted of singing, prayer, and reading the Scriptures, and was kept up until the dawn of the Resurrection morning. In the time of Constantine 'lofty pillars of wax were set up to burn as torches all over the city, and lamps were lit in all places, so that the night seemed to outshine the sun at noonday. Lamps and torches were placed both in churches and in private houses, which was done as a *prodromus* of that great Light or Sun of Righteousness, arising upon the world on Easter Day' (Prayer-Book Interleaved). In the mediæval English Church 'the new fire, the Paschal candle and the incense, all received benediction on this day for use in the succeeding year' (Blunt). The ancient Collect probably alluded to this practice. It ran, 'O God, who dost *illuminate* this most holy night by the glory of our Lord's resurrection; preserve in the children newly brought into Thy family the spirit of adoption which Thou hast given, that being renewed both in body and mind, they may render unto Thee a pure service, through the same our Lord.' No Collect was provided in the reformed Prayer-Book of the Church of England until the revision of 1662. The American Church provides Proper Psalms for Easter Even, viz., Matins, 4th, 16th, 17th; Evensong, 30th, 31st.

The Collect is attributed to Bishop Cosin, and is adapted from one composed for the Scottish Liturgy in 1637, probably by Archbishop Laud. It is based on Rom. vi., and consists of:

1. A commemoration of our baptism into Christ's death.
2. A prayer that we may, by mortifying our affections, be buried with Him, and for His merits pass to our joyful resurrection.

The Collect in the Scottish Prayer-Book runs: 'O most gracious God, look upon us in mercy, and grant that as we are baptized into the death of Thy Son our Saviour Jesus Christ, so by our true and hearty repentance all *our sins may be buried* with Him, and we not fear the grave; that as Christ was raised up from the dead by the glory of Thee, O Father, so we also may walk in newness of life, but *our sins never be able to rise* in judgment against us; and that for the merit of Jesus Christ, that died, was buried, and rose again for us. Amen.' It will be observed that in this Collect prayer was made that our *sins* might be buried, but that in the Prayer-Book Collect we pray that *we ourselves* may be buried with Christ.

'*Baptized.*' Easter was one of the sacred seasons at which Baptism was administered, the catechumens having been prepared in the previous season of Lent.

'*Into the death of Christ*,' *i.e.*, into fellowship with Christ who died for us. *Cf.* Rom. vi. 3.

The Epistle (1 Pet. iii. 17) relates to the mysterious subject of our Lord's preaching to the spirits in prison. The framers of the Prayer-Book evidently understood this passage to refer to our Lord's descent into Hades. Pearson explains it as referring to the preaching of Noah (Christ's representative) to those who, for their disregard of his warnings, were, when St. Peter wrote, shut up in the prison-house of the unrepentant.

The Gospel (St. Matt. xxvii. 57) records the entombment of our Lord, the sealing the stone, and the setting the watch.

The First Lesson for the Morning (Zech. ix.) seems to have been chosen on account of the prophecy: 'By *the blood of thy covenant* I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope.'

The Second Lesson (St. Luke xxiii. 50) is St. Luke's narrative of the Burial, and of the vigil of the two Marys.

The First Lesson for the Evening is Hos. v. 8 to vi. 4, and is a denunciation of God's judgment on Israel for their manifold sins, terminating with a tender exhortation to repentance. It contains the remarkable words: 'After two days will He revive us: in the third day He will raise us up, and we shall live in His sight.'

The Second Evening Lesson (Rom. vi. 1-14) teaches us the significance of Baptism in connection with our dying therein to sin and rising again to live to God.

EASTER DAY.

Subject: 'The Three* Resurrections' (Kyle).

On Easter morn we throw aside the gloom and austerities of Lent to rejoice in a risen Saviour, 'whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it.' This festival has doubtless been observed from the Apostolic age, though the time of its celebration varied very considerably in different parts of the Church. The Asiatic Christians, claiming for their practice the authority of St. John, celebrated Easter on the third day after the Jewish Passover, the fourteenth day of the month Nisan, whatever that day might be; the Western Churches celebrated it on the Sunday after the Passover, Sunday being the day on which our Lord actually rose. Polycarp visited Rome in A.D. 158 to confer with Anicetus as to the proper day on which the festival should be celebrated, but the conference was not successful in establishing uniformity of practice. It did more good, perhaps, by showing to the Church the power of Christian charity. Polycarp, though he

* Viz.: (1) The resurrection of Christ, (2) our spiritual resurrection to newness of life, (3) the resurrection of the body.

had come to Rome expressly to defend the Eastern practice, celebrated the Holy Eucharist on the Western Easter at the church of Anicetus. In a very different spirit Victor, Bishop of Rome, in A.D. 196, excommunicated all Christians who did not conform to the usage of the West. The first canon of the Council of Arles (A.D. 314) directed that Easter should be celebrated everywhere on one and the same day. The Council of Nicæa finally ruled that it should be observed universally on the Lord's Day only. The same Council directed that the Church of Alexandria should determine year by year which Sunday was to be observed (a somewhat difficult scientific question), and give timely notice thereof to the other Churches of Christendom. Thenceforward the **Quartodecimans**, as those Christians were called who clung to the Eastern practice, were regarded as schismatics, and in A.D. 341 they were excommunicated by the Council of Antioch. The Church of Britain, which would appear to have been in close connection with the Asiatic Church of Ephesus, followed the Eastern practice until the arrival of Augustine, and did not wholly abandon it until the eighth century.

The original name of the festival was Pascha, which was applied, however, not merely to Easter Day, but to the previous week, and the following week also, the whole commemoration including fifteen days. This period was divided into the Pasch of the Crucifixion and the Pasch of the Resurrection. The French still call the festival *Pâques*. To mark it with special honour, prisoners were liberated, debts remitted, slaves set free, and lawsuits suspended. Bede, speaking of the names of the months among the Saxons, says: 'Eostur month, which is now interpreted Paschal month, had formerly its name from a goddess of theirs who was called Eostre, whose festivals they used to celebrate in it. From whose name they now designate the Paschal season, giving to the rejoicings of the new solemnity the accustomed name of the old observance.'* The name Eostre has probably the same derivation as *east*, viz., *us*, a root meaning to shine, 'with reference to the increasing light and warmth of the spring-season' (Skeat). *Eastro* and *Eastron* (plural forms) occur in the sense of Passover in the Anglo-Saxon Gospels. *Cf.* 'Wite ge thæt æfter twam dagum beoth *Eastro*' (St. Matt. xxvi. 2). See also St. Mark xiv. 1, 'æfter twam dagum wæron *Eastron*.'

In the North of England boys beg eggs to play with on Easter Eve. These eggs are hardened by boiling, and tinged with

* Wedgwood remarks: 'The reasons for doubting the authority of Bede upon such a point are very slight, the main objection instanced by Adelung being the unlikelihood that the name of a Pagan deity should be transferred to a Christian feast. But the same thing seems to have taken place with the term Yule, which, from designating the midwinter feast of the Pagans, was transferred to the Christian feast of the Nativity.'

various colours. The boys then go out and play with them in the fields, rolling them up and down like bowls upon the ground, or throwing them up, like balls, into the air. The words commonly used in asking for the eggs are: 'Pray, dame, a pask egg.' 'Pask'* is clearly the same word as *pasque*. The origin of this custom is unknown, but the egg was regarded as emblematical of the Resurrection, inasmuch as it contains within itself the elements of a future life. A prayer contained in the Ritual of Pope Paul V. for the use of England, Ireland and Scotland, runs as follows: 'Bless, O Lord, we beseech Thee, this Thy creature of eggs, that it may become a wholesome sustenance to Thy faithful servants, eating it in thankfulness to Thee, *on account of the resurrection of our Lord.*'

In the Eastern Church Christians salute each other on Easter Day with the words: 'Jesus Christ is risen from the dead'; to which the answer is made: 'He is risen indeed.'

The anthems prescribed for Easter Day to be used instead of the *Venite* are intended to give expression to the same spirit of joyfulness and thanksgiving as dictated the Eastern salutations. The first two verses remind us how we should keep the feast; the next three that Christ can die no more, and that we died unto sin in Baptism; the last three that Christ's resurrection was the pledge of ours. 'Easter is the feast upon Good Friday's sacrifice. We must keep it with pure hearts, putting away all leaven of malice. This first; then follows the glorious thought that Good Friday's bitterness can never be repeated (Christ liveth for evermore); and, thirdly, His resurrection brings our resurrection in its train' (Norris). In the Sarum Breviary a short service was appointed to be used as introductory to Matins on Easter Day. The Host and the crucifix were taken from the 'sepulchre,' where they had been deposited on Good Friday, and placed on the altar; then an anthem and Collect were said. In 1549 an introductory service 'afore Matins,' partly identical with this, was retained. The Collect was: 'O God, who for our redemption didst give Thine only-begotten Son to the death of the cross, and by His glorious resurrection hast delivered us from the power of our enemy, grant us so to die daily from sin that we may evermore live with Him in the joy of His resurrection, through the same Christ our Lord.' The first of the present three anthems was inserted in 1662. Previous to 1552 the place of the *Gloria Patri* was occupied by the following versicle and response: *P.* 'Show forth to all nations the glory of God.' *A.* 'And among all people His wonderful works;' and each anthem was followed by 'Alleluia.'

* In some parts of England they are called paste or pace eggs. The custom referred to is, in some form or other, common all over the Continent. (See Brand's 'Pop. Antiq.,' i. 172.)

In the Prayer-Book for 1549 Collects, Epistles and Gospels were appointed for two communions on Easter Day. At the first Communion Ps. xvi. was used, and at the second Ps. iii. The Collect for the first Communion was appointed for Monday, and that for the second Communion for Tuesday in 1549, and in all the books till the last revision. The Collect for the second Communion is now used on Low Sunday, as it was in 1549, but in the intermediate books the Easter Day Collect was repeated. In 1552 the introductory anthems were substituted for the *Venite;* the Collect for the first Communion was appointed for Easter Day, Easter Monday and Low Sunday, and the Collect for the second Communion for Easter Tuesday. In 1662 the Collect for Easter Day was directed to be used throughout the week, and that for Easter Tuesday on Low Sunday. The American Church provides a Collect, Epistle and Gospel for a second celebration of Holy Communion. The Collect is taken from the early service mentioned above: 'O God, who for our redemption didst give,' etc. The Epistle for the second Communion is 1 Cor. v. 6-9, the Gospel St. Mark xvi. 1-9.

The Proper Psalms for Matins are the 2nd, 57th and 111th; for Evensong, the 113th, 114th and 118th. The 2nd was probably composed by David after his victories over surrounding countries. It sets forth the powerlessness of the enemies of God against His anointed Son. The Messianic significance of this Psalm is distinctly asserted by St. Peter (Acts iv. 25-27). The 57th related primarily to David's deliverance from Saul, and its tone of triumph happily accords with our joy over Christ's deliverance from death and the grave. The 111th is a song of thanksgiving for the 'marvellous works' which God has wrought for His people, and more particularly for the work of redemption. See verse 9: 'He sent redemption unto His people.' The Proper Psalms for the evening form part of the Hallel, or Hymn of Deliverance from Egypt, which was sung in the Temple service at the Passover, and was probably sung by our Lord and His disciples at the Last Supper. The 113th celebrates the goodness and condescension of God, as seen in His care of the poor and simple, and pre-eminently in the incarnation of His Son. See verse 5: 'Who is like unto the Lord our God, that hath His dwelling so high, and yet humbleth Himself to behold the things that are in heaven and earth?' The 114th is a thanksgiving for the deliverance of Israel out of Egypt, which was typical both of our deliverance from the bondage of sin and of our Lord's deliverance from the power of the grave. The 118th celebrates some great national mercy, and contains many passages highly appropriate to the day—*e.g.*, 'I shall not die, but live, and declare the works of the Lord. The Lord hath chastened and corrected me,

but He hath not given me over unto death. . . . This is the day which the Lord hath made; we will rejoice and be glad in it.'

The First Lessons (Matins, Exod. xii. to ver. 29; Evensong, Exod. xii. 29, or xiv.) contain an account of the institution of the Feast of the Passover and of the passage of the Red Sea, the former reminding us of 'Christ our Passover,' and the latter of our deliverance from the death of sin. *Cf.* 'We are buried with Him by baptism into death, that like as Christ was raised,' etc. (Rom. vi. 4). **The Second Lessons** are Rev. i. 10-19, containing the words, 'I am He that liveth and was dead, and behold I am alive for evermore;' St. John xx. 11-19 (our Lord's appearance to St. Mary Magdalene); and Rev. v. (the vision of the opening of the book of the seven seals by Him who was slain).

The Collect is an expansion of one contained in the Sacramentary of Gelasius. The petition in the original was: 'Grant us, we beseech Thee, that we who celebrate the festival of the Lord's resurrection may, through the renewal of Thy Spirit, rise from the death of the soul.' This was altered in the Sacramentary of Gregory to 'Those our desires, which, by preventing [us with Thy grace], Thou dost infuse in us, further also, we beseech Thee, by Thy help.'

The connection between the preface of the present Collect and the petition would seem to be this: Christ has opened unto us the gate of everlasting life, but we pray for prevenient and co-operating grace, so that we may be enabled to enter that gate. It consists of:

1. A commemoration of the resurrection of our Lord.

2. A prayer for prevenient and co-operating grace to lead the new life in Christ to which we are already risen.

'*Thy special grace preventing us*,' *i.e.*, going before us, helping us. Art X. teaches us:

1. That by our own natural strength and good works we cannot turn and prepare ourselves to faith and calling upon God.

2. That we must have God's prevenient grace that we may have a good will.

3. And His co-operating grace working with us when we have that good will.

St. Gregory's modification of the Collect was doubtless made to counteract the Pelagian heresy, which taught that man is capable in his own strength of doing good works that are well-pleasing to God.

'*Continual*.' Inserted by the translators to remind us that we need God's help at every stage in our spiritual life.

The Epistle (Col. iii. 1-8) is an exhortation to Christians, inasmuch as they have risen *with* Christ, to seek those things which

are above, and mortify their members which are on the earth. **The Gospel** gives us St. John's narrative of the Resurrection (xx. 1-11).

The Octave of Easter. The great festivals—viz., Christmas, Easter, Ascension, and Whitsunday—were from a very early period prolonged, like the great Jewish feasts, through seven days. The observance of the Easter Octave is mentioned by St. Augustine and St. Chrysostom; and the Code of Theodosius prescribed rest from labour during the whole week.

Monday in Easter Week. The First Lesson for *Matins* (Exod. xv. 1-22) is Moses' song of thanksgiving after the crossing of the Red Sea, with which *cf.* 1 Cor. x. 2. The Second Lesson (St. Luke xxiv. 1-13) records the appearance of our Lord to the women who came to the sepulchre, 'last at the cross and earliest at the grave.'

The First Lesson for Evensong (Cant. ii. 10) sets forth mystically Christ's joyful restoration to His Church: 'Rise up, my love, my fair one, and come away. For, lo, the winter is past.' The Second Lesson (St. Matt. xxviii. 1-10) gives St. Matthew's account of the appearance to the women.

The Epistle (Acts x. 34-44) gives St. Peter's discourse on the Resurrection in the house of Cornelius.

The Gospel (St. Luke xxiv. 13-36) records the conversation with the two disciples going to Emmaus.

In the American Book Annexed (1883) special Collects were provided for Monday and Tuesday, but they were not adopted in the Revised Prayer-Book. They ran as follows: (Monday) 'O God, who hast called us to be children of the Resurrection, and hast made us citizens of the Jerusalem which is above; grant that whensoever in the dimness of this life present our eyes are holden that we see Thee not, our hearts may alway be attentive to Thy Holy Word, and burn within us, as it is opened by Thy Son, our Saviour, Jesus Christ. Amen.' (Tuesday) 'O holy Jesus, who by the travail of Thy soul hast made a people to be born out of every kindred and nation and tongue; grant that all those who are called into the unity of Thy Church to be the children of God by the washing of regeneration, may have one faith in their hearts, and one law of holiness in their lives; through Thy merits who livest,' etc.

Tuesday in Easter Week. The First Lessons are 2 Kings xiii. 14-22 (the miracle wrought by touching Elisha's bones), and Ezek. xxxvii. 1-15 (the resurrection of dry bones). The Second Lessons are St. John xxi. 1-15 (our Lord's appearance to His disciples at the Sea of Tiberias), and St. John xxi. 15 (our Lord's parting injunctions to St. Peter).

The Epistle (Acts xiii. 26-42) gives that part of St. Paul's speech at Antioch in which he shows that the Psalmist had foretold the Resurrection.

The Gospel (St. Luke xxiv. 36-49) records our Lord's appearance to the Apostles.

'The "forty days" between the feast of the Resurrection and

the feast of the Ascension are devoted to a consideration of the *Risen Life* from various points of view—that life which those lead who are "alive unto God through Jesus Christ our Lord"' (Kyle, 'Lessons on the Collects').

The First Sunday after Easter. *Subject:* Purity.

This Sunday was anciently called *Dominica in Albis*, because on this day the newly-baptized appeared for the last time in the chrisoms or white robes which they had worn during the Easter week. The English name Low Sunday is supposed by some to have been applied to it in contrast with the great festival with which the octave opens; but it seems more probable that 'Low' is a corruption of *Laudes*, the first words of the Sequence for the day being, '*Laudes* Salvatori voce modulemur supplici.' The French call this Sunday *Pâque close* (*Pascha clausum*), because on this day the celebration of the Easter festivities closed (Ducange). The Greek Church calls this day New Sunday, in allusion to the new life entered upon by the neophytes.

The Collect was written in 1549 for the second Communion on Easter Day, and was also used on Easter Tuesday. In 1552, when this service was struck out, the Collect was omitted with it, and the Collect for Easter Day was used on the Octave. It was inserted here in 1662. It is based on the first of the Easter anthems, and consists of:

1. A declaration of the object of Christ's death and resurrection, viz., our justification.

2. A prayer that our risen life may be one of purity.

'*Leaven of malice and wickedness.*' See 1 Cor. v. 7, 13. The reference is to the Jewish practice of scrupulously removing all traces of leavened bread from the house at the Feast of Passover. This ceremony was prefaced by the Prayer, 'Blessed be Thou, O Lord our God, the King everlasting, Who hast sanctified us by Thy commandments, and hast enjoined the putting away of leaven.'

'*Malice and wickedness.*' The first word denotes uncharitable feelings towards our neighbours; the second, all wicked thoughts and deeds in our relations towards God.

'*In pureness of living and truth*'—*i.e.*, in *moral* soundness and in *doctrinal* soundness. The Latin translation of 1560 renders this 'in puritate fidei et vitæ' (in purity of faith and of life). Later translations made 'truth' dependent not on 'of,' but on 'in' ('in puritate vitæ et veritate'). The framer of the Collect would seem to have had in view 1 Cor. v. 8, 'with the unleavened bread of sincerity and [of] truth.'

The Epistle (1 St. John v. 4-13) sets forth the obligation of those who are born of God to overcome the world through faith, and would seem to have been selected with special reference to

the newly-baptized and those who were celebrating the anniversary of their baptism.

The words 'of God,' verse 12, were omitted in the A.V. of 1611, and are dropped in the Prayer-Book.

The Gospel (St. John xx. 19-24) records the appearance of our Lord after His resurrection to the ten disciples, and His bestowal upon them of authority to remit sin.

Second Sunday after Easter. *Subject:* Christ our Sacrifice and Example.

The Collect was written in 1549, and is based on the Epistle. It consists of:

1. A declaration of the object of the Incarnation, viz., that Christ might be to us (*a*) a Sacrifice for sin; (*b*) an Example of godly life.

2. A prayer that we may (*a*) thankfully receive the benefits conferred in this great gift; (*b*) follow His example.

'*Thine only Son.*' Down to 1572 the words were 'Thy *holy* Son.' This was undoubtedly a misprint. *Cf.* Collect for First Sunday after Easter.

'*Endeavour ourselves.*' In Old English 'endeavour'* is used as a reflexive verb. No emphasis, therefore, should be laid on the pronoun. We 'ourselves' can do nothing without the prevenient and co-operating grace of God. Indeed, the Prayer is for 'grace' that we may endeavour to follow the blessed steps of our Divine Master. *Cf.* the language of the Preface in the Order of Confirmation: 'and also promise that by the grace of God they will evermore *endeavour themselves* faithfully to observe such things as they, by their own confession, have assented unto.' 'I will *endeavour myself* so to do, the Lord being my Helper' (Ordination Service).

Both the Collect and the Eucharistic Scriptures for this day would seem to have been intended to have special reference to the duties of the pastors of Christ's flock.

The Epistle (1 St. Pet. ii. 19) sets forth Christ as the Shepherd and Bishop of our souls, and an *Example* of patient endurance under undeserved sufferings.

The Gospel (St. John x. 11-17) consists of Christ's discourse on the Good Shepherd, and reminds us of the work of evangelization which the Church has to carry on. 'Other sheep I have which are not of this fold. Them also I must bring.' Our thoughts are thus carried forward to Whitsunday.

Third Sunday after Easter. *Subject:* Consistency.

The Collect is from the Sacramentary of Gelasius. It consists of:

* The derivation of this word is instructive. To *endeavour* is to make a thing our *devoir*, or duty.

1. A declaration of the object of God's revealed Word: viz., to restore those in error to the way of righteousness.

2. A prayer for the newly baptized, that they may eschew those things that are contrary to their profession.

The petition of this Collect had formerly special reference to the neophytes who were baptized during the sacred season between Easter and Pentecost.

'*May* return.' The original is '*may be able to* return' (*possint redire*). The light of God's truth is indispensable to the restoration of those who are in error. The 'error' referred to is not error of life but of belief, though we ought not to forget that error of conduct is often consequent upon error of belief.

'*Admitted into the fellowship of Christ's religion*,' *i.e.*, into the Church. Lat., 'Qui Christiana professione censentur' ('Who are *enrolled* as Christians by profession').

The Epistle (1 St. Pet. ii. 11-18) is an exhortation to the practical duties of Christianity, and was probably selected with a view to the instruction of the newly baptized. It shows what faults are contrary to our profession.

The Gospel (St. John xvi. 16-23) contains our Lord's assurance to His disciples that though He was going in a little while to His Father, He would still be mystically present with His Church. The sorrow of separation should be converted into the joy of reunion—'I will see you again.'

Fourth Sunday after Easter. *Subject:* The Christian's Anchorage.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. A declaration that God alone can order aright our wills and affections.

2. A prayer that we may love what He commands, and desire what He promises.

'*Order*,' *i.e.*, control.

'*Affections*,' *i.e.*, desires.

'*Sundry and manifold*.' *Sundry*, of various kinds; *manifold*, many in number.

'*Changes of the world*' (Lat., ut inter mundanas varietates). The amplification of the original here is singularly happy.

'*Surely*.' Not merely safely, but with the feeling of safety, confidently. *Securus* meant free from care, and *surely* retains something of this meaning, as in the Collect for Peace. The original has simply 'nostra fixa sint corda' ('our hearts may be fixed').

The Collect begins in the original, 'O God, who makest the minds of the faithful to be of one will,' and was similarly translated in the Prayer-Book of 1549. It is much to be regretted that

this reminder of Christian unity was dropped out of the Collect, especially as the Gospel relates to the gift of the Holy Spirit, by Whom alone the unity of the Church can be restored and maintained.

The Epistle (St. Jas. i. 17-22) leads us to look forward to the approaching festival of Whitsuntide, by reminding us that every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom, unlike the lights of heaven, is no change, no uncertainty, no obscuration.

The Gospel (St. John xvi. 5-16) contains our Lord's promise of the Comforter.

Fifth Sunday after Easter. *Subject:* Inspiration.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. An acknowledgment that from God alone all good things come.

2. A prayer for Divine inspiration* (*a*) to think what is good: (*b*) to perform the same.

'*Those things that be good.*' Lat. 'quæ *recta* sunt' ('those things which are *right*'). The word was altered in order to bring the petition into closer connection with the opening words, 'O Lord, from whom all *good* things do come.' The wider word 'good' may have been preferred for the further reason that this Sunday introduces Rogation Week.

This Sunday is called Rogation Sunday, from the three Rogation Days occurring in the week which it introduces.

The Epistle (St. James i. 22) reminds us that we must be *doers*, and not merely hearers, of the Word.

The Gospel (St. John xvi. 23) contains our Lord's promise that whatsoever we shall ask in His name His Father will give us, and is particularly appropriate when considered in connection both with the gifts of Pentecost and with the Days of Asking which follow this Sunday. It also distinctly announces the approaching Ascension—'I leave the world and go to the Father.'

THE ROGATION DAYS.

The Monday, Tuesday, and Wednesday preceding the Ascension Day derive their name of Rogation Days from the fact that Mamertus, Bishop of Vienne (A.D. 467), appointed special Litanies

* 'Inspiration' is commonly restricted to the agency of the Holy Spirit in the composition of the Scriptures, but in the Prayer-Book it denotes the grace of the Holy Spirit, whereby alone we can think and do those things that be good. *Cf.* 'Cleanse the thoughts of our hearts by the *inspiration* of Thy Holy Spirit.' (First Collect Com. Ser.). 'Come, Holy Ghost, our souls *inspire*.' *Veni Creator Spiritus.*

to be used on these days.* No special service is provided for the Rogation Days, but it would appear from an Injunction of Queen Elizabeth in 1559 that some order of prayer was intended to supersede the old Rogation services. The injunction runs thus: 'The curate . . . at certain convenient places shall admonish the people to give thanks to God, in the beholding of God's benefits, . . . with the saying of Ps. civ., *Benedic, anima mea.* At which time also the same minister shall inculcate these or such sentences: "Cursed be he which translateth the bounds and doles† of his neighbour"; or *such other order of Prayers as shall be hereafter appointed.*' This intention was never carried out. The custom of perambulating parishes, or 'beating the bounds,' as it is popularly called, is all that survives of the old processions that were observed on Rogation Days. There is, however, a Homily in three parts 'for the days of Rogation week,' and there is an 'Exhortation to be spoken to such Parishes where they use their Perambulation in Rogation Week, for the Oversight of the Bounds and Limits of their Town.' A special Collect, Epistle, and Gospel were proposed in 1661, and again in 1689, but not adopted. The portion of Scripture appointed for the Epistle was Deut. xxviii. 1-10. The Gospel was St. Matt. vi. 25 to end. The Collect has been adopted, with some slight verbal alterations, in the American Prayer-Book, where it is included among the special prayers. The Collect framed in 1689 will show the leading idea of the proposed service: 'Almighty God, who hast blessed the earth that it should be fruitful and bring forth every thing that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth and ever rejoice in Thy goodness, to the praise of Thy holy Name, through Jesus Christ our Lord. Amen.'

ASCENSION DAY.

Subject: Christ's Ascension and Man's Ascension.

The festival of the Ascension, though in modern times much neglected in comparison with the other great festivals of the Church, was evidently intended by the framers of the Prayer-

* See Preface to Litany, p. 189.

† *Doles*, dools, or dolles, are 'slips of pasture left between furrows of ploughed lands. A *dole-meadow* is a meadow in which the shares of different proprietors are marked by doles or landmarks. Now, the simplest division of property would be a strip of turf left unploughed. Pl. D. *dole*, a small ditch with the sod turned up beside it for a landmark' (Wedgwood). The word seems to be from the same source as *dole*, a portion, viz., O.E. *dælan*, to divide.

Book to be celebrated with special honour. It has assigned to it Proper Psalms, Proper Lessons, a special Collect, Epistle, and Gospel, and a Proper Preface, and stands, therefore, in the same rank with Christmas, Easter Day, and Whitsunday. St. Augustine speaks of it as universally observed in the Church, and argues that it must have been instituted either by the Apostles themselves, or by Church Councils. He says: 'For those things which are received and observed over all the world, not as written in Scripture, but as handed down to us by tradition, we conceive to be instituted by the Apostles themselves or some numerous Council whose authority is of very great use in the Church. Such are the anniversary solemnities of our Saviour's passion and resurrection, and *ascension into heaven*, and the coming of the Holy Ghost from heaven' (Ep. liv.). Ascension Day is observed as an official holy-day in Austria, Italy, Sweden and Norway, France, Spain and Portugal, and Syria. It is also widely observed in Germany and the Netherlands.

The Proper Psalms for Matins are the 8th, 15th, and 21st; for Evensong, the 24th, 47th, and 108th. The 8th is a song of praise for the special honour shown by God to man in exalting him above the other works of His hands. It receives its highest interpretation in the exaltation of the Son of Man, who, though for a time lower than the angels, was at His ascension crowned with glory and worship (verse 5). The 15th was probably composed to celebrate the bringing of the ark to the city of David from the house of Obed-Edom. It sets forth the requisites of those who would dwell in the tabernacle of the Lord and rest upon His holy hill, and suggests the perfect satisfaction of these requirements in the person of our Lord. The 21st is a song of thanksgiving for some great mercy granted in answer to the Psalmist's prayer. Its expressions are peculiarly appropriate to the day: 'His honour is great in Thy salvation. Glory and great worship shalt Thou lay upon Him' (verse 5). **Psalms for Evensong.** Psalm xxiv. was probably composed on the same occasion as the 15th, and has always been regarded as prophetical of the Ascension. See vv. 3, 4, 7, 9: 'Who shall ascend into the hill of the Lord, or who shall rise up in His holy place? Even he that hath clean hands,' etc. 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.' Ps. xlvii. is a song of thanksgivings celebrating the triumphs of Israel over the heathen. Its language is applicable to the triumphs of the Church of Christ. See verse 9: 'The princes of the people are joined unto the people of the God of Abraham; for God, which is very high exalted, doth defend the earth, as it were with a shield.' Ps. cviii. thankfully commemorates David's victories over surrounding peoples, and reminds the

Church that it is 'through God we shall do great acts, and it is He that shall tread down our enemies.'

The First Lessons (Dan. vii. 9-15, and 2 Kings ii. 1-16) set forth respectively Daniel's prophecy of the exaltation of the Messiah —'one like the Son of Man'—and the assumption of Elijah, with the outpouring of a double portion of his spirit upon Elisha, a type of the ascension of our Lord, and the subsequent outpouring of the Holy Ghost on the Day of Pentecost. **The Second Lesson for Matins** gives St. Luke's account of the Ascension (xxiv. 44); **the Second Lesson for Evensong** (Heb. iv.) reminds us of the mediatorial work which our 'great High Priest that is passed into the heavens' is now engaged in.

The Collect is found in the Sacramentary of Gregory, but the leading thought is found in the Sacramentary of Gelasius. It consists of:

1. A confession of our belief in Christ's ascension into heaven.
2. A prayer that we may ascend thither in heart and mind, and with Him continually dwell.

The Epistle (Acts i. 1-12) records the Ascension, and the conversation between our Lord and His Apostles which immediately preceded it. **The Gospel** gives St. Mark's account of the same incident (xvi. 14).

The Sunday after Ascension (*Subject:* Not Orphans) was formerly called Expectation Sunday (*Dominica expectationis*). During the ten days between the Ascension and Whitsunday the Apostles were waiting for the promised gift of the Holy Spirit. The Collect was adapted in 1549, from an antiphon formerly sung at Vespers on Ascension Day, which ran, 'O King of Glory, Lord of Hosts, who to-day didst ascend in triumph far above all heavens, do not leave us orphans, but send upon us the promise of the Father, even the Spirit of Truth.' This antiphon, which, it will be observed, is addressed to the Son, has a peculiar interest attaching to it, having been used by the Venerable Bede on his death-bed. (See pp. 80, 81.) The **Collect** consists of:

1. An invocation addressed to God, as the King of glory, who has exalted His Son to His kingdom in heaven.
2. A prayer that He will send us His Comforter and exalt *us* to heaven also.

'*Leave us not comfortless.*' Lat., 'Ne derelinquas nos *orphanos.*' *Cf.* St. John xiv. 18, 'I will not leave you comfortless' (Margin, orphans).

The Epistle (1 St. Pet. iv. 7-12) reminds us that 'the end is at hand,' and directs us to use the gifts of the Holy Spirit 'as good stewards of the manifold grace of God.' It is clearly intended to direct our thoughts to the Pentecostal gifts. **The**

Gospel (St. John xv. 26 to xvi. 4) contains our Lord's promise of the Comforter.

The First Lesson for Matins (Deut. xxx.) is part of Moses' final exhortation to the people of Israel, in which he reminds them that the commandments he had given them were not hidden from them, but were in their mouth and in their heart—a description still more applicable to the new law given at the Christian Pentecost, a law written in 'fleshy tables of the heart.' **The First Lessons for Evensong** are Deut. xxxiv. and Josh. i., which relate respectively how, when Moses was taken away, Joshua was endued with the spirit of wisdom, and how God promised to assist him: 'I will not fail thee nor forsake thee.' The parallel of the promise of the Comforter is obvious.

WHITSUNDAY.

Subject: The Comforter.

The Christian festival of Whitsuntide corresponds to the Jewish festival of Pentecost, as the Christian Easter corresponds to the Passover. As Pentecost was instituted to commemorate the giving of the Law on Mount Sinai and a day of thanksgiving for harvest, so Whitsuntide commemorates the outpouring of the Holy Spirit and the ingathering of the firstfruits of the Church of Christ. Further, as the giving of the Law converted the Hebrews from being a mere people into an organized nation, so the gift of the Holy Spirit converted the disciples into a Church. In the Early English Church the festival of Whitsuntide is invariably spoken of under the Greek name Pentecost, which means fiftieth, Pentecost being the fiftieth day from the morrow of the Sabbath following the Passover. In ecclesiastical language this name continued to be used right down to the Reformation, but the popular name Whitsunday had come into use even before the Conquest. In the A.-S. Chronicle we find under A.D. 1067 the following: 'Ealdred arceb. hig gehalgode to cwene on Westmynstre on Hwitan Sunnan dæg.' [Ealdred the Archbishop hallowed her Queen at Westminster on *Hwitan Sunnan dæg.*] This passage shows that, when the chronicler wrote, the first syllable of our Whitsunday was a distinct word, having a separate existence. In Layamon's Brut (A.D. 1205) we find *White-sunedaeie*, *Witesonedaiye*, *Whiten-sunēdaeie*, *Whitensunendaei*, *Witesonneday*, *White-sune tide* and *Witsontime* (vol. ii., 308, 309; vol. iii., 267, ed. Sir F. Madden). In a MS. of the 'Ancren Riwle' (about A.D. 1225) the word is spelled *hwitesunedei* In an apparently later MS. of the same treatise we find *witsunnedei.* In the 'Passion of our Lord' (thirteenth century) we find *wit-*

sunneday. In MSS. written about 1300 we have *Witesontyd*, *Witesonetid*, *Witesoneday*. A century later we find *Whitsonetyd* and *Wittesonenday*. In the four versions of the 'Cursor Mundi' (fourteenth century) we find respectively *Wijt sundai*, *Wit-sonday*, *Wittsunday*, *Witsonen day* (line 18,914). Wiclif writes *Witsuntide*; the 'Romaunt of the Rose,' *Whitsonday* (Skeat's edit.), or *Wissonday* (Glasgow MS.). In the 'Promptorium Parvulorum' (A.D. 1440) we find *Whysson tyde* and *Whitsontyde*. By the sixteenth century the redundant form 'Whytsone Sonday' had come into use. (See 'Confutacyon of Tyndale's Answere,' Preface).

The derivation of Whitsunday is unquestionably from *White* Sunday, as we might infer from the form in which the word first appears. This derivation is supported by the fact that the Icelandic name *Hvita-sunnu-dagr* and the Welsh name *Sul Gwyn*, which goes back as far as the laws of Howel the Good, who ascended the throne A.D. 907, both mean *White* Sunday. Whitsuntide, it will be remembered, was one of the great seasons for baptism, when neophytes put on their *white* chrisoms (see p. 276). In the South of Europe baptisms would appear to have been more frequently celebrated at Easter, for there the name Dominica in Albis was given to the first Sunday after Easter, when the chrisoms were worn for the last time. Whitsuntide may have been preferred in the north on account of the cold at Easter.* A writer of the fourteenth century says:

> 'This day Witsonday is cald
> For wisdom and wit seuene fold
> Was gouen to the Apostles a this day
> For wise in alle thingis wer they;
> To speke with-outen mannes lore
> Maner langage everi wher.'

This derivation, though plausible, is entirely unsupported by the earlier forms of the word. All the Latin or Romance languages

* 'The great festivals Yule, Easter, and Pentecost, but especially the two latter, were the great seasons for christening; in the Roman Catholic Church especially Easter, whence in Roman usage the First Sunday after Easter was called *Dominica in Albis*, but in the Northern Churches, *perhaps owing to the cold weather at Eastertime*, Pentecost, as the birthday of the Church, seems to have been specially appointed for christening and for ordination. . . . Hence Pentecost derived its name from the white garments, and was called Hvítadagor, the white days.' (Cleasby and Vigfusson's Icelandic Dictionary, *sub voce*.) In the 'Hungra-Vaka'; or, Lives of the first Bishops of Skalholt' (in Iceland), mention is made of the wearing of white robes at Pentecost by the newly-baptized converts, and in several sagas, etc., reference is made to that custom. It is highly probable that there was a close connection between the Scandinavian Church and the English Church in early times (probably dating from the rule of the Danish Kings of England), for the Icelandic Church counts by Sundays after *Trinity*, as we do, and not after Pentecost. Hvit-Sondag is still used in the Swedish dialect of West Gothland (Rietz).

have some form of Pentecosta, and Neale was of opinion that Whitsun, like the German *Pfingsten*, was a corrupt form of Pentecost. This view has been adopted by numbers of recent writers, but no evidence has been adduced of the intermediate changes by which Pentecost was converted into Whitsun.

Keeping to facts, *hwit*, the earliest known form of the first syllable, is the O.E. word, corresponding to the modern *white*. The change from the long *i* sound to the short *i* is exactly what has taken place in numbers of other words. *Cf.* whitlow, O.E. *whytflawe;* whitster, a bleacher; whittle, originally a white mantle; Whitchurch, Whitby, Whitacre, Whitbeck, Whitbourne, Whitcombe, Whitfield, etc. There can be no doubt, therefore, that the derivation from *hwit*, white, is correct. The wearing of the white chrisoms by the newly baptized on Whitsunday must have been one of the most conspicuous features in the services for the day, and probably overshadowed in the popular mind the great truths which Whitsuntide commemorates. The changes in the spelling from *hwit* to *wit*, and from *wit* to *whit*, are exactly what all our words beginning with *wh* underwent. The derivation from Pentecost is, in spite of the great names by which it is supported, absolutely untenable. Such a change of form as this derivation involves could not be explained by any known law of language; and it is incredible that it could have occurred without leaving behind it any trace of intermediate forms. An interesting parallel to the contraction *Whitsun* is found in *Palmsun*, the name given to a horse-fair held at Maldon, in Yorkshire, on the Saturday before *Palm Sunday*. So the eve of Low Sunday was called Lowsun Eve. The derivation from *wit* probably dates from the period when the initial *h* was dropped. The happy coincidence of the fact with the theory would soon give the derivation popular currency. The facsimile of the House of Lords MS. of the Prayer-Book of 1662, has 'Whitsunday' in all five places where the word occurs. Modern Prayer-Books vary greatly. The division of the word by a hyphen after Whitsun should be abandoned. It is based upon an exploded derivation, and upon the misleading analogy of such names as Whitsun-Monday and Whitsun-Tuesday.

The Proper Psalms appointed for **Matins** are the 48th and 68th. The 48th is a song in praise of Jerusalem as the city of God. The words 'We wait for Thy lovingkindness, O God, in the midst of Thy temple,' ver. 8, may have been regarded as applicable to the waiting of the Apostles at Jerusalem for the promise of the Comforter. The 68th is prophetical of the triumphs of the Church. 'The Lord gave the word: great was the company of the preachers,' etc. (verse 11). **The Psalms for Evensong** are the 104th and 145th. The former is a hymn celebrating the glories

of the Creator, who 'maketh His angels spirits and His ministers a flaming fire' (verse 4). The 145th is a thanksgiving for the 'marvellous acts' which God has wrought for His people.

The Collect is from the Sacramentary of Gregory, and consists of :

1. A commemoration of the gift of the Holy Spirit on the Day of Pentecost.

2. A prayer that God may grant us the same Spirit (*a*) to have a right judgment, (*b*) to rejoice evermore in His comfort.

'*In the unity of the same Spirit.*' This conclusion, which occurs only in this Collect, is peculiarly appropriate on the festival of the Holy Ghost, leading up as it does to the great truth commemorated on the following Sunday (Trinity).

The First Lessons (Deut. xvi. 1-18; and Isa. xi.) contain respectively an account of the institution of Pentecost, and a prophecy of the outpouring of the Holy Spirit and of the conversion of both Jews and Gentiles. The alternative **First Lesson for Evensong** is Ezek. xxxvi. 25, containing the promises, 'I will put *My Spirit* within you,' and 'As *the flock of Jerusalem in her solemn feasts;* so shall the waste cities be filled with flocks of men.'

The Second Lessons (Rom. viii. 1-18, and Gal. v. 16) set forth respectively the effect of the law of the Spirit of life in setting us free from the law of sin and death, and an enumeration of the works of the Spirit contrasted with the works of the flesh. The alternative **Lesson for Evensong** is Acts xviii. 24 to xix. 21, showing the value of the Word of God as an instrument of conversion in the case of Apollos, and relating the outpouring of the Holy Spirit on the converts at Ephesus.

The Scripture appointed for **The Epistle** is Acts ii. 1-12, recording the descent of the Holy Spirit on the Day of Pentecost. **The Gospel** (St. John xiv. 15) contains our Lord's promise of the Comforter.

Monday in Whitsun Week. The First Lesson for Matins is Gen. xi. 1-10, the narrative of the confusion of tongues; for **Evensong**, Num. xi. 16-31, recording the appointment by Moses of the seventy elders, and the outpouring of the Spirit upon them : 'Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them.' **The Second Lesson for Matins** is 1 Cor. xii. 1-14, which sets forth the diversity of the gifts of the Spirit, and the object with which they are bestowed, viz., for 'every man to profit withal'; for **Evensong**, 1 Cor. xii. 27 and xiii., which teaches that, though the best gifts are to be coveted, yet there is 'a more excellent way,' viz., charity.

The Epistle is Acts. x. 34, recording the descent of the

Holy Spirit upon the household of the Gentile Cornelius. **The Gospel** (St. John iii. 16-22) reminds us that light is come into the world, and that, if we love darkness rather than light, it is because our deeds are evil. It seems to have been selected as bearing witness to the *illumination* of the baptized. God is light, and the newly baptized (at this season) are to learn that they are thereby admitted into light, and must walk as children of light' (Norris).

Tuesday in Whitsun Week. The First Lesson for Matins is Joel ii. 21, containing the prophecy quoted by St. Peter on the Day of Pentecost, 'I will pour out My Spirit upon all flesh,' etc.; for **Evensong**, Micah iv. 1-8, a prophecy of the glory of the Church, and of its spread from Jerusalem: 'The law shall go forth *of Zion*, and the word of the Lord from Jerusalem.' **The Second Lesson for Matins** (1 Thess. v. 12-24) exhorts us not to quench the Spirit nor despise prophesying; for **Evensong**, 1 John iv. 1-14, which directs us to test our teachers, whether they be of God or not, by appealing to the fundamental article of the Christian faith: 'Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God.'

The Epistle (Acts viii. 14-18) records the outpouring of the Holy Spirit on the Church of Samaria.

The Gospel (St. John x. 1-11) is our Lord's discourse on True and False Shepherds. It was probably selected as suitable for candidates for ordination, this being an Ember Week.

The following Collects were suggested in the American Prayer-Book Annexed (1883), for Whit-Monday and Whit-Tuesday respectively, but were not adopted: Monday, 'O Lord Jesus Christ, who didst send from the Father the Comforter, even the Spirit of Truth, grant that He may enlighten our minds with the teaching of Thy truth and sanctify our hearts with the power of Thy grace, so that evermore abiding in Thee we may be found steadfast in faith and holy in life, being conformed unto Thine image, who art with the Father and the Holy Ghost ever one God, world without end. Amen.' Tuesday, 'O God, the light and life of all believers, grant that they whom the Holy Ghost hath made Thy children by adoption and grace, loving Thee without lukewarmness, and confessing Thy faith without dissension, may obtain that peace which our Lord Jesus Christ promised to all those who truly follow Him, through the same Jesus Christ our Lord. Amen.'

TRINITY SUNDAY.

Subject: The Three in One; the One in Three.

The festival of Trinity Sunday is of comparatively recent institution. Every Sunday was formerly regarded as commemorating the Holy Trinity, but there is reason for believing that from a very early date the doctrine of the Holy Trinity had

a special prominence assigned it in the services for this day. Durandus ascribes the institution of the festival to Gregory the Fourth, A.D. 834, and says that the object of it was to counteract the effects of the Arian heresy, which had almost led to the extinction of the true faith in the Holy Trinity. Pope Alexander II. (1061-1073) discouraged the festival on the ground that it was needless, as the doctrine of the Holy Trinity was daily recognized in the *Gloria Patri*. In spite of this the festival was gradually adopted by various Churches in Western Europe. Thomas à Becket, who was consecrated on the Octave of Whitsunday, 1162, appointed that Sunday for the feast of Trinity. At this period it would seem that some Churches observed the feast on this day, while others celebrated it on the Sunday next before Advent. The Synod of Arles (1260) directed that the feast should be observed in that province on the Sunday after Whitsunday, but Pope John XXII., in 1334, was the first to enforce the universal observance of this day as Trinity Sunday. There is no corresponding festival to Trinity Sunday in the Eastern Church, the Octave of Whitsunday being observed in that Church as the Festival of all Holy Martyrs.

The term Trinity is first applied to the Godhead by Theophilus, Bishop of Antioch, about A.D. 170 (see note on the Athanasian Creed).

The expediency of the festival, and the appropriateness of the day set apart for it, can scarcely be questioned. The two opposite tendencies, to recognize the Unity without the Trinity, and the Trinity without the Unity of the Godhead, are as strong as ever, and underlie many dangerous theological errors of our own day. In the Incarnation, Death, Resurrection, and Ascension of our Lord we see the love of both the Father and the Son, for it was the Father who sent His Son into the world. In the marvellous works wrought on the Day of Pentecost we see the special work of the Holy Spirit. Now, acknowledging the glory of the eternal Trinity, we worship Father, Son, and Holy Spirit, as one God, of one substance, power, and majesty, equally concerned in our redemption.

The Collect is from the Sacramentary of Gregory, and consists of:

1. A confession of the doctrine of the Trinity in Unity, and the Unity in Trinity.

2. A prayer that we may be kept steadfast in this faith.

This Collect was altered for the worse in 1662. The original runs: 'Almighty, eternal God, who hast granted Thy servants in the confession of the true faith to acknowledge the glory of the eternal Trinity, and in the power of majesty to adore the Unity, we beseech Thee, that by steadfastness in the same faith, we

may ever be defended from all adversities. Through,' etc. The point of the Collect is not that we may be kept steadfast in the faith *and* defended from all adversities, but that *by* the steadfastness of our faith we may be defended.

It will be observed that this Collect is addressed to the entire Trinity, and that there is no mediation clause at the end. On this day we do not say, 'Through,' etc., but, 'Who livest and reignest, one God,' etc. *Cf.* the Proper Preface for this day.

The words, 'in the power of the Divine Majesty to worship the Unity,' are somewhat obscure. They may mean that we worship the Unity as displayed in the power of the Divine Majesty, or, as Humphry suggests, that we 'worship the Three Persons as being one in power and in majesty.' In an old English Primer of the fourteenth century this portion of the Collect stands thus: 'And in the migt of mageste to worchipe thee in oonheede.' The Latin original is, 'Et in potentia Majestatis adorare Unitatem.'

'*From all adversities.*' The Latin original connects our deliverance with holding by the true faith: 'Quæsumus ut ejusdem fidei firmitate ab omnibus semper muniamur adversis.' Up to 1661 the petition ran: 'We beseech Thee that *through* the steadfastness of this faith we may evermore be defended from all adversity.' Our Creed was, as Canon Bright says, to be the shield of our life.

The First Morning Lesson (Isa. vi. 1-11) relates the vision of Isaiah in which he heard the seraphim crying, 'Holy, Holy, Holy,' and the voice of God asking, 'Whom shall I send, and who will go for *Us?*' (See note on the Ter Sanctus.)

The First Evening Lesson (Gen. xviii.) relates the appearance of the mysterious 'three men' to Abraham.

The Alternative Lesson is Gen. i. and ii. 1-4, which contains two references to the plurality of Persons in the Godhead. *Cf.* i. 2, 'And the Spirit of God moved on the face of the waters,' with i. 26, 27, 'Let *Us* make man in *Our* image; . . . so God created man in *His* own image.'

The Second Morning Lesson (Rev. i. 1-9) contains a salutation referring directly or indirectly to each one of the three Persons of the Holy Trinity.

The Second Evening Lesson (Eph. iv. 1-17) is an exhortation to Christian unity based upon the one body, *one Spirit*, one hope, *one Lord*, one faith, one baptism, one God and *Father* of all. The **Alternative Lesson** is St. Matt. iii., which records the baptism of our Lord, an occasion on which all three Persons of the Holy Trinity were plainly manifested—the Father speaking from heaven, the Son standing in the water, the Holy Spirit descending like a dove and lighting upon Him.

The Epistle (Rev. iv. 1) contains an account of the vision in which St. John heard the four beasts saying, 'Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come,' a salutation which has always been interpreted as referring in its threefold repetition to the Holy Trinity. **The Gospel** (St. John iii. 1-16) mentions the Three Persons of the Trinity by name; but this, perhaps, was not the reason why it was appointed to be read this day. The language used by our Lord in speaking to Nicodemus on the mysterious subject of the new birth is equally applicable to the doctrine of the Trinity: 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.' Our power to comprehend the mode is not to be the measure of our acceptance of the fact.

SUNDAYS AFTER TRINITY.

The first half of the ecclesiastical year is devoted to setting forth the great doctrines of the Christian religion, the second half to setting forth its practical duties. Neither would be complete without the other. Religion consists of *credenda*, things to be believed; *agenda*, things to be done; but belief is unreal unless it is made the basis of action; and action cannot commence without the stimulus supplied by belief. The Collects for this season are prayers for the Divine help and guidance to enable us to bring forth the fruits of Christianity. The Gospels bring before us the teaching and example of our Blessed Lord; the Epistles exhort us to the practice of Christian virtues. The latter are all, with the exception of those for the first three, fifth, and twenty-fifth Sundays, taken from St. Paul's writings, and generally follow the order in which they stand in the New Testament. The Roman Missal counts the Sundays after Pentecost, not after Trinity. We follow the Sarum Missal in counting them after Trinity.

First Sunday after Trinity. *Subject:* Grace and Obedience.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. An address to God as our Strength.
2. An acknowledgment of our own natural inability to do good without His assistance.
3. A prayer for the help of His grace to keep His commandments both in will and deed.

'*No good thing without Thee.*' *Cf.* St. John vi. 44. 'No man can come to Me, except the Father which hath sent Me draw him.' The same doctrine is set forth in many other

Collects. See Collects for 2, 5, after Easter; 9, 17, 19, after Trinity.

'*In will and deed.*' Outward obedience is not enough. The heart must go with the hand. Circumstances may often prevent us from rendering to God such service as we wish, but, 'If there be first a *willing* mind, it is accepted according to that a man hath, and not according to that he hath not' (2 Cor. viii. 12).

The Epistle (1 St. John iv. 7) sets forth the love of God to man as the originating source of man's love of God and of his fellow-man: 'We love Him because He first loved us.' We love our brother because we cannot love God without loving our brother.

The Gospel (St. Luke xvi. 19) is the parable of the Rich Man and Lazarus,* which shows the danger of neglecting our duty towards our neighbour. We do not read that the rich man was a wicked man; he may have been most attentive to the externals of religion; but he paid no heed to the necessities of the poor beggar at his gate, and so showed that his heart was not possessed with the love of God. The heart that is fully conscious of God's love feels bound to show its gratitude in deeds of love to man. Thus, while in the Collect we pray for grace to keep God's commandments in will and deed, in the Epistle and Gospel we are directed to the love of God as the great motive power of Christian charity.

Second Sunday after Trinity. *Subject:* Fear and Love.

The Collect is adapted from the Sacramentary of Gelasius, and up to 1661 ran thus: 'Lord, make us to have a perpetual fear and love of Thy holy Name; for Thou never failest to help and govern them whom Thou dost bring up in Thy steadfast love.' It consists of:

1. An address to God as our never-failing Help.

2. A prayer that *we* may never fail in our fear and love of His Name.

'*Govern*,' *i.e.*, direct, guide (see note on 'governance,' p. 181). *Cf.* St. James iii. 4, where 'governor' is used in the sense of the Lat. *gubernator*, a pilot. We need the restraint inspired by a sense of Divine government, as well as the encouragement inspired by the knowledge of Divine love.

'*Thy steadfast fear and love*,' *i.e.*, the 'steadfast fear and love of Thee.' The words 'steadfast' and 'perpetual,' applied to our duty in the latter part of the Collect, correspond to 'never failest,' applied to Divine grace in the former part.

'*Fear*,' *i.e.*, the reverent fear of love. *Cf.* Heb. xii. 28, 'Let us have grace whereby we may serve God acceptably with rever-

* Lazarus is an abbreviated form of Eleazar, which signifies 'God is my help.' The shortened form means 'helpless.

ence and godly fear (εὐλάβεια).' In the Epistle for the First Sunday after Trinity we are told that 'perfect love casteth out fear,' but the fear there referred to is the servile fear (φόβος) of punishment, the fear that hath torment—ὅτι ὁ φόβος κόλασιν ἔχει (1 St. John iv. 18). The more perfect our love, the more we fear to grieve the object of it.

The original is: 'Sancti nominis Tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam Tua gubernatione destituis quos in soliditate Tuæ dilectionis instituis. Per Dominum' ('Lord, make us to have equally a perpetual fear and love of Thy holy name, because Thou never failest to govern those whom Thou dost bring up in the steadfastness of Thy love'). The idea conveyed by the word *pariter* (equally, concurrently) has, unfortunately, been dropped. The fear and love of God must advance with equal step.

The Epistle (1 St. John iii. 13) relates to the same subject as that for the previous Sunday. It again reminds us that the love of our neighbour is the test of our love of God.

The Gospel (St. Luke xiv. 16-25) is the parable of the Great Supper, in which is illustrated the conduct of those who neither love nor fear God, and disregard His gracious invitations. Their conduct is not attributed to exceptional wickedness or unbelief, but to undue absorption in worldly cares and pleasures.*

Third Sunday after Trinity. *Subject:* The Desire to Pray.

The Collect is an expansion of one in the Sacramentary of Gregory. It consists of:

1. A pleading of the fact that our desire to pray is itself given of God.

2. A prayer that He may hear the prayers He has Himself inspired, and defend and strengthen us with His 'mighty aid.'

'*An hearty desire to pray.*' The Epistle bids us 'cast *all* our care on God,' *i.e.*, look to Him in all our necessities, whether small or great, bodily or spiritual. This is the spirit out of which prayer naturally springs.

'*Comforted,*' *i.e.*, strengthened. *Cf.* 'Comfort is it by which, in the midst of all our sorrows, we are *confortati*, that is, strengthened, and made the better able to bear them all out' (Bishop Andrewes, ii 145. Quoted in Davies's 'Bib. Eng.'). '*Defended*' should be coupled with '*dangers*,' and '*comforted*' with '*adversities.*' The clause 'and comforted,' etc., was added in 1662.

The Epistle (1 St. Pet. v. 5-12) teaches us to look up to God in all our dangers and adversities, and to cast all our care upon

* Archbishop Trench quotes the following rhyme of Hildebert in illustration of these hindrances:

'Villa, boves, uxor, cœnam clausere vocatis;
Mundus, cura, caro, cœlum clausere renatis.'

Him, for He careth for us (verse 7). It also teaches us the intention of these trials, viz., that we may be perfected by them (verse 10), and the spirit in which we should submit to them, viz., of humility (verse 6).

The Gospel (St. Luke xv. 1-11) consists of the parables of the Lost Sheep and the Lost Piece of Money, in which we are taught the loving care with which God follows lost and perishing sinners, and the 'mighty aid' with which He brings them back to their true home.

Fourth Sunday after Trinity. *Subject:* 'Things Temporal' and 'Things Eternal.'

The Collect is from the Sacramentary of Gregory. It consists of:

1. An address to God as our sole Protector and Sanctifier.
2. A prayer for mercy that we may so pass through time that we lose not the all-important things of eternity.

'*Increase and multiply.*' *Increase* the mercies we already enjoy and *add* to their number.

'*Things temporal.*' Lat., *bona temporalia* ('the good things of time'). The English version is preferable. We are in danger not only from temporal prosperity, but from temporal sufferings. *Cf.* 2 Cor. iv. 18.

The Epistle (Rom. viii. 18-24) contrasts the sufferings of this present time with the glory that shall be revealed, and directs our minds from the present bondage of corruption to the glorious liberty of the sons of God.

The Gospel (St. Luke vi. 36-43) teaches us to show mercy to our fellow-men, even as God, our Father, is merciful to us, and reminds us that with what measure we mete it shall be measured to us again. The prayer for mercy in the Collect is clearly based upon the Gospel; the reference to '*the* things eternal' is based upon the Epistle.

Fifth Sunday after Trinity. *Subject:* Peace Without and Within.

The Collect is found in the Sacramentaries of Leo and Gregory. It consists of:

1. A prayer for the peace of the world.
2. The object of the prayer, viz., that the Church may peacefully serve God.

'*Ordered,*' directed. Lat., *dirigatur.*

'*Godly quietness.*' Lat., *tranquilla devotione.* Undisturbed by persecution and strife from without, and by ungodly divisions within.

This Collect contains within itself lasting evidence of the troublous times in which it was composed. 'When the Goths, the Huns, and Vandals were hovering over the moribund Roman

Empire, like a flight of vultures preparing to pounce upon a dying camel in the desert as soon as the breath is out of his body, there was certainly some point, and there was likely to be some sincerity, in such a prayer' (Goulburn's 'Collects,' i. 30).

The Epistle (1 St. Pet. iii. 8-15) shows how largely the peace of the world is dependent on the love and forbearance of Christians themselves; and how little, on the other hand, persecution can touch the Christian's real happiness.

The Gospel (St. Luke v. 1-12) is the account of the first miraculous draught of fishes, which would seem to have been intended to teach the Apostles that the fishers of men might, if they obeyed and trusted in God, look for success where there was seemingly the least promise of it. The Church cannot but prosper so long as she preserves a godly peace within her own borders, and diffuses it in the world around her; nor will the Gospel net ever be brought up empty, if it be let down at God's command and in loving confidence in His promises.

Sixth Sunday after Trinity. *Subject:* God's Love to Man; and Man's Love to God.

The Collect is from the Sacramentary of Gelasius, and is based upon the Epistle. It consists of:

1. A pleading of the good things which God has prepared for those who love Him.

2. A prayer for the love of God, that we may obtain His promises.

'*Good things.*' Lat., *bona invisibilia* ('the good things that are unseen').

'*Pass man's understanding.*' *Cf.* 1 Cor. ii. 9: 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.'

'*Such love toward Thee.*' Lat., 'Infunde cordibus nostris Tui amoris affectum' ('Pour into our hearts the affection of Thy love'). The love of God referred to is man's love of God which originates in God's love of man.

'*That we, loving Thee above all things.*' The original is 'ut Te *in omnibus* et super omnia diligentes' ('that we, loving Thee in all things and above all things'). In this Collect it is implied that the love of God Himself must precede the love of those good things which He has destined for us; and that our love towards God is self a gift from God.*

* *Cf.* Browning's beautiful lines:

> 'O heart I made, a heart beats here!
> Face my hands fashioned, see it in myself.
> Thou hast no power nor may'st conceive of mine,
> But love I gave thee with myself to love,
> And thou must love me who have died for thee.'

AN EPISTLE

The Epistle (Rom. vi. 3-12) connects our baptism with our spiritual resurrection in this life, and with our hopes of a future resurrection to that life with Christ in which the 'good things' mentioned in the Collect await us. When baptism was by immersion the appropriateness of the Apostle's metaphor must have been more obvious than it is now. The old man was buried beneath the waters; the new man rose out of them as from a grave.

The Gospel (St. Matt. v. 20-27) reminds us that except our righteousness exceed the righteousness of the Scribes and Pharisees we cannot enter the kingdom of heaven. They contented themselves with a mere formal compliance with the letter of the Law; we must show our love towards God by recognizing the spirit that pervades it. The law took cognizance of overt acts, though, as we see from the Tenth Commandment, not exclusively; the Gospel takes cognizance of thoughts and affections.

Seventh Sunday after Trinity. *Subject:* The Author and Giver of all Good Things.

The Collect is from the Sacramentary of Gelasius, and consists of:

1. An address to God as the Source of all power and all good.
2. A prayer that He may:

(*a*) Graft in our hearts the love of His Name.
(*b*) Increase in us true religion.
(*c*) Nourish us with all goodness.
(*d*) Keep us in this love, and religion, and goodness.

'*Lord of all power and might.*' Lat. 'Deus virtutum, cujus est totum quod est optimum' ('O God of hosts, to whom belongeth everything that is best'). 'Deus virtutum' is the rendering of 'God of hosts' in the Latin Psalter. See Ps. lviii. 6 (English Version Ps. lix. 6).

'*Power and might*,' *i.e.*, authority and strength.

'*Author*,' *i.e.*, Originator, Source.

'*Graft.*' The Latin is *insere*, which may mean either to plant or to graft. This clause may have been suggested by the reference to the different fruits of the natural man and the spiritual man referred to in the Epistle. It implies that the love of God must be engrafted in us by God Himself.

'*Thy Name*,' *i.e.*, all that Thou art, and all on which Thou hast set Thy Name.

'*Increase in us true religion.*' Lat., 'Præsta in nobis religionis augmentum' ('Supply in us an increase of religion'). *Cf.* 1 Cor. iii. 6, 'I have planted, Apollos watered, but God gave *the increase*.'

'*Nourish us with all goodness*,' etc. The Latin is 'ut quæ sunt bona nutrias, ac pietatis studio quæ sunt nutrita custodias'

('that Thou mayest foster those things which are good in us, and with Thy Fatherly care keep those things which Thou hast fostered'). This might seem to imply that there may be good in us which was not originally planted by God, and which only needs His fostering care. The English Collect avoids the possibility of this misconstruction.

The Epistle (Rom. vi. 19) sets forth (1) the condition of the natural man, the fruit of whose life is death; (2) the duty imposed upon those who have been freed from sin to bring forth fruit unto holiness, the end of which is everlasting life.

The Gospel (St. Mark viii. 1-10) is the record of the feeding of the four thousand, a miracle which strikingly illustrates the opening words of the Collect, 'Lord of all power and might, who art the Author and Giver of all good things.' It is from Him we derive the daily bread which we need both for our souls and bodies. *Cf.* our Lord's discourse on the Bread of Life, St. John vi. 31.

Eighth Sunday after Trinity. *Subject:* Divine Providence.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. An address to God as the Providential Orderer of all things.
2. A prayer that He may (*a*) put away from us all hurtful things and (*b*) give us all things that are profitable.

'*Never-failing*,' not only *unceasing*, but never *deceived*. The original is, 'Deus, cujus providentia in sui dispositione *non fallitur*' ('God, whose providence in ordering that which is His own is not deceived'). Until 1662 the first clause in the English Version ran, 'God, whose providence is never deceived.'

The Epistle (Rom. viii. 12-18) teaches us that, to put away all things hurtful to us, we must through the Spirit 'mortify the deeds of the body.' We must co-operate with God. We cannot live after the flesh and at the same time live after the Spirit. Life according to the one involves death according to the other.

The Gospel (St. Matt. vii. 15-22) teaches us that the fruits of our lives will be hurtful or profitable according as we regard or disregard the will of our Father who is in heaven. Thus, while we recognize a never-failing Providence, we also recognize the indispensability of bringing our wills into accord with God's will.

Ninth Sunday after Trinity. *Subject:* Grace Prevenient and Co-operative.

The Collect is from the Sacramentary of Leo. It consists of:

1. A prayer for the spirit to think and do what is right.
2. The reason for the prayer, viz., that we may be enabled to live according to God's will.

'*That we, who cannot do anything that is good without Thee.*' The original is 'ut qui *sine Te esse* non possumus' ('that we, which

cannot be' [*i.e.*, cannot exist] 'without Thee'), and was so translated up to 1662.

The Epistle (1 Cor. x. 1-14) shows us, from the judgments that fell on the Israelites in the wilderness, the dangers of disregarding God's will both in our thoughts and actions. The Israelites sinned in *thought* when they murmured against God's dealings with them, and lusted after evil things and fell into idolatry; in *deed*, when they fell into gross sensual vices. The national apostasy was followed by national immorality. The people first induced Aaron to make them a god; *then* they sat down to eat and drink and rose up to play.

The Gospel (St. Luke xvi. 1-10) teaches us to make the same wise use of the present in providing for the life to come, as the unjust steward showed in providing for a temporal future. We are to make use of money, 'the mammon of unrighteousness,' in benefiting the poor and needy, so that when we have to give an account of our stewardship, we shall not be without friends to welcome us into God's everlasting habitations.

Tenth Sunday after Trinity. *Subject:* Successful Prayer.

The Collect is from the Sacramentary of Leo. It consists of a twofold petition, viz.:

1. That God may hear our prayers.
2. That, in order that He may do this, we may be led to ask such things as shall please Him (see Rom. viii. 26, 27).

The Epistle (1 Cor. xii. 1-12) teaches us that we must look to the Holy Spirit for guidance in our prayers. The Corinthians would appear to have made the Divine gifts of the Holy Spirit an occasion for jealousy. They would have asked for such things as pleased themselves rather than for those things which pleased God. St. Paul shows them that the spiritual gifts bestowed on individuals are not given for the benefit of the individuals only, but for the benefit of the Church at large; and that the highest gift—viz., charity—is open to all who seek it.

The Gospel (St. Luke xix. 41-47) illustrates the danger of not asking for those things that belong to our peace by the case of Jerusalem. She had rejected God's best gifts when they were offered to her, and had thereby brought down upon herself that fearful overthrow which compelled our Lord, as He thought of its approach, to weep over her.

Eleventh Sunday after Trinity. *Subject:* God's Power shown in Mercy.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. An address to God, declaring that His power is chiefly shown in the exercise of mercy.
2. A prayer that He will mercifully grant us *grace* that we may—

(*a*) Obey His commandments;
(*b*) Obtain His promises;
(*c*) Partake of His heavenly treasure.

Up to 1662 this Collect ran, 'Give unto us abundantly Thy grace, that we, running to Thy promises, may be made partakers,' etc.

'*Declarest*,' *i.e.*, makest clear. The old sense of the word gives additional force to the meaning here and elsewhere. *Cf.* 'By His outward gesture and deed He *declared* His good will' (Baptismal Office).

'*In showing mercy and pity*.' Lat., 'parcendo maxime et miserando' ('in sparing and in showing compassion')—*mercy* in pardoning, *pity* in helping.

'*Partakers*.' Lat., *consortes* (fellow-partakers).

The Epistle (1 Cor. xv. 1-12) shows the extent of the Divine mercy and the power of Divine grace, as exemplified in the case of the Apostle of the Gentiles, who, though he once persecuted the Church of God, was mercifully enabled by the grace of God to labour in the Church 'more abundantly' than the original Apostles. It also reminds us of the great truth on which all our hopes of becoming partakers of God's heavenly treasure depends, viz., our Lord's resurrection. For if Christ be not raised, then is our faith vain; we are yet in our sins.

The Gospel (St. Luke xviii. 9-15) is the parable of the Pharisee and the Publican, in which we see God's willingness to show mercy whenever He is approached with true penitence and humility.*

Twelfth Sunday after Trinity. *Subject:* God the Giver and *For*giver.

The Collect is from the Sacramentary of Leo. It consists of:

1. An invocation, declaring that God is readier to hear than we to pray, and wont to give us more than we desire or deserve.
2. A prayer for the exercise of His mercy towards us in—

(*a*) *For*giving us our sins;
(*b*) *Giving* us those good things which we are not worthy to ask for but through the merits and mediation of Christ.

'*Art wont*.' A happy addition by our Reformers.

'*More ready to hear*,' etc. The original of Leo runs: 'O God of the celestial hosts, who bestowest more than we seek or deserve, grant, we beseech Thee, that by Thy mercy that may be bestowed

* Dean Alford remarks: 'The Church has admirably fitted to this parable the declaration of thankfulness in 1 Cor. xv. 9, 10 (the two being the Epistle and Gospel for the Eleventh Sunday after Trinity), also made *by a Pharisee*, and also on the ground "*that he was not as other men*"; but how different in its whole spirit and effect! There, in the deepest humility, he ascribes it to the *grace of God* that he laboured more abundantly than they all—"yet *not I*, but the grace of God that was with me."'

on us which confidence in our deserts does not allow us to ask.' In the Sacramentary of Gelasius this Collect takes the form: 'Almighty everlasting God, who, in the abundance of Thy Fatherly compassion, dost exceed both the desires and deserts of those who pray to Thee, pour upon us Thy mercy, that Thou mayest forgive the offences which our conscience dreads, and grant what our prayer presumes not to ask.'

The Epistle (2 Cor. iii. 4-10) illustrates the abundance of God's mercy in His gifts to the Church, and in particular in His gift of the Holy Spirit. We are insufficient in ourselves to think anything as of ourselves; but our sufficiency is of God (ver. 5).

The Gospel (St. Mark vii. 31) illustrates the readiness of God to answer prayer by our Lord's miracle on the man that was deaf and had an impediment in his speech—a miracle so remarkable in its character, and so graciously wrought, that it forced the people to say, 'He hath done *all* things well.' We also are deaf to God's words, and speak to Him with stammering lips until our ears are opened and our tongues loosed. It is worth noting that Jesus Himself on this occasion looked up to heaven.

Thirteenth Sunday after Trinity. *Subject:* True Service.

The Collect is from the Sacramentary of Leo. It consists of:

1. An invocation, declaring that true service is itself a gift of God.

2. A prayer that we may so faithfully serve God in this life, that we fail not to attain His heavenly promises.

'*Of whose only gift*,' *i.e.*, from whose gift alone. The original is simply 'de cujus munere venit.' For this use of '*of*,' *cf.* '*of* heaven' (*de cœlis*) in the Litany. For '*only*' (=alone) see note on last rubric of the Order for the Communion of the Sick.

'*Laudable service*.' This does not imply that any service we can render is meritorious, but that the service which God Himself inspires is well-pleasing in His sight. *Cf.* 'that your faith may be found in the day of the Lord *laudable*' (Visitation of the Sick).

'*That we fail not*,' etc. Lat., 'ut ad promissiones Tuas sine offensione curramus' ('that we may run to Thy promises without stumbling').

The Epistle (Gal. iii. 16-23) shows that 'if there had been a law given which could have given life, verily righteousness should have been by the law'; but that the Scripture hath concluded all [Jews and Gentiles] under sin, 'that the promise by faith of Jesus Christ might be given to them that *believe*.' 'The law,' says Bishop Lightfoot, 'was of the nature of a contract, depending for its fulfilment on the observance of its conditions by the two contracting parties. Not so the promise, which, proceeding from the sole fiat of God, is unconditional and unchangeable.'

The Gospel (St. Luke x. 23-38) records the conversation which passed between our Lord and the lawyer who asked Him the question, 'What shall I do to inherit eternal life?' Our Lord's reply shows on what conditions God's 'heavenly promises' are to be attained. The whole duty of man is summed up in the words: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. . . . This do,' said our Lord, 'and thou shalt live.' The parable of the Good Samaritan, which follows, should be interpreted in the light of the Epistle. The wounded man is human nature. He is leaving Jerusalem, 'the holy city,' to go down to Jericho, the accursed. On the way he falls into the hands of his spiritual enemies, and is stripped of his original righteousness, and well-nigh robbed of life itself. The Law, represented by the priest and the Levite, could not save him, for 'by the deeds of the law shall no flesh be justified in God's sight,' nor could the sacrifices 'make the comers thereunto perfect.' When Christ came by He poured upon the poor traveller's wounds the blood of His passion, and anointed him with the oil of the Holy Spirit. He placed him on His own beast, and walked by his side, and brought him into His Church, and entrusted him to the stewards of His mysteries, who, if they faithfully discharge their duties, shall be rewarded when He comes again. Archbishop Trench observes: 'The selection of Gal. iii. 16-23 for the Epistle on the Thirteenth Sunday after Trinity, this parable supplying the Gospel, shows the interpretation which the Church puts upon the parable. The Gospel and Epistle attest the same truth, that the law cannot quicken; that righteousness is not by it, but by faith in Christ Jesus.' The same mystical interpretation runs through a noble sonnet on this Sunday by the Rev. S. J. Stone:

> 'What hope? what help? Not Moses could restore,
> Nor Aaron save; they passed; but One came by
> Who nursed his grievous wounds all tenderly
> With sweetest balm, and all his burden bore;
> And to His Church did, ere His parting, say,
> "Be this thy trust until Mine Advent Day."'

Fourteenth Sunday after Trinity. *Subject:* Faith, Hope, and Charity.

The Collect is from the Sacramentary of Leo. It consists of a prayer that:

1. Our faith, hope, and charity may be increased.
2. That by loving God's commands we may obtain His promises.

'*Give unto us the increase of*,' *i.e.*, increase in us. *Cf.* 'Præsta in nobis religionis augmentum' ('increase in us true religion,' Collect

for Seventh Sunday after Trinity). The first part of the Collect is closely connected with the second. The gifts of 'faith' and of 'hope' enable us to lay hold of God's heavenly promises; the gift of 'charity' enables us to love that which He commands, and so to obtain the fruition of our 'faith' and 'hope.'

'*Make us to love that which Thou dost command;*' for thus only can we render that cheerful obedience which He desires. He would have us obey Him, not as unwilling slaves, but as willing children.

The Epistle (Gal. v. 16-25) contrasts the fruits of the Spirit, among which faith, hope, and charity are included, with the works of the flesh, the doers of which cannot obtain that which God promises, for they who do such things shall not inherit the kingdom of God. There can be no 'true religion' in us unless we crucify the flesh with its affections and lusts.

The Gospel (St. Luke xvii. 11-20) is the record of the healing of the Ten Lepers, of whom only one, a Samaritan, returned to give glory to God. It is not improbable that the Gospel for this, as for the preceding and following Sundays, was selected with special reference to the time of harvest, in which they are read. The Gospel for the Thirteenth Sunday teaches the duty of charity; that for the Fourteenth, the duty of gratitude; that for the Fifteenth, confidence in God's provision for our needs.

Fifteenth Sunday after Trinity. *Subject:* God's Keeping.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. A prayer that God may protect His Church.

2. A prayer that, inasmuch as human frailty unassisted by God cannot but fail, we may be kept from all evil and led to all good.

'*Thy perpetual mercy.*' Lat., *propitiatione perpetua* (with a perpetual propitiation), *i.e.*, with the mercy that is unceasingly shown in accepting Christ's propitiation for our sins.

'*The frailty of man.*' Lat., *humana mortalitas* (Lit., the mortality of man), *i.e.*, man's liability to sins that lead to eternal death.

The Epistle (Gal. vi. 11) shows the frailty of the natural man, whether under the Law or not. 'In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.' There is only one thing that the Christian can trust to for safety amid the chances and changes of life, and that is 'the cross of our Lord Jesus Christ.'

The Gospel (St. Matt. vi. 24) teaches us that, if we look to God for those things that are profitable to our souls, He will provide those things that are profitable to our bodies also. *Cf.* 'Seek ye first the kingdom of God and His righteousness, and all these things (food, clothing, etc.) shall be added unto you.'

'*Take no thought,*' *i.e.*, be not over-anxious. This was the ordinary sense of the expression in Old English. *Cf.* 'Come and

let us return; lest my father leave caring for the asses, and *take thought* for us' (1 Sam. ix. 5). See Davies's 'Bible English,' pp. 100, 101, for other examples. The caution against over-anxiety is very appropriate at this harvest season.

Sixteenth Sunday after Trinity. *Subject:* Within and Without.

The Collect is from the Sacramentary of Gelasius. It consists of a twofold prayer, viz.:

1. That God may cleanse and defend His Church.
2. That, inasmuch as it cannot be safe without Him, it may be preserved by His help and goodness.

The Collect for the Fifteenth Sunday seems to have special regard to the external enemies of the Church (*custodi ecclesiam Tuam*); that for this Sunday to both internal and external enemies (*mundet et muniat*).

'*Continual pity.*' Lat., *miseratio continuata* (continued pity).

'*Cleanse and defend.*' *Cleanse* from sin and *defend* from the assaults of external foes.

'*Thy Church.*' Up to 1662 'Thy congregation.' The Scottish Prayer-Book of 1637 has 'Church.'

The Epistle (Eph. iii. 13) points out what are the conditions of the safety of the Church as a whole, and of every individual member of it. We must be strengthened with might by the Holy Spirit; Christ must dwell in our hearts; we must be rooted and grounded in love.*

The Gospel (St. Luke vii. 11-18) illustrates that 'pity' which we invoke in the Collect by our Lord's miracle wrought upon the widow's son at Nain: 'And when the Lord saw her, He had *compassion* on her.' We may be sure that He has a like compassion for all who need His sympathy and pity. More especially must His Bride, the Church, be the object of His loving compassion and care.

Seventeenth Sunday after Trinity. *Subject:* Good Works.

The Collect is from the Sacramentary of Gregory. It consists of a prayer for:

* Norris writes: 'The Epistle for to-day and for several Sundays to come will be taken from that Epistle to the Ephesians in which for the first time St. Paul develops the idea of the One Holy Catholic Church. In the Acts, and in St. Paul's earlier Epistles, "churches" in the plural number are for the most part spoken of. Not till the Apostle reached Rome, the centre of the Roman Empire, and viewed from thence the work that he had done, did it grow upon him that these several churches were being blended into one great spiritual empire—Christ's kingdom. This imperial thought seems to have filled his mind during his imprisonment at Rome. In this passage he speaks of the Church as containing the angels as well as men, "the whole family in heaven and earth," and prays that the Ephesian Christians may be worthy members of it. And then he speaks with rapture of the infinite dimensions of this great development of Christ's work of love in the world' ('Manual of Religious Instruction on the Prayer-Book,' p. 344.)

1. Prevenient and co-operating grace.

2. Continual dedication of ourselves to all good works.

'*Prevent and follow*,' *i.e.*, go before and further. The need of both prevenient and co-operating grace is here asserted, as in the Collect for Easter Day.

'*Continually*.' Lat., *jugiter* (unceasingly, as the flow of a stream).

The Epistle (Eph. iv. 1-7) illustrates the good works to which we should give ourselves. We are to walk in a way worthy of our vocation, with all lowliness, and meekness, with long-suffering, forbearing one another in love.

The Gospel (St. Luke xiv. 1-12) enforces the virtue of humility, to which all other virtues owe half their attraction.

'*The lowest room*.' Rather, '*place*' (see p. 117).

'*Thou shalt have worship*,' *i.e.*, honour, respect. See note, p. 45.

Eighteenth Sunday after Trinity. *Subject:* The Good Fight.

The Collect is adapted from one in the Sacramentary of Gelasius. In it we pray for grace:

1. To withstand the temptations of the world, the flesh, and the devil.

2. To follow God with pure hearts and minds.

'*To withstand the temptations*.' The Lat. is, *diabolica vitare contagia* ('to *avoid* devilish contagions'). The alteration was probably made because it is impossible to wholly *avoid* temptation, which sometimes lies in the path of duty. In the Prayer-Book of 1549 the phrase ran 'to avoid the infections of the devil.' The alteration was made in 1662.

'*With pure hearts and minds*.' Lat., *pura mente* ('with pure mind'). The affections need to be purified as well as the understanding.

'*The only God*.' This implies that all sin is of the nature of idolatry, a substitution of self or some other object, or Satan, in the place of the one true God. Hence the necessity for reading the first two Commandments even to a Christian congregation. St. Paul speaks of covetousness as 'idolatry.' See Col. iii. 5.

The Epistle (1 Cor. i. 4-9) points to the privileges which the Christian enjoys and the object with which they were bestowed, viz., that we may be blameless in the day of our Lord Jesus Christ.*

* The reason why the regular order of the Epistles is interrupted on this Sunday is thus explained by Wheatly: 'It was an ancient custom of the Church in the Ember Weeks to have proper services on the Wednesdays and Fridays, but especially on the Saturdays, when, after a long continuance in prayer and fasting, they performed the solemnities of the Ordination either late on Saturday evening (which was then always looked upon as part of the Lord's Day), or else early on the morning following; for which reason, and because they might be wearied with their prayers and fasting on the Saturdays, the Sundays following had no public services, but were called *Dominicæ*

The Gospel (St. Matt. xxii. 34) gives our Lord's summary of the Law, viz., 'Thou shalt love the Lord thy God with all thy *heart*, and with all thy soul, and with all thy *mind*'—the first and great commandment; and 'thou shalt love thy neighbour as thyself'—a commandment like unto it.

Nineteenth Sunday after Trinity. *Subject:* Without God, no pleasing God.

The Collect is from the Sacramentary of Gelasius. It consists of:

1. A declaration of our inability to please God without His aid.
2. A prayer for the guidance of the Holy Spirit.

The original form of the Collect was as follows: 'Dirigat corda nostra, quæsumus, Domine, Tuæ miserationis operatio; quia Tibi sine Te placere non possumus' ('Lord, we beseech Thee, let the working of *Thy mercy* direct our hearts; for without Thee we are not able to please Thee'). It will be seen that the phrase, 'the working of *Thy mercy*,' has been altered to '*Thy Holy Spirit*,' and that the reference to Divine mercy has been preserved in the words '*mercifully* grant.'

'*Direct and rule.*' 'Direct' our minds and 'rule' our hearts and wills.

The Epistle (Eph. iv. 17) shows how we can please God, viz., by putting on 'the new man, which after God [*i.e.*, in the likeness of God] is created in righteousness and true holiness.' But this can only be effected by placing ourselves under the guidance of the Holy Spirit, whom we are here bidden not to 'grieve.'

'*The former conversation*,' *i.e.*, way of life. *Cf.* 'To him that ordereth his *conversation* aright' (marg., 'disposeth his way') 'will I show the salvation of God' (Psa. l. 23).

The Gospel (St. Matt. ix. 1-9) records the healing of the man

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vacantes, *i.e.*, vacant Sundays. But afterwards, when they thought it not convenient to let a Sunday pass without any solemn service, they despatched the Ordination sooner on Saturdays, and performed the solemn service of the Church as at other times on the Sundays. But these Sundays, having no particular service of their own, for some time borrowed of some other days, till they had proper ones fixed pertinent to the occasion. So that this Eighteenth Sunday after Trinity, often happening to be one of these vacant Sundays, had at the same time a particular Epistle and Gospel allotted to it, in some measure suitable to the solemnity of the time. For the Epistle hints at the necessity there is of spiritual teachers, and mentions such qualifications as are specially requisite to those that are ordained, as the being *enriched in all utterance and in all knowledge*, and being *behind in no gift*. The Gospel treats of our Saviour's silencing the most learned of the Jews by His questions and answers, thereby also showing how His ministers ought to be qualified, viz., able to speak a word in due season, to give a reason of their faith, and to convince, or at least to confute, all those that are of heterodox opinions.'

sick of the palsy. As he, who had lost the use of his limbs, was at the word of Jesus enabled to arise from his bed and walk, so they who are spiritually paralyzed may, by seeking the help of the Holy Spirit, recover the use of their higher faculties, and walk in newness of life.

Twentieth Sunday after Trinity. *Subject:* Cheerful Obedience.

The Collect is expanded from one in the Sacramentary of Gelasius. It consists of:

1. A prayer for God's protection from all evil, so that
2. We may be ready in body and soul to cheerfully do His will.

'*From all things that may hurt us.*' Lat., 'universa nobis adversantia.' It is clear from the words that follow that bodily as well as spiritual ills are included.

'*That we, being ready both in body and soul,*' etc. Lat., 'ut mente et corpore pariter expediti, quæ Tua sunt liberis mentibus exequamur' ('that we, being equally ready both in body and soul, may with free minds accomplish those things which Thou hast set us to do'). All the evils to which we are subjected, whether of mind or body, are here regarded as possible hindrances to the service of God. They prevent us from serving Him 'with free [*i.e.*, undistracted] minds.'

'*Cheerfully.*' This word was substituted in 1662 for the old phrase 'with free hearts.' *Cf.* 'An offering of a *free* heart will I give Thee' (Ps. liv. 6).

The Epistle (Eph. v. 15-22) sets forth the Christian's joy. His life is to be one of cheerfulness. Filled with the Spirit, he is to give expression to his happiness in psalms and hymns and spiritual songs, and to make melody in his heart to the Lord.

The Gospel (St. Matt. xxii. 1-15) is the parable of the Marriage Feast of the King's Son, which sets forth the privileges to which we are invited, and the danger of being too much absorbed in the cares and anxieties of the world. The invited guests made light of their invitation and went their ways. They engaged in their various pursuits, one on his farm, another in his merchandise. Nay, some had become so alienated from their king as to slay the very servants who had come to call them to the wedding. Worldliness begets not only indifference to things spiritual, but positive antipathy. The second part of the parable, in which the man 'not having a wedding-garment' is introduced, teaches us that 'without holiness no man shall see the Lord.' Our Lord's own comment on the parable is 'many are called, but few are chosen.' Many are invited to the feast, but few are 'ready in body and soul' to obey the Divine behests.

Twenty-first Sunday after Trinity. *Subject:* Pardon and Peace.

The Collect is from the Sacramentary of Gelasius. It consists of a prayer for:

1. Pardon, that we may be cleansed from all our sins.
2. Peace, that we may serve God with quiet minds.

The original runs: 'Largire, quæsumus, Domine, fidelibus Tuis indulgentiam placatus et pacem.' It will be observed that the word *placatus* ('having been reconciled') is not rendered in our version. The hostility between God and sinful man is rather on man's side than God's, inasmuch as it begins with man's disobedience, and ends with his return to allegiance. 'God was in Christ reconciling the world unto Himself' (2 Cor. v. 19).

'*With a quiet mind.*' Lat., 'secura mente,' *i.e.*, with a mind free from care. The reference is more particularly to freedom from the consciousness of unforgiven sin and of an unnatural alienation from our heavenly Father. 'There is no peace, saith the Lord, unto the wicked' (Isa. xlviii. 22). If therefore we would serve God with a quiet mind we must not only not live in sin, but we must not carry about with us the burden of unforgiven sin.

The Epistle (Eph. vi. 10-21) is an exhortation to Christians to assume the whole armour of God, the indispensable condition of spiritual security and confidence. We must take the shield of *faith*. We must feel that we have 'pardon' (the helmet of salvation); our feet must be 'shod with the preparation of the gospel of *peace*.' St. Paul himself exhibits the power of pardon to give peace by the bold and cheerful tone with which, though in bonds, he writes to the Ephesians.

The Gospel (St. John iv. 46) records the healing of the nobleman's son. It illustrates the power of faith, the indispensable condition of pardon and peace. When Christ had spoken the words, 'Thy son liveth,' the nobleman 'believed the word that Jesus had spoken unto him,' and went on his way rejoicing. There is similar joy when we hear in faith the announcement that our souls, though once dead in sins, by His loving mercy now live.

Twenty-second Sunday after Trinity. *Subject:* Continual Godliness.

The Collect is from the Sacramentary of Gregory. It consists of:

1. A prayer that God may keep the Church in continual godliness.
2. A reason for the prayer, viz., that it may be free from all adversities, and devoutly given to serve Him in good works.

'*Thy household the Church.*' Lat., *familiam Tuam* ('Thy household' simply).

'*In continual godliness.*' Lat., *continua pietate* ('with Thy continual pity'). The Latin word *pietas* denotes not only man's

filial piety towards God, but God's fatherly pity for man. The same phrase occurs in the Collects for the Fifteenth and Sixteenth Sundays after Trinity, in which it is respectively translated 'with Thy perpetual mercy' and 'let Thy continual pity.' In the Collect for the Fifth Sunday after Epiphany the translators have made a similar change to that which is made here—'continually in Thy true religion.'

'*To the glory.*' *Cf.* 1 St. Pet. ii. 12: That 'they may by your good works, which they shall behold, *glorify God* in the day of visitation.' See also the last verse of the Epistle: 'Being filled with the fruits of righteousness, which are by Jesus Christ, *unto the glory* and praise of God.'

The Epistle (Phil. i. 3-12) reminds us what it is that knits together God's 'household the Church,' viz., fellowship in the Gospel, and expresses the Apostle's confidence that God, who had 'begun a good work' among the Philippians, 'will perform it' [*i.e.*, complete it. Marg., 'will finish it'] 'until the day of Jesus Christ.' But he is not satisfied with what they *have* done. He prays that their 'love may abound yet more and more.'

The Gospel (St. Matt. xviii. 21) is the parable of the unmerciful servant, which teaches the obligation laid upon us by God's mercy to show a like mercy to those who have injured us. Godliness (God-like-ness) is in nothing more beautifully shown, as our great poet teaches, than in deeds of mercy.

> 'It is an attribute to God Himself;
> And earthly power doth then show likest God's,
> When mercy seasons justice.'

Twenty-third Sunday after Trinity. *Subject:* Faithful Asking; Effectual Obtaining.

The Collect is from the Sacramentary of Gregory. It consists of:

1. An invocation addressed to God as our refuge and strength.
2. A prayer that what we ask faithfully we may obtain effectually.

'*Author*,' *i.e.*, Originator, Source.

'*Of godliness*' (Lat., *pietatis*). See note on Collect for Twenty-second Sunday after Trinity. The English Collect misses the play on the word *pius*. Goulburn inclines to the rendering—'O God . . . who art Thyself the Author of *devotion*, be ready to hear Thy Church's *devout* prayers.'

'*Devout*.' The original would be more clearly rendered, 'O God, our refuge and strength, who art Thyself the Author of *godliness*, be ready to hear the *godly* prayers of Thy Church.' ('Adesto piis Ecclesiæ Tuæ precibus, Auctor Ipse pietatis.')

The Epistle (Phil. iii. 17) indirectly teaches us what consti-

tutes devout prayer. 'Our conversation [*i.e.*, our citizenship] is in heaven,' and our prayers should be compatible with our citizenship. It is a characteristic of the enemies of Christ that they 'mind earthly things.' We are looking for the coming of the Saviour. Our prayers should help to prepare us for His coming. 'Our vile body' [or rather 'the body of our humiliation'] will be changed, 'that it may be fashioned like unto His glorious body.' Our prayers, therefore, should not be restricted to our temporal necessities, as is the case with those 'whose god is their belly and whose glory is in their shame.'

The Gospel (St. Matt. xxii. 15-23) teaches us to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Our earthly citizenship has its claim upon us as well as our heavenly, nor need there be any incompatibility between them. We may devoutly pray for temporal blessings, so long as they are not hindrances to our obtaining the far more exceeding and eternal blessings that are in store for us.

Twenty-fourth Sunday after Trinity. *Subject:* The Bondage of Sin.

The Collect is from the Sacramentary of Gregory. It consists of:

1. A declaration of our sinfulness.
2. A prayer for deliverance from the guilt and power of sin.

'*Absolve.*' Literally, *loosen from.* The metaphor of bondage is kept up all through the Latin original, which runs as follows: '*Absolve*, quæsumus, Domine, Tuorum delicta populorum; et a peccatorum nostrorum *nexibus*, quæ pro nostra fragilitate *contraximus*, Tua benignitate *liberemur*.' *Cf.* the Collect, 'O God, whose nature and property,' etc.

The Epistle (Col. i. 3-13) sets forth those Christian privileges and virtues by which the power of sin is broken, and the Divine strength by which our *frailty* is compensated. Our absolution from the guilt of sin is immediate if our faith and repentance be sincere; but our deliverance from the power of sin is gradual, and depends on the zeal with which we cultivate those affections by which sin is expelled. Hence St. Paul prays that the Colossians may be filled with the knowledge of God's will, and that they may be '*strengthened with all might*, according to His glorious power, unto all patience and long-suffering with joyfulness.'

The Gospel (St. Matt. ix. 18-27) records the miracles wrought respectively upon the woman with the issue of blood and upon Jairus's daughter. They are intended to teach that the same Jesus who could loosen the bonds of physical disease and physical death can loosen the bonds of spiritual disease and spiritual death.

Twenty-fifth Sunday after Trinity. *Subject:* Plenteous Fruit; Plenteous Reward.

The Collect is from the Sacramentary of Gregory. It consists of:

1. A prayer that God would stir up our wills to greater activity.

2. The reason for this prayer, viz., that we may bring forth plenteous fruit, and receive a plenteous reward.

'*Stir up.*' Lat., *excita.* Stir up to greater activity.

'*Plenteously bringing forth the fruit.*' Lat., 'fructum *propensius* exequentes' ('seeking more eagerly the fruit'). Eagerness after the fruit of good works is the first step to bringing it forth. It is to this eagerness we pray God to stir up our wills. The idea of 'plenteousness' which runs through the Collect was probably suggested by the Gospel. The fragments of the divinely multiplied food filled twelve baskets.

'*Of good works.*' Lat., *Divini operis* ('of the Divine work'), *i.e.*, the fruit of Divine grace operating in our hearts. The reference would seem to have been to the motive which brought the multitudes to Jesus (see St. John vi. 2, 26), viz., to see His miracles.

'*May of Thee be plenteously rewarded.*' Lat., 'pietatis Tuæ remedia majora percipiant,' 'may receive the greater remedies of Thy compassion,' viz., the healing of the soul. The multitudes appreciated only the physical blessings which the Saviour bestowed. He says to them, 'Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you.' Canon Bright develops the original as follows: 'That they, more readily following after (seeking to secure) the effect of the Divine working (upon the soul), may obtain fuller assistance (or grants of mercy) from Thy lovingkindness' (Prayer-Book Commentary, S.P.C.K., p. 90).

The Epistle (Jer. xxiii. 5-9) is evidently intended to be preparatory to Advent, pointing as it does to the coming of the Lord our Righteousness, who should effect redemption from a worse than Egyptian bondage.

The Gospel (St. John vi. 5-15) contains the testimony of the multitude, who had seen the miracle of the feeding the five thousand, to the validity of the claims of the Messiah: 'This is of a truth that Prophet *that should come into the world.*' Dr. W. H. Mill observes: 'Not without reason is it that the Church repeats this, as no other is found repeated, in her cycle of Gospels; giving this narrative from St. John, not only on Mid-Lent Sunday, as preparatory to the approaching Paschal Eucharist, but again, divested of its significant preface, in the concluding Gospel of her year.'

The rubric directs that 'if there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.' If only one of these Epiphany services be needed, that for the sixth Sunday which was evidently intended to be preparatory to Advent, should be used. The Sarum Missal provided services for twenty-four Sundays after Trinity, and one for the Sunday next before Advent; and a rubric directed that, if there were more than twenty-five Sundays between Trinity and Advent Sunday, the service for the twenty-fourth was to be repeated each Sunday until the last, when the service for the Sunday before Advent was to be used. There was no rubric on the subject in the Prayer-Book of 1549. In the Prayer-Book of 1552 appeared the following rubric: 'If there be any more Sundays before Advent Sunday, to supply the same shall be taken the service of some of those Sundays that were omitted between the Epiphany and Septuagesima.' This rubric was altered to its present form in 1662.

SAINTS' DAYS.

The general observance of Saints' Days doubtless originated in the local commemoration of martyrs. The Church of Smyrna, in the famous letter to the Christians of Philomelium, giving an account of the martyrdom of Polycarp (A.D. 167), says that the Jews were unwilling that the Christians should have the custody of their martyred saint, lest they should worship him, 'little knowing,' remark the writers, 'that we can never leave Jesus Christ, nor adore any other. We do, indeed, honour the martyrs, but only as His disciples and imitators, who have given the greatest marks of love to their King and Master.' It also declares their intention to hold an annual commemoration of his martyrdom at his grave. A similar declaration is expressed on the part of the Church of Antioch to commemorate the martyrdom of Ignatius (A.D. 107). 'And now we have made known to you both the day and the time, that assembling ourselves together according to the time of his martyrdom, we may have fellowship with the champion and noble martyr of Christ,' etc. The virtues, labours, and sufferings of the martyrs would naturally be much dwelt upon at these annual commemorations; and the stories told of them would, of course, be liable to exaggeration in proportion as distance of time or space rendered it difficult to test their truthful-

ness. The very persons best able to contradict the exaggerations, originating in enthusiasm and the love of the marvellous, would in many cases be under the strongest temptations to give them increased circulation. It is not surprising, therefore, that in the dark ages which followed the break-up of the Roman Empire the praiseworthy honour paid to the saints by the primitive Church gradually passed into idolatrous worship. The adoration of the saints was the inevitable consequence of the exaggerated stories that were told of their virtues when living and their power when dead. A decree of the Council of Trent says: 'The saints who reign with Christ offer their prayers to God for men; it is good and useful suppliantly to invoke them, and to flee to their prayers, help, and assistance, because of the benefits to be obtained from God through His Son, Jesus Christ our Lord, who is our only Redeemer and Saviour. Those are of impious opinions who deny that the saints enjoying eternal felicity in heaven are to be invoked, or who affirm that they do not pray for men; or that to invoke them to pray for us individually is idolatry; or that it is contrary to the Word of God, and opposed to the honour of Jesus Christ, the One Mediator between God and man; or that it is folly to supplicate verbally or mentally those who reign in heaven.' Romanists distinguish between *latria*, the honour due to God alone; *hyperdulia*, the honour due to the human nature of Christ and to the Blessed Virgin; and *dulia*, the honour due to the saints.

These subtle distinctions of the schoolmen are easily forgotten by the ignorant, and there can be no question that the excessive adoration of the saints in the Roman Church has robbed God of much of the honour due to Him alone. The Church of England commemorates the saints rather for the benefit of the living and the glorification of God than for the glorification of the saints themselves. We do not pray *to* them, but we pray that we may imitate their example and follow their preaching. See preface to Calendar; also the Homilies 'Against Peril of Idolatry,' and 'Concerning Prayer.'

St. Andrew's Day (November 30).

Subject: Ready Obedience.

The Collect was written in 1552, in substitution for the following one in the Book of 1549: 'Almighty God, which hast given such grace to Thy Apostle, St. Andrew, that he counted the sharp and painful death* of the cross to be an high honour and

* According to tradition, St. Andrew suffered martyrdom by crucifixion at Patras in the Morea. The cross on which he suffered was shaped thus ×. St. Andrew being the patron Saint of Scotland, his cross appears in our

a great glory: Grant us to take and esteem all troubles and adversities which shall come unto us, for Thy sake, as things profitable for us toward the obtaining of everlasting life, through Jesus Christ our Lord.' The Collect in the Sarum Missal for this day was as follows: 'We humbly implore Thy Majesty, O Lord, that as Thy blessed Apostle Andrew appeared as a preacher and ruler of Thy Church, so he may be for us a perpetual intercessor with Thee. Through,' etc. The present Collect consists of:

1. A commemoration of the readiness of St. Andrew to obey the call of Christ.

2. A prayer that we may show a like ready obedience to the call of God's Holy Word.

The reason for setting aside the old Collect would appear to be that the account of the Apostle's martyrdom was only traditional, whereas the story of his call is recorded in Scripture. A further reason may be found in the fact that, while we can all imitate him in obedience to the call of God, few of us are called upon to suffer persecution for the kingdom of God's sake. St. Andrew's Day heads the list of the Saints' Days because he was the first of the Apostles called by our Lord. There is, moreover, a special fitness in observing his festival at the opening of Advent. St. Andrew is an example of the way in which we should act when Christ comes to us individually. Our first duty, when we have ourselves found Him, is to bring others to Him. Keble writes:

'First seek thy Saviour out, and dwell
Beneath the shadow of His roof,
Till thou have scanned His features well,
And known Him for the Christ by proof;

'Then, potent with the spell of Heaven
Go, and thine erring brother gain,
Entice him home to be forgiven,
Till he, too, see his Saviour plain.

'Or, if before thee in the race,
Urge him with thine advancing tread,
Till, like twin stars, with even pace,
Each lucid course be duly sped.'

St. Andrew's Day.

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national flag, intersecting the cross of St. George. According to the legendary story, St. Andrew, on seeing his cross from a distance, saluted it, saying, 'Hail, cross, which in the body of Christ wast dedicated and wast adorned with His members as with pearls. Before the Lord mounted up to thee, thou didst inspire earthly fear, but now, since thou obtainest heavenly love for us, thou art undergone with devotion. Calm and rejoicing, therefore, come I to thee, that lifting me up, thou mayest receive me as a disciple of Him who hung upon thee,' etc. 'Saying these words, he stripped himself, and handed his garments to the executioners. And so, as it had been ordered, they hanged him upon the cross, on which he lived for two days and preached to 20,000 bystanders.'—'Legenda Aurea,' cap. ii.

The Epistle (Rom. x. 9) shows how the doctrine of righteousness by faith, the distinctive dogma of the Christian religion, demands a missionary organization. Christianity was not to be the religion of a particular people, but the religion of the world. This is shown by the Apostle from the Old Testament Scriptures. But the Gentiles could not call on a Lord in whom they did not believe; and they could not believe until they had been taught; and they could not be taught unless teachers were sent to them. Hence the Church must never cease to evangelize.

The Gospel (St. Matt. iv. 18-23) is the narrative of the Apostle's second call. This happened nearly a year after the call recorded in St. John i.

Proper Lessons. MATINS.—*First*, Isa. liv., the spread of the Church: 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes' (verse 2). *Second*, St. John i. 35-43, the Apostle's first call. The disciples did not forsake their old occupation as fishermen until after the second call.

EVENSONG.—*First*, Isa. lxv. 1-17, the rejection of the Jews and the calling of the Gentiles: 'I am sought of them that asked not for Me; I am found of them that sought Me not' (verse 1). *Second*, St. John xii. 20-42, our Lord's discourse on the occasion of Andrew and Philip telling Jesus that certain Greeks* desired to see Him; and St. John's comment on the unbelief of the Jews.

St. Thomas the Apostle (December 21).

Subject: Doubt and Faith.

The Collect was written in 1549, and consists of:

1. A commemoration of God's overruling the doubt of Thomas for the more confirmation of the faith.†

2. A prayer that our want of faith may never be reproved.

The Collect in the Sarum Missal was: 'Grant us, Lord, we beseech Thee, so to rejoice in the anniversary of Thy blessed Apostle Thomas, that we may ever be assisted by his protection and eagerly follow the example of his faith with fitting devotion. Through,' etc.

'*Doubtful in*,' *i.e.*, doubtful of.

The Epistle (Eph. ii. 19) describes the privileges to which

* This incident may have influenced the Apostle in visiting Greece. See previous note. Our Lord appears to have regarded these Greeks as a kind of firstfruits of the Gentiles. *Cf.* ver. 32: 'And I, if I be lifted up from the earth, will draw *all* men unto Me.'

† 'Ab eo dubitatum est, ne a nobis dubitaretur.'—ST. AUGUSTINE. [He doubted lest we should doubt.]

the Gentiles have been admitted, and our obligations to the 'Apostles and Prophets,' upon whom, as a foundation, the spiritual temple, into which we have been incorporated, is built.

The Gospel (St. John xx. 24) gives an account of Thomas's doubt as to the reality of our Lord's resurrection, and of the Apostle's confession once his doubts were removed. His scepticism was not owing to any obstinate spirit of unbelief, but to sheer inability to accept what was told him. The news seemed, as we say, too good to be true. He would appear to have been of a despondent character (St. John xi. 16), slow to believe without evidence, but thoroughly honest, open to conviction, and warmly attached to his Divine Master. It is noteworthy that our Lord, while reproving him, gave him the evidence he sought for, and that the Apostle's confession, when it did come, was ampler and deeper than that of any other Apostle.

Proper Lessons. MATINS. — *First*, Job xlii. 1-7, Job's penitential confession: 'I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee' (verse 5). *Second*, St. John xx. 19-24, our Lord's appearance to the Apostles in Thomas's absence.

EVENSONG. — *First*, Isa. xxxv., the glory of the Christian dispensation, and the spiritual as well as physical miracles that should accompany it: 'Strengthen ye the weak hands, and confirm the feeble knees. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.' *Second*, St. John xiv. 1-8, Thomas's inquiry concerning 'the way,' and our Lord's reply. The lessons in the American Prayer-Book (Matins) 2 Kings vi. 8-24, and St. Mark xvi. 9; (Evensong) 2 Kings vii., St. John xiv. 1-15.

St. Thomas is said to have preached in Parthia, and to have been buried at Edessa. Later traditions ascribe to him the foundation of the Christian Church in Malabar, which goes by the name of 'The Christians of St. Thomas.'

The Conversion of St. Paul (January 25).

Subject: The Calling in of the Gentiles.

The Collect is expanded from one in the Sacramentary of Gregory. It consists of:

1. A commemoration of the missionary labours of St. Paul.

2. A prayer that we may show forth our gratitude for his conversion by following his teaching.

'*Doctrine*,' *i.e.*, not some particular doctrine, but the substance of his general teaching. Teaching was the great function of the Apostle (1 Cor. i. 17).

The Epistle (Acts ix. 1-23) records the conversion of St. Paul.

The Gospel (St. Matt. xix. 27) contains our Lord's promise to those who should exercise self-denial for His Name's sake.

Proper Lessons. MATINS.—*First*, Isa. xlix. 1-13, the calling of the Gentiles: 'I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.' This chapter is quoted by St. Paul himself, 2 Cor. vi. *Second*, Gal. i. 11, St. Paul's account of his independence of the original Apostles. American Prayer-Book, Wisd. v., and Acts xxii. 1-22.

EVENSONG.—*First*, Jer. i. 1-11, the call of Jeremiah: 'Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak' (verse 7). *Second*, Acts xxvi. 1-21, St. Paul's defence before Agrippa. According to tradition, St. Peter and St. Paul were martyred (the former by crucifixion, the latter by beheading) on the same day; and it is said that there was formerly a festival commemorating their martyrdom jointly on February 22. There is no trace of a festival commemorating St. Paul's conversion till the twelfth century. His conversion rather than his death was doubtless selected for commemoration because of its vast importance to the Gentile world.

The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin (February 2).

Subject: Presented to God. The alternative title, 'The Presentation,' etc., was added in 1662.

The Collect is from the Sacramentary of Gregory. It consists of:

1. A commemoration of our Lord's presentation in the temple in the substance of our flesh.

2. A prayer that through Him we may be presented unto God with pure and clean hearts.

'*Almighty and ever-living.*' Up to 1636 the second title was not 'ever-living,' but 'everlasting.' It is not known by whom the alteration was made. 'Everlasting' occurs in the Scottish Prayer-Book, 1637.

'*With pure and clean hearts.*' Lat., *purificatis mentibus* ('with purified minds').

'*By the same Thy Son Jesus Christ our Lord.*' This termination is unique. The substitution of 'by' for the usual 'through' may have been intended to mean not that the petition is offered through the mediation of Christ, but that we may be presented unto God by Christ Himself. Bright and Medd translate the words '*ab* eodem,' but *by* was often used for *through* in Old English, and Canon Bright, in private correspondence with Dr. Goulburn, says:

'I do not feel sure that our *ab* in the Purification Collect was not a mistake, all things considered' ('Collects,' i., 107, note). Christ is represented as presenting the Church to Himself in Eph. v. 25-27. The original Latin has *per*, through.

The Sarum Collect was: 'Almighty and everlasting God, we humbly beseech Thy Majesty, that as Thy only-begotten Son was presented this day in the temple with the substance of our flesh, so make us to be presented to Thee with purified minds. Through the same our Lord,' etc.

The Epistle (Mal. iii. 1-6) contains Malachi's prediction: 'The Lord whom ye seek shall suddenly come to His temple.'

The Gospel (St. Luke ii. 22-41) gives an account of our Lord's presentation in the Temple, and of His manifestation to those who were looking for redemption in Israel.

Proper Lessons. MATINS.—*First*, Exod. xiii. to ver. 17, the sanctification of the first-born to commemorate the deliverance of the Israelites from the destruction of the first-born. American Prayer-Book, 1 Sam. iii.; second lesson Gal. iii. ver. 15 to iv. ver. 8.

EVENSONG.—*First*, Hag. ii. to ver. 10. 'The glory of this latter house shall be greater than of the former' (ver. 9).

The original name of this festival is the Hypapante of our Lord Jesus Christ, *i.e.*, the meeting (*ὑπαπαντή*) of our Lord with Simeon in the temple. The first of our two alternative names most nearly corresponds to this, and best describes the teaching of the day. The second dates from the ninth century—a period when the worship of the Blessed Virgin was beginning to overshadow the honour due to Christ.* The name 'Candlemas' is derived from the old practice of carrying lighted candles to Mass on this day. Various explanations are given of the symbolism of the lights that were carried in the Christian festival. Some say that they refer to the spiritual light spoken of by St. Simeon in the *Nunc Dimittis*, which was read on this day, others that they are in honour of the Virgin, the mother of the Light of the world. It was formerly customary for women to bear lights when they were churched, and this custom is doubtless connected with the lights borne on Candlemas Day. The reader of English history will

* Cardinal Newman, before separating from the communion of the Church of England, thus wrote on the subject of the reverence due to the Blessed Virgin: 'Following the example of Scripture, we had better only think of her with and for her Son, never separating her from Him, but using her name as a memorial of His great condescension in stooping from heaven and not "abhorring the Virgin's womb." And this is the rule of our own Church, which has set apart only such Festivals in honour of the blessed Mary as may also be festivals in honour of our Lord, the Purification commemorating His presentation in the Temple, and the Annunciation commemorating His Incarnation.'—'Sermons,' ii. 136.

remember the jest of the Conqueror in reply to a coarse remark of the French King: 'When I am churched there shall be a thousand lights in France.' The candles distributed on Candlemas Day were popularly believed to drive away storms and evil spirits. A form for 'the hallowing of candles upon Candlemas Day' is given in Brand's 'Antiquities,' i. 46. It begins: 'O Lord Jesu Christ, ✠ blesse thou this creature of a waxen taper at our humble supplicacion, and by the vertue of thy holy crosse, poure thou into it an heauenly benediction; that as thou hast graunted it unto man's use for the expelling of darknes, it may receaue such a strength and blessing thorow the token of thy holy crosse, that in what places soeuer it be lighted or set, the Diuel may auoid out of those habitacions, and tremble for feare and flye away discouraged, and presume no more to unquiete them that serue thee,' etc.

The festival is forty days after Christmas Day, that being the interval between the birth of a male child and its presentation prescribed by the Law (see Lev. xii. 3, 4).

St. Matthias's Day (February 24).

Subject: Faithful and True Pastors.

The Collect first appears in the Prayer-Book of 1549. It consists of:

1. A commemoration of the choosing of Matthias in the place of Judas.

2. A prayer that the Church may be always preserved from false Apostles, and ordered [ruled] and guided by faithful and true pastors.

The Sarum Collect was: 'O God, who didst associate the blessed Matthias with the company of Thy Apostles, grant, we beseech Thee, that by his intercession we may ever perceive Thy fatherly pity in what concerns us. Through,' etc.

'*Ordered and guided*,' *i.e.*, ruled and led.

'*Faithful and true.*' '*Faithful*' to the Divine Shepherd of souls; *true* in realizing the Divine intention of the pastorate.

This festival, the only one in which feelings of sorrow are mingled with those of joy, always falls either within or near Lent, and is fraught with valuable lessons to the candidates for ordination at the Lenten Ember season. In the story of Judas we see how the secret nursing of a bosom sin may nullify the greatest external advantages which a man can enjoy, and lead to the basest and most impious of crimes.

The Epistle (Acts i. 15) contains the account of the election by lot of Matthias in the place of Judas.

The Gospel (St. Matt. xi. 25) contains our Lord's thanksgiving

for the revelation of the mysteries of the Gospel to the simple-hearted. A comparison of this passage with St. Luke x. shows that the occasion of the thanksgiving was the return of the Seventy after their successful mission.

Proper Lessons. MATINS.—*First*, 1 Sam. ii. 27-36, the withdrawal of the high-priesthood from the family of Eli, and the prophecy of its bestowal upon 'a faithful priest.'

EVENSONG.—*First*, Isaiah xxii. 15. Isaiah's denunciation of Shebna the treasurer, and prophecy that Eliakim should supersede him: 'I will clothe him with thy robe and strengthen him with thy girdle' (verse 21). The American Prayer-Book prescribes as second lessons St. John vi. 47, and 1 St. John ii. 15.

This is not one of the most ancient festivals, but there is a Collect for it in the Sacramentary of Gregory. Formerly this festival was observed in Leap Year on February 25; but when, in 1661, the intercalary day was placed at the end of the month instead of between the 23rd and 24th, the 24th was permanently fixed on for the festival. According to tradition St. Matthias was crucified in Cappadocia.

The Annunciation of the Blessed Virgin Mary (March 25).

Subject: Knowledge of the Humiliation; Experience of the Glory.

The Collect is from the Sacramentary of Gelasius, and consists of:

1. A commemoration of the angel's announcement of Christ's incarnation.

2. A prayer that we may be brought by His Cross and Passion to the glory of His resurrection.

The Sarum Collect was: 'O God, who didst will that Thy Word should take our flesh from the womb of the blessed Virgin Mary at the annunciation of an angel, grant unto us, Thy suppliants, that we, who believe her to be truly the mother of God, may be assisted by her intercessions with Thee. Through,' etc.

The Epistle (Isa. vii. 10-16) contains the prophecy given to Ahaz of the supernatural birth of the Messiah: 'Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel' (verse 14).

The Gospel (St. Luke i. 26-39) is the account of the announcement made to the Blessed Virgin by the angel.

Proper Lessons. MATINS.—*First*, Gen. iii. 1-16, the first prophecy of the Redeemer: 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel' (verse 15).

EVENSONG.—*First*, Isa. lii. 7-13, the approach of the herald

announcing the Saviour's advent. The American Prayer-Book prescribes 1 Sam. ii. 1-11 for the first lesson at Evensong, and St. Luke i. 39-57, and St. John i. 1-19 as second lessons.

This festival nearly always falls in Lent, and the Collect was evidently intended to be connected with Good Friday and Easter Day.

Five days are connected in our calendar with the Blessed Virgin, the Annunciation, the Purification, the Visitation, her own Nativity, and her Conception. The first two only are red-letter days. The Feast of the Annunciation is of high antiquity. A homily written on it in the fifth century by Proclus, patriarch of Constantinople, is still extant. The Council of Trullo, A.D. 692, revising a decree of the Council of Laodicea, forbade all festivals to be observed in Lent except the Sabbath, the Lord's Day, and the Annunciation.

St. Mark's Day (April 25).

Subject: Stability.

The Collect first appears in the Prayer-Book of 1549. It is based on the Epistle, and consists of:

1. A commemoration of the service rendered to the Church by St. Mark as an Evangelist.

2. A prayer that we may be established in the truth of the Gospel.

The Sarum Collect was: 'O God, who hast exalted Thy blessed evangelist St. Mark by the grace of preaching the gospel; grant, we beseech Thee, that we may always both profit by his teaching and be protected by his prayers. Through,' etc.

'*Blast of vain doctrine.*' *Cf.* 'every wind of doctrine' (Epistle).

The lesson of St. Mark's life is that, by God's grace, the weakest may be made strong. Though he deserted his fellow-missionaries on the first approach of danger, he afterwards proved a brave and steadfast soldier of Christ. He took his stand by the side of St. Paul during the Apostle's first imprisonment at Rome (Col. iv. 10), and was summoned by him to join him again during the second imprisonment (2 Tim. iv. 11).

The Epistle (Eph. iv. 7-17) sets forth the diversity of the gifts in the Church of Christ, and the object of them all, viz., to enable us all to attain to 'the measure of the stature of the fulness of Christ; that we henceforth be *no more children, tossed to and fro, and carried about with every wind of doctrine.*'

The Gospel (St. John xv. 1-12) is our Lord's allegory of the Vine, which teaches the same lesson as the concluding portion of the Epistle: 'Without Me ye can do nothing.'

Proper Lessons. MATINS.—*First,* Isa. lxii. 6, God's promise

that He would set watchmen upon the walls of Jerusalem, who should never hold their peace day nor night. That the promise is Messianic is clear from the words, 'Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh' (verse 11).

EVENSONG.—*First*, Ezek. i. 1-15, Ezekiel's vision of the four living creatures, each of which had four faces. According to ancient expositors, the face of a man symbolized St. Matthew, and referred to the humanity of our Lord, to which that Evangelist gives special prominence; the face of the lion symbolized St. Mark, because he sets forth the royal character of the Messiah; the face of the ox symbolized St. Luke, who gives prominence to the sacrificial character of our Lord's life and death; the face of an eagle symbolized St. John, because of the sublimity of his writings. *Cf.* Rev. iv. 7. It is obvious that this interpretation is wholly fanciful. It seems more probable that the four living creatures represent the whole range of animate nature concurring in praising God. In Ezekiel they are represented as supporting the throne of God. The language ascribed to them would be peculiarly appropriate when applied to the directness and fidelity of the Evangelists as inspired writers, and more particularly to the conduct of St. Mark after he recovered from his first timidity (see ver. 12). The American Prayer-Book prescribes as second lessons St. Mark i. 1-21, and Acts xii. 24 and xiii. 1-14.

There can be little doubt that St. Mark the Evangelist is identical with the John Mark of Acts xii., who was sister's son to Barnabas. He was probably converted to Christianity by St. Peter, who speaks of him as 'Marcus, my son.' The last reference to him in Holy Scripture occurs in 2 Tim. iv. 11. He is said to have been the first Bishop of Alexandria, and to have been martyred while attempting to stop the worshipping of Serapis. His festival is provided for in the Sacramentary of Gregory.

St. Philip and St. James's Day (May 1).

Subject: 'The Way, the Truth, and the Life.'

The Collect was composed in 1549, but was considerably altered and improved in 1662. It originally ran: 'Almighty God, whom truly to know is everlasting life, grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life, as Thou hast taught St. Philip and other the Apostles; through Jesus Christ our Lord.' It consists of:

1. An invocation, setting forth the blessedness of truly knowing God.

2. A prayer that we, knowing Christ to be the Way, the Truth, and the Life, may:

(*a*) Follow the steps of St. Philip and St. James; and
(*b*) Steadfastly walk in the *way* that leads to eternal *life*.
Cf. notes on the morning Collect for peace.

The Sarum Collect was: 'God, who makest us joyful with the yearly commemoration of Thy Apostles Philip and James, grant, we beseech Thee, that we may be instructed by their examples, in whose merits we rejoice. Through,' etc.

The Epistle (St. James i. 1-13) is taken from the writings of one of the saints commemorated. It is an exhortation to patience under temptation.

The St. James commemorated on this day is St. James the Less, the son of Alphæus and Mary. In Gal. i. 19 he is called 'the Lord's brother.' In the tradition of him recorded by Hegesippus, it is said that on account 'of his exceeding righteousness he was called "Just" and "Oblias," which means in Greek "the bulwark of the people" and "righteousness."' 'Oblias' is probably a corruption of some Hebrew word.

The Gospel (St. John xiv. 1-15) contains the discourse of our Lord that was suggested by the remark of Philip, 'Lord, show us the Father and it sufficeth us.' It also contains the memorable words on which the Collect is based, 'I am the way,' etc.

Proper Lessons. MATINS.—*First*, Isa. lxi., the preaching of the Gospel and the calling of the Gentiles: 'But ye shall be named the priests of the Lord: men shall call you the ministers of our God' (ver. 6). *Second*, St. John i. 43, the call of Philip and his announcement of Christ as the Messiah to Nathanael. The Epistle in the Greek Church for this day is Acts viii. 26-39, which relates to Philip 'the deacon.' In 1549 the Second Morning Lesson was Acts viii. 1-14; from 1552 to 1662 it was the entire chapter.

EVENSONG. *First*, Zech. iv., God's message to Zerubbabel, and the vision of 'the two anointed ones that stand by the Lord of the whole earth' (ver. 14). The second lessons in the American Prayer-Book are St. John vi. 22-59, and Acts xv. 1-32.

St. Philip is said to have been crucified at Hierapolis in Phrygia. St. James the Less was Bishop of Jerusalem. He was thrown down in a popular commotion from a pinnacle of the temple and clubbed to death, A.D. 62. It has been conjectured that the commotion was occasioned by the publication of his Epistle. The names of the two Apostles are coupled in the Lectionary of St. Jerome and in the Sacramentary of Gregory as they are in the English Church. No satisfactory reason has been assigned for the association of the names. In the four lists of the Apostles given in the New Testament Philip's name is uniformly followed by that of Bartholomew, who is in all probability the Nathanael of St. John i.

St. Barnabas' Day (June 11).

Subject: Gifts and their Use.

The Collect was written in 1549. It consists of:

1. A commemoration of the singular gifts of the Holy Ghost bestowed upon St. Barnabas.

2. A prayer for the manifold gifts of God, and for grace to use them to His honour and glory.

'*Endue,*' *i.e.*, endow. Not as in 'Endue Thy priests with righteousness,' where it means to put on, to clothe (Lat., *induo*).

'*Singular gifts,*' exceptional gifts, as opposed to the 'manifold gifts' bestowed upon the Church at large. In Lev. xxvii. 2 'a singular vow' seems to mean a special or particular vow. St. Luke says of Barnabas that 'he was a good [kind] man, and full of the Holy Ghost and of faith' (Acts xi. 24).

'*Thy holy Apostle.*' He was not one of the Twelve, but is called an Apostle in Acts xiv. 14: 'Which when the Apostles Barnabas and Paul heard of,' etc.

'*Manifold gifts.*' In the Confirmation Service this phrase is used as an equivalent of the Latin *septiformem spiritum.*

The Sarum Collect was: 'O Lord, we beseech Thee, let the prayer of Thy blessed Apostle Barnabas commend Thy Church to Thee, and may he appear as an intercessor for her whom he enlighteneth by his teaching and suffering. Through,' etc.

The Epistle (Acts xi. 22). St. Barnabas' mission to Antioch and successful labours there.

The Gospel (St. John xv. 12-17) reminds the Apostles of the high authority with which they would go forth to their various spheres of labour: 'Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit.'

Proper Lessons. MATINS.—*First,* Deut. xxxiii. 1-12, Moses' blessing upon the tribe of Levi, to which Barnabas belonged. *Second,* Acts iv. 31, the zeal of Barnabas shown in selling his estates and laying the proceeds at the Apostles' feet.

EVENSONG.—*First,* Nahum i. The goodness of God to His people: 'Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace' (verse 15). *Second,* Acts xiv. 8, the missionary visit of Paul and Barnabas to Lystra.

According to tradition, St. Barnabas was stoned to death by the Jews at Salamis, in his native island. The Epistle bearing his name, though of the earliest antiquity, is of doubtful authenticity. The festival is mentioned in Bede's Calendar, but not in the Sacramentaries.

St. John Baptist's Day (June 24).

Subject: A Burning and a Shining Light.

The Collect consists of :

1. A commemoration of the wonderful birth of the Baptist, and his preparation of the way for Christ by the preaching of repentance.

2. A prayer that we may follow his doctrine and practice :

(*a*) In repenting.

(*b*) In constantly speaking the truth.

(*c*) Boldly rebuking vice.

(*d*) Patiently suffering for the truth's sake.

It first appears in the Prayer-Book of 1549. Up to 1662 the word 'penance' was used where we now find 'repentance.'

'*Doctrine*,' *i.e.*, teaching. St. John taught that men should turn not only from sin, but to Christ.

The Sarum Collect was : 'God, who hast made this day honourable unto us by the nativity of the blessed John ; grant unto Thy people the grace of spiritual joys, and direct the minds of all the faithful into the way of eternal salvation. Through,' etc. This festival stands alone among the Saints' Days in commemorating not the death, but the birth of the saint. The 'wonderful' circumstances of his birth and their close connection with our Lord's birth afford a sufficient reason for the exception. Previous to the Reformation St. John's death was also commemorated, but on a separate day, August 29.

The Epistle (Isa. xl. 1-12) contains a prophecy of the Baptist's coming as the forerunner of the Messiah : 'The voice of him that crieth in the wilderness, Prepare ye the way of the Lord.'

The Gospel (St. Luke i. 57) records the 'wonderful' circumstances that accompanied the birth of the Baptist, and the song of his father : 'And thou, child, shalt be called the prophet of the Highest.'

Proper Lessons. MATINS.—*First*, Mal. iii. 1-7 : 'Behold, I will send My messenger.' *Second*, St. Matt. iii., John's 'bold rebuke' of vice in the case of the Pharisees and Sadducees, and his 'preaching of repentance.'

EVENSONG.—*First*, Mal. iv. : 'Behold, I will send you Elijah the prophet.' With this compare the announcement of the angel : 'And he shall go before Him in the spirit and power of Elias' (St. Luke i. 17). The resemblance between John and Elijah lay in their ascetic life, their fearless denunciation of misconduct in high places, and their endeavours to effect a national reform. *Second*, St. Matt. xiv. 1-13. John's denunciation of the conduct of Herod Antipas, and martyrdom. One of the most

striking features in St. John's life is his complete self-effacement once his work as the herald of Christ was completed.

The time of this festival is fixed by the date of our Lord's birth (see St. Luke i. 26).

St. Peter's Day (June 29).

Subject: The Shepherd and His Sheep.

The Collect was composed for the Prayer-Book of 1549. It consists of:

1. A commemoration of the many excellent gifts bestowed on St. Peter and of our Lord's injunction to him to feed His flock.
2. A prayer that all Bishops and pastors may diligently preach God's Word, and that their flocks may follow it.

In the early and mediæval Church the festivals of St. Peter and St. Paul were combined, and the Collect referred to both. In the Sarum Missal the Collect was as follows: 'God, who hast consecrated this day by the martyrdom of Thy Apostles Peter and Paul, grant that Thy Church may in all things follow their teaching, through whom she received the beginning of her religion. Through,' etc.

'*Many excellent gifts.*' St. Peter was the first of the Apostles to recognise our Lord as 'the Christ, the son of the living God.' Of the power of his preaching we have proof in the conversion of the 3,000 souls on the Day of Pentecost. In the Acts we have also striking instances of his miraculous powers.

'*Earnestly.*' The reference is to the thrice-repeated injunction, 'Feed My lambs'; varied the second and third time, 'Tend My sheep'; 'Feed My sheep.'

'*The crown of glory.*' This phrase is taken from 1 St. Pet. v. 4: 'And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away' (literally, an amaranthine crown).

This Collect, with some slight alterations, is used in the Form for the Consecration of Bishops.

The Epistle (Acts xii. 1-12) records St. Peter's miraculous deliverance from prison.

The Gospel (St. Matt. xvi. 13-20) contains the Apostle's confession of the Messiah, and our Lord's promise, 'I will give unto thee the keys* of the kingdom of heaven.'

* The 'keys' imply authority to open and shut. By 'the kingdom of heaven' we are here to understand (1) the Church itself, and (2) the privileges of the Church. Our Lord's words were at once *prophetic* of the part which St. Peter was to play in opening the doors of the Church to both Jews and Gentiles, to the Jews on the Day of Pentecost, to the Gentiles in the conversion of Cornelius, and a formal entrusting to the Apostles of the power to exercise ecclesiastical discipline. It should be noted that equivalent words

Proper Lessons. MATINS. — *First*, Ezek. iii. 4-15, the prophet's mission to Israel: 'Thou art not sent to a people of a strange speech, and of an hard language, but to the house of Israel' (ver. 5). *Cf.* Gal. ii. 7. *Second*, St. John xxi. 15-23, our Lord's injunction to Peter to tend His sheep, and prediction of the Apostle's death (see verses 18 and 19); Peter's threefold confession. 'Fear thrice denies; love thrice confesses' (Bishop How).

EVENSONG.—*First*, Zech. iii., the prophet's vision of Joshua the high priest's rescue from Satan: 'And he showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan. . . . Is not this a brand plucked out of the fire?' *Cf.* St. Luke xxii. 31, 32. *Second*, Acts iv. 8-23, Peter's bold defence before the high priest and the elders.

St. Peter is said to have been crucified with his head downwards, A.D. 63 (see Note on the Feast of the Conversion of St. Paul).

St. James the Apostle's Day (July 25).

Subject: Following Jesus.

The Collect was written in 1549. It consists of:

1. A commemoration of the Apostle's leaving all to follow Christ.

2. A prayer that we may show a similar promptness in following God's holy commandments.

'*Leaving his father.*' *Cf.* St. Matt. iv. 22: 'They immediately left the ship and their father, and followed Him.'

'*Worldly affections.*' Suggested by the Apostle's leaving 'all that he had.'

'*Carnal affections.*' Suggested by his leaving 'his father.'

The Sarum Collect ran: 'Be Thou, O Lord, the Sanctifier and keeper of Thy people, that they, being defended by the succours of Thy Apostle James, may both please Thee by their life and devoutly serve Thee with a quiet mind. Through,' etc.

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were addressed to the whole of the Apostles. See St. Matt. xviii. 18. The words, 'Upon this rock I will build My Church,' are most naturally referred to St. Peter himself, who, by his boldness and energy in the early days of the Church, may be said to have been the rock upon which it was built. They do not imply any supremacy over the other apostles. Indeed, in Eph. ii. 20, we find the Church spoken of as built upon the foundation of the Apostles and prophets (*i.e.*, the New Testament prophets), Jesus Christ Himself being the chief Corner-Stone. It is not sufficiently borne in mind that the whole of this language is metaphorical. From different points of view we may regard Christ Himself, His Apostles, St. Peter, St. Peter's confession, and the general teaching of the Apostles, as the foundation of the Church.

The St. James commemorated on this day was St. James the Great, the brother of St. John the Divine. He was the first of the Apostles who suffered martyrdom, and the only one whose death is recorded in Holy Scripture. According to tradition, one of the Jews who dragged him before the tribunal of Agrippa, touched by his demeanour, was converted on the way, and begged that he might die with him. The Apostle gave him the 'kiss of peace,' and they were beheaded together.

The Epistle (Acts xi. 27 to xii. 3) refers to the Apostle's martyrdom.

The Gospel (St. Matt. xx. 20-29) contains the account of the request made to our Lord by the mother of James and John, that they might sit, one on His right hand and the other on the left in His kingdom, and our Lord's reply.

Proper Lessons. MATINS.—*First*, 2 Kings i. to ver. 16, Elijah's calling down fire from heaven to consume the two captains with their fifties (see Second Lesson). *Second*, St. Luke ix. 51-57, the request of James and John that their Master would command fire to come down from heaven to consume the inhospitable Samaritans, 'even as Elias did.'

EVENSONG.—*First*, Jer. xxvi. 8-16, Jeremiah's arraignment and defence before the princes of Judah: 'Know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.' The American Prayer-Book prescribes St. Mark i. 14-40 for the second lesson at Evensong.*

St. Bartholomew's Day (August 24).

Subject: Believing and Preaching.

The Collect is adapted from one in the Sacramentary of Gregory. It consists of:

1. A commemoration of the grace given to Bartholomew to believe and preach the Word.

2. A prayer that the Church may love that same Word, and preach it to others.

The Sarum Collect ran: 'Almighty and everlasting God, who hast given the solemn and sacred gladness of this day in festive honour of the blessed Bartholomew, Thy Apostle, grant unto Thy Church, we beseech Thee, both to love what he believed and to preach what he taught. Through,' etc.

The Collect in 1549 was as follows: 'O Almighty and ever-

* The American Prayer-Book here inserts a Collect, Epistle and Gospel for the Feast of the Transfiguration (August 6). See note on August 6, p. 85, where the other *propria* for the day will be found.

lasting God, which hast given grace to Thy Apostle Bartholomew truly to believe and to preach Thy word ; grant, we beseech Thee, unto Thy Church, both to love that he believed, and to preach that he taught. Through,' etc.

Bartholomew is commonly identified with Nathanael on the following grounds :

1. The name Bartholomew (Bar Tholmai, *i.e.*, son of Tholmai) is only a patronymic like Bar Jona, Barnabas, etc.

2. Nathanael was brought to Jesus by Philip, and in three of the lists of the Apostles Philip and Bartholomew are coupled together, as though they were connected by some close bond.

3. Nathanael was present with other Apostles when our Lord appeared at the Sea of Tiberias after His resurrection.

4. The Evangelists who mention Bartholomew do not mention Nathanael, and St. John, who mentions Nathanael, does not mention Bartholomew.

5. Bartholomew's call is nowhere recorded, but Nathanael's is given with the same detail as that of an Apostle. There is a tradition that Bartholomew was of noble birth, and the Gospel is supposed to have been selected with reference to this story.

The Epistle (Acts v. 12-17) records the miracles wrought by the Apostles in Jerusalem in attestation of the truths which they preached.

The Gospel (St. Luke xxii. 24-31) gives an account of the strife among the Apostles as to which of them should be accounted greatest, and our Lord's declaration that humility is the patent of nobility in His kingdom.

Proper Lessons. MATINS.—*First*, Gen. xxviii. 10-18, Jacob's vision, to which our Lord alluded in His conversation with Nathanael : 'Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.' This promise was fulfilled in the descent of angels upon the Son of Man at His Agony and the Resurrection, and in a still higher sense in the fuller and clearer revelation of Divine mysteries which was henceforth to be vouchsafed to mankind. The American Prayer-Book provides as second lessons St. John i. 43, and 1 St. Pet. i. 22 and ii. 1-13.

EVENSONG.—*First*, Deut. xviii. 15, Moses' prediction, 'The Lord thy God will raise up unto thee a prophet;' to which Philip possibly referred when he said to Nathanael, 'We have found Him of whom Moses in the law, and the prophets, did write.'

It is to be regretted that the narrative of Nathanael's call is not included in the lections from Holy Scripture for this day.

St. Bartholomew is said to have preached in India, and to have been put to death at Albanopolis, on the Caspian Sea, where he was flayed alive.

St. Matthew's Day (September 21).

Subject: Treasures in Heaven.

The Collect was written in 1549. It consists of:

1. A commemoration of St. Matthew's call from a lucrative profession to follow Jesus.

2. A prayer that we may have grace to forsake all covetous desires and inordinate love of riches at the same Divine bidding.

The Epistle (2 Cor. iv. 1-7) sets forth the obligations of the Christian ministry ('Therefore, seeing we have this ministry . . . we have renounced the hidden things of dishonesty'), and the grace of God as seen in commanding the light to shine out of darkness. The appropriateness of this Epistle will be obvious when it is borne in mind that St. Matthew's original profession, that of a publican, was notorious for its fraudulent extortions and its general moral degradation.

The Gospel (St. Matt. ix. 9-14) is the Apostle's own modest account of his call. It is from St. Luke's account we learn that 'he left all' to follow Jesus, and that it was he who gave the feast at which 'a great company of publicans' was present.

Proper Lessons. MATINS.—*First*, 1 Kings xix. 15, the call of Elisha. The prophet showed the same promptitude as the Evangelist in abandoning his previous occupation at the Divine summons. He also gave a parting feast to his people (see ver. 21).

EVENSONG.—*First*, 1 Chron. xxix. to ver. 20, David's munificent gifts to the service of God, imitated by the chief men of his kingdom: 'Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the King also rejoiced with great joy.' The American Prayer-Book provides as second lessons St. Luke v. 27, and St. Mark ii. 13.

St. Matthew is said to have preached in Ethiopia. His festival has an *Epistle* and *Gospel* assigned to it in the 'Comes' of St. Jerome.

St. Michael and All Angels' Day (September 29).

Subject: Ministering Angels.

The Collect is from the Sacramentary of Gregory. It consists of:

1. A commemoration of the ordinance of the service of angels and men.

2. A prayer that as the angels serve God in heaver, so they may succour and defend us on earth.

The Collect in the Sarum Missal runs: 'O God, who disposest the services of angels and of men in a wonderful order, mercifully grant that our life may be defended on earth by Thy ministers who always stand by Thee in heaven. Through,' etc.

The Epistle (Rev. xii. 7-13) records the vision of the war of St. Michael and his angels against the dragon and his angels. In ver. 6 St. John describes the woman, *i.e.*, the Church militant, as fleeing into the wilderness. Then he directs his gaze to the Church triumphant, and sees in the victory achieved there over the dragon a pledge of the victory to be achieved here below.

The Gospel (St. Matt. xviii. 1-11) contains our Lord's declaration with regard to little children: 'Their angels do always behold the face of My Father which is in heaven.'

Proper Lessons. MATINS.—*First*, Gen. xxxii., Jacob's wrestling at Mahanaim: 'And there wrestled a man with him until the breaking of the day.' *Second*, Acts xii. 5-18, Peter's deliverance from prison by an angel. Most ancient commentators explain the words, 'It is his angel' (ver. 15), as referring to the Apostle's guardian angel.

EVENSONG.—*First*, Dan. x. 4, the appearance of an angel to comfort the prophet in his distress: 'And behold, a hand touched me, which set me upon my knees and upon the palms of my hands.' Michael is referred to in verses 13 and 21. *Second*, Rev. xiv. 14, the harvest of the world, in which the angels will be the reapers.

Who is St. Michael? He is spoken of in Dan. x. 13, as 'one,' or 'the first, of the chief princes'; in Dan. xii. 1, as 'the great prince which standeth for the children of thy people'; in Jude, ver. 9, as 'the archangel' who, contending with the devil about the body of Moses, 'durst not bring against him a railing accusation, but said, The Lord rebuke thee'; in Rev. xii. 7, as fighting with his angels against the dragon and his angels. The name 'Michael' means 'Who is like unto God?' Some have supposed, from the significance of his name and the pre-eminence which is assigned to him, that he is the Second Person of the Holy Trinity; but this view seems inconsistent with Dan. x. 13—that is, if we hold (and we can scarcely do otherwise) that the person who spoke to Daniel was Christ Himself. All we can say is, that in the Old Testament St. Michael is represented as 'the guardian of the Jewish people in their antagonism to godless power and heathenism,' and in the New Testament as 'taking part in that struggle which is the work of the Church on earth' (Smith's 'Bible Dictionary').

The only other angel mentioned by name in the Canonical Scriptures is Gabriel. Raphael and Uriel are mentioned in the Apocrypha.

In the patriarchal history the angels are represented as watching over the family life of God's people. In the period of the Judges they are sent on missions having a national object. In the period of the Captivity they are revealed as exercising a guardianship over foreign nations. During our Lord's Incarnation we see them ministering to Him.

That the angels are 'ministering spirits' is distinctly asserted (Heb. i. 14). Speaking of New Testament times Bishop Barry says: 'The records of their visible appearance are but infrequent (Acts v. 19; viii. 26; x. 3; xii. 7; xxvii. 23); but their presence and their aid are referred to familiarly, almost as things of course, ever after the Incarnation. They are spoken of as watching over Christ's little ones (St. Matt. xviii. 10), as rejoicing over a penitent sinner (St. Luke xv. 10), as present in the worship of Christians (1 Cor. xi. 10), and (perhaps) bringing their prayers before God (Rev. viii. 3, 4), and as bearing the souls of the redeemed into Paradise (St. Luke xvi. 22). In one word, they are Christ's ministers of grace now, as they shall be of judgment hereafter (St. Matt. xiii. 39, 41, 49; xvi. 27; xxiv. 31, etc.).'—Smith's 'Bible Dictionary,' article 'Angels.'

The festival was provided for in the Lectionary of St. Jerome.

St. Luke the Evangelist's Day (October 18).

Subject: The Medicine of the Soul.

The Collect was written in 1549. It consists of:

1. A commemoration of the call of Luke the physician to be an evangelist and physician of the soul.

2 A prayer that all the diseases of our souls may be healed by the wholesome medicines of his teaching.

'*Whose praise is in the Gospel.*' The reference is to Col. iv. 14, 'Luke, the beloved physician.' The Evangelist accompanied St. Paul to Rome, and seems to have continued at his side to the end (see 2 Tim. iv. 11).

'*Wholesome,*' health-giving. This word had formerly a stronger force than now. *Cf.* 'Now know I that the Lord helpeth His Anointed, and will hear him from His holy heaven, even with the *wholesome* strength of His right hand' (Psa. xx. 6, Prayer-Book version); '*wholesome* words, even the words of our Lord Jesus' (1 Tim. vi. 3).

The Epistle (2 Tim. iv. 5-16) refers to St. Luke as a companion of the writer in his imprisonment. 'Only Luke is with me.' It has been conjectured that he attached himself to St. Paul for the purpose of ministering to that physical infirmity of which the Apostle so frequently makes mention. We first find them associated at Troas (Acts xvi. 10). This was shortly after

St. Paul left Galatia, where, as we learn from Gal. iv. 13, he had been detained by illness.

The Gospel (St. Luke x. 1-7) records the mission of the Seventy, of whom tradition states St. Luke was one. This is highly improbable. The language of the dedication of his Gospel seems to imply that he was not an eye-witness of the events he records (see i. 1, 2).

Proper Lessons. MATINS.—*First*, Isa. lv., God's promise that His Word should not return unto Him void.

EVENSONG.—*First*, Ecclus. xxxviii. to ver. 15, the honour due to the physician: 'for of the Most High cometh healing.' This is one of the few lessons for Saints' Days that are taken from the Apocrypha.

The American Prayer-Book provides as second lessons St. Luke i. to ver. 24, and Acts i. to ver. 15. The first lessons in this book are Ecclus. xxxviii. to ver. 15 and Isa. xxxviii.

St. Luke is supposed to have been born at Antioch, and to have been a painter as well as a physician. Tradition says that he was crucified at eighty years of age. His Festival is mentioned in the fifth century.

St. Simon and St. Jude's Day (October 28).

Subject: The Spiritual Temple.

The Collect was written in 1549. It consists of:

1. A commemoration of the Apostles and Prophets as the foundation, and of Christ as the Head Corner-Stone, of the Church.

2. A prayer that we may be joined together by their doctrine into a holy temple, acceptable to God.

'*Apostles and prophets*' (Eph. ii. 20). The 'prophets' referred to are not so much the Old Testament prophets as those of the New Testament (see Eph. iii. 5; iv. 11).

The Epistle (St. Jude, ver. 1-9) assumes that St. Jude, 'the brother of James' (ver. 1), is to be identified with Jude the Apostle. Some have supposed that he was one of the brethren of our Lord mentioned in St. Matt. xiii. 55. In ver. 17 of his Epistle he speaks of the Apostles as though he were not himself of their number: 'But, beloved, remember ye the words which were spoken before *of the Apostles* of our Lord Jesus Christ.'

The Gospel (St. John xv. 17) predicts the persecutions which the Apostles were to expect: 'If they have persecuted Me, they will also persecute you.'

Proper Lessons. MATINS.—*First*, Isa. xxviii. 9-17, the promise of Christ as the Sure Foundation: 'Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation.'

EVENSONG.—*First*, Jer. iii. 12-19, the Prophet's message to backsliding Israel, and the promise, 'I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding.'

The American Prayer-Book provides as second lessons St. John xiv. 15 and St. Jude.

St. Simon is called in St. Matt. x. 4 'the Cananite' (misspelt in our A. V. 'Canaanite'); in Acts i. 13, 'Simon Zelotes.' Both words are probably used to denote a member of the sect of the Zealots, a fanatical party who took upon themselves to punish all infractions of the law. The name may have been retained after his conversion to denote his zeal in the service of Christ. He is said to have been sawn asunder in Persia.

St. Jude, otherwise called Judas, Thaddæus, and Lebbæus, is said to have suffered martyrdom with St. Simon in the reign of Trajan. Two of his grandsons were brought before Domitian as members of the Royal Family of the Jews, and possible aspirants to the throne. But their horny hands satisfied him that he had no occasion to fear their rivalry, and they were dismissed by him in contempt.

St. Simon and St. Jude are probably coupled together because they were brothers (see St. Matt. xiii. 55).

All Saints' Day (November 1).

Subject: The Saints in Bliss.

The Collect was written in 1549. It consists of:

1. A commemoration of the union of God's elect in the mystical Body of Christ.

2. A prayer that we may follow the example of the saints, and quickly come to the joys which God has prepared for His people.

'*Elect*,' *i.e.*, all who are called into the Church, all who are elect to the means of salvation.

'*Mystical body*,' *i.e.*, spiritual body (see Second Thanksgiving, Communion Service).

The Epistle (Rev. vii. 2-13), St. John's vision of the sealing of the saints of God, and of the final triumph of the saints. The seal is a mark that they who bear it shall receive no hurt. They are secure in the midst of outward tribulation. The latter part of the Epistle represents the happiness and occupation of the Church triumphant. Whatever undue honour be offered to the saints, *their* song is, 'Salvation to our God, which sitteth upon the throne, and unto *the Lamb*.'

The Gospel (St. Matt. v. 1-13) sets forth the blessedness of saintship.

Proper Lessons. MATINS.—*First*, Wisd. iii. to ver. 10, the

happiness of the godly in their death: 'The souls of the righteous are in the hand of God, and there shall no torment touch them.' *Second*, Heb. xi. 33 to xii. 7, the cloud of witnesses and the object of chastisements.

EVENSONG.—*First*, Wisd. v. to ver. 17, the ungodly undeceived with regard to the righteous: 'We fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints.' *Second*, Rev. xix. to ver. 17, the blessedness of those who are called unto the marriage-supper of the Lamb. This lesson contains a warning also against the undue honour of any creature, however exalted: 'And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant.'

The Festival of All Saints dates from the seventh century. It was made general by a decree of Pope Gregory IV., A.D. 834.

THE ORDER FOR

THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

NAMES.

In the Acts of the Apostles (ii. 42, R.V.) we read of the converts on the Day of Pentecost that 'they continued steadfastly in the Apostles' teaching and fellowship, *in the breaking of bread* and the prayers'; and some have thought that we have here an outline of the service of the Holy Eucharist, the 'teaching' corresponding to the sermon, the 'fellowship' to the offertory, the 'breaking of the bread' to the partaking of the consecrated elements, and the 'prayers' to the accompanying Collect. In the Western Church both the office and the actual celebration of Holy Communion were, from a very early period, designated by the name *Missa*,* which we have corrupted into **Mass**. This

* The origin of the word is disputed. Some derive it from the form *Ite, missa est*, which was used at the dismissal of the catechumens, when so much of the office had been said as they were allowed to attend. *Cf.* '*Missa* tempore sacrificii est quando catecumini foras mittuntur, clamante Levita, Si quis catecuminus remansit exeat foras; et inde *Missa*, quia sacramentis altaris interesse non possunt quia nondum regenerati sunt — The *Missa* at the time of the sacrifice is when the catechumens are sent out of the church, the deacon crying: "If any catechumen has remained, let him depart." Hence *Missa*, because they who have not yet been regenerated are not able to be present at the sacrament of the altar' (Papias, quoted by Wedgwood, 'Dictionary'). That part of the service at which the catechumens were allowed to be present was called Missa Catechumenorum (the Mass of the catechumens); the part in which the Holy Communion was celebrated was called Missa fidelium (the Mass of the faithful). There is much difference of opinion as to the exact *meaning* and *construction* of the words, *Ite, missa est*. If *missa* be a participle, some substantive like *congregatio* must be understood, and the formula will mean 'Depart; the assembly is dismissed.' The most plausible explanation of *missa* is, that it is a Low-Latin corruption of *missio*, dismission, like *remissa* from remissio, *confessa* from confessio, *collecta* from collectio. In that case the meaning of the formula would be 'Depart; it is the dismissal.' 'The name "Mass" is not found in Holy Scripture, it was unknown to the first ages of the Church, and it is unmeaning and inappropriate as a name of the Sacrament to which it had accidentally attached itself' (Scudamore, 'Notitia Eucharistica,' p. 3). The earliest instance of the use of the name 'Mass' for Holy Communion occurs in St. Ambrose. By the end of the sixth century it had come into common use.

name was retained in the First Prayer-Book of Edward VI., in which the office is entitled 'The Supper of the Lord and the Holy Communion, commonly called the Mass.' In the Second Prayer-Book the word was dropped on account of its Romish associations. The strongest argument urged in its favour is that it does not in itself connote any special theory or restricted aspect of Holy Communion, but this argument has little weight as against the objections arising out of erroneous doctrines with which the word is now inseparably associated.

The earliest name given to the Office is '**The Liturgy**,' a name often loosely applied to the Prayer-Book as a whole. In classical Greek λειτουργία (from λεῖτος, public, and ἔργον work) is applied to any public service, and more particularly to public offices or charges which the richer citizens discharged at their own expense. The cognate verb λειτουργέω occurs in the Septuagint Version of Deut. x. 8, where it is applied to the ministry of the Levites; and in the New Testament, where it is applied to: (1) the sacerdotal ministrations of the Temple worship (St. Luke i. 23; Heb. viii. 6, ix. 21); and (2) the ministrations of the Christian Church (Acts xiii. 2). As the Holy Eucharist was the central feature of Christian worship, we can readily understand how the name Liturgy came to be restricted to it. It is in this restricted sense we speak of the Liturgy* of St. James, of St. Chrysostom, etc.

Other names for the Communion Service are the (1) **Lord's Supper**, (2) Holy Communion, (3) the Holy Eucharist, (4) the Blessing, (5) the Breaking of the Bread, (6) the Oblation, (7) and the Mysteries. The first of these is probably derived from 1 Cor. xi. 20: 'When ye come together, therefore, into one place, this is not to eat the Lord's Supper'

* The five chief primitive liturgies, to which all others may be primarily traced, are:

1. That of St. James, or of Jerusalem;
2. That of St. Mark, or of Alexandria;
3. That of St. Thaddæus;
4. That of St. Peter, or of Rome;
5. That of St. John, or of Ephesus.

Many of these ancient liturgies are extant. The chief differences between the Eastern Liturgies, viz., those of SS. James, Mark, Thaddæus, and John, and the Western Liturgy, viz., St. Peter's, are:

1. The Eastern contain a distinct invocation of the Holy Ghost in the consecration of the elements; the Western does not.

2. The Western and that of St. John contain a cycle of varying Collects as well as Epistles and Gospels; the Eastern do not.

3. The Liturgies of St. James, St. Mark, and St. Thaddæus have only one Preface for every day in the year.

The distinctive marks of the various Eastern Liturgies are chiefly to be found in the position of the intercession for the quick and dead. See Introduction to Neale and Littledale's valuable 'Translations of the Primitive Liturgies,' pp. xiv. xv.

(κυριακὸν δεῖπνον); though it is important to remark that in this passage the name is applied, not to the Sacrament of Holy Communion, but to the Agapæ or love-feasts connected with the Sacrament. It is uncertain whether the love-feast was held before or after Holy Communion; but 1 Cor. xi. 18-22 would seem to favour the opinion that it was held before it. Many persons confound the institution of the Sacrament of the Lord's Supper with 'the last supper.' The Sacrament does not appear to have been instituted until '*after* supper' (St. Luke xxii. 20), '*when*,' as St. Paul writes, '*He had supped*' (1 Cor. xi. 25). Bishop Westcott seems inclined to believe that Judas received in one kind only (see note before St. John xiii.). Our Prayer-Book assumes that Judas was present, and holds him up as an example of an unworthy communicant: 'Lest, after the taking of that Holy Sacrament, the devil enter into you as he entered into Judas.' St. Luke's narrative might seem to imply that Judas was present at the institution of the Sacrament, and partook of the consecrated elements (see xxii. 20, 21). But it is possible that the Evangelist in ver. 22 records words spoken by our Lord at an earlier part of the evening. *Cf.* St. Mark xiv. 21-25.

The name **Communion** (κοινωνία) was probably taken from 1 Cor. x. 16: 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' The idea underlying the word is our *common* participation of the body and blood of Christ, and the communion we have one with another, with the saints departed and with the holy angels, in virtue of this communion with Christ. *Cf.* 'For we being many, are one bread [loaf] and one body; for we are all partakers of that one bread [loaf]' (1 Cor. x. 17). One of the great reforms effected in this Office at the Reformation was the reassertion of the social character of the Sacrament. The Church of England requires that in the public celebration of Holy Communion 'three at the least,' and that, in the administration to the sick, 'two at the least,' shall communicate with the priest.

'**Eucharist**' means, literally, *thanksgiving*. This name was probably given to Holy Communion with reference to the giving of thanks by our Lord when He consecrated the bread and wine. *Cf.* St. Luke xxii. 19, 20: 'And He took bread and *gave thanks* and brake it,' etc. St. Paul is supposed to refer to Holy Communion when he says to the Corinthians, 'When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at *thy giving of thanks*, seeing he understandeth not what thou sayest?' (1 Cor. xiv. 16.)

'The meaning of this passage,' says Mr. Palmer, 'is obvious. "If thou shalt bless the Bread and Wine in an unknown lan-

guage, which has been given to thee by the Holy Spirit, how shall the layman say Amen . . . at the end of thy Thanksgiving (or Liturgy), seeing he understandeth not what thou sayest?'' ('Origines Liturgicæ.') Ignatius (A.D. 107), who is supposed to have been a disciple of St. John, says of certain heretics, 'They abstain from Eucharist and prayer because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ.' The 'Didaché' says: 'But let no one eat of your Eucharist except those baptized in the name of the Lord.' Justin Martyr, speaking of the sacred elements, says, 'This food we call the Eucharist.' In the Latin version of Article XXVIII. 'Eucharistia' is used in two places as the equivalent to 'the Lord's Supper.' The name is peculiarly applicable to that Sacrament in which we offer our sacrifice of praise and thanksgiving for the redemption of the world.

DIVISIONS.

There were two ancient methods of dividing the Liturgy:

1. The division prevalent in the Primitive Church was that made by the solemn dismissal of catechumens and other non-communicants soon after the reading of the Gospel and the sermon.

2. The division in the Oriental Liturgies is indicated by the terms Pro-Anaphora and Anaphora, the points of division being now the *Sursum Corda* (Lift up your hearts) with which the Anaphora begins. The Pro-Anaphora includes the old Liturgy of the Catechumens and a part of the old Liturgy of the Faithful, viz., that part which we should now call the Offertory.

The Anaphora coincides with the rest of the old 'Liturgy (or Mass) of the Faithful,' and includes Acts of Eucharist, Consecration, Intercession, and Communion.*

Like all the other ancient Liturgies, the pre-Reformation Liturgy consisted of two chief parts, the Ordinary of the Mass corresponding to the Pro-Anaphora of the Eastern Liturgies, and the Canon of the Mass corresponding to the Anaphora.

The **Ordinary** included (1) *Veni Creator*; (2) Collect for Purity; (3) Forty-third Psalm; (4) Lesser Litany and Lord's Prayer (all these were said in the vestry, while the priest was putting on the vestments); (5) The Introit, sung on going from the vestry to the altar; (6) Confession and Absolution; (7) The Kiss of Peace; (8) The *Gloria in Excelsis;* (9) Mutual Salutation; (10) Collect for the Day; (11) Epistle and Gospel; (12) Nicene Creed;

* I am greatly indebted to Canon Kingsbury for the information embodied in the above note on the analysis of the old liturgies.

(13) Offertory; (14) Oblation of the Elements; (15) The Versicles; (16) The Proper Preface and the *Ter Sanctus.*

The Canon included (1) A long prayer corresponding to our Prayer for the Church Militant, Consecration prayer and First Thanksgiving; (2) The Lord's Prayer; (3) The *Agnus Dei;* (4) The placing a portion of the wafer in the chalice to symbolize the union of the two natures in our Lord; (5) The prayer of humble access; (6) The actual Communion; (7) Thanksgiving; (8) Collect; (9) Washing of the sacred vessels and of the celebrant's hands; (10) Dismissal.

It will be observed that the dividing-line in the three older methods of arranging the service occurred respectively:

1. After the sermon (Primitive Church).
2. Before the *Sursum Corda* (Oriental Churches).
3. After the *Ter Sanctus* (Western Church).

The dividing-line in the English Liturgy is:

4. After the Prayer for the Church Militant (see first rubric at the end of the Communion Service).

A convenient analysis of the present service is the following:

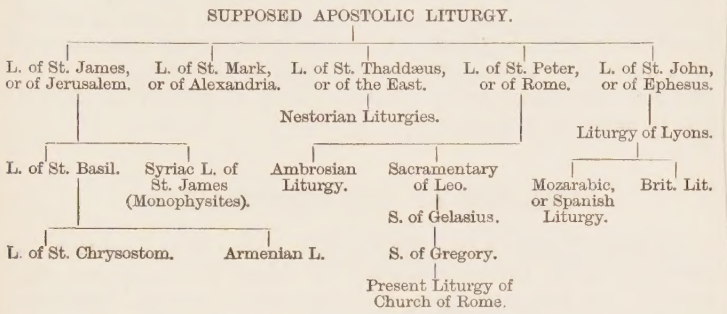
I. The Ante-Communion Service (General preparation):
- (*a*) Lord's Prayer, Collect for Purity, Decalogue, and Versicles (enforcing the duty of self-examination and repentance).
- (*b*) Collects (prayer).
- (*c*) Epistle and Gospel (instruction).
- (*d*) Creed (faith) and sermon (hortatory).
- (*e*) Offertory and Prayer for Church Militant (charity).

II. The Communion Service Proper:
- (*a*) Exhortations. } (Special preparation.)
- (*b*) Invitation. } (Special preparation.)
- (*c*) Confession, Absolution, and Comfortable Words. } (Special preparation.)
- (*d*) Preface, and *Ter Sanctus.*
- (*e*) Prayer of Humble Access.
- (*f*) Prayer of Consecration.
- (*g*) Form of Administration.

III. The Post-Communion:
- (*a*) Lord's Prayer, the Doxology being added. } Thanksgiving.
- (*b*) The Prayer of Oblation and alternative Thanksgiving. } Thanksgiving.
- (*c*) The *Gloria in Excelsis.* } Thanksgiving.
- (*d*) The Peace and Blessing. } Thanksgiving.

PRE-REFORMATION LITURGIES.

The primitive British Liturgy was probably based upon the Liturgy of Ephesus, which was introduced at a very early date into France by missionaries from Asia Minor, and thence found its way to Britain. Its relation to other Liturgies will be best understood by the following table :*


SUPPOSED APOSTOLIC LITURGY.
L. of St. James, or of Jerusalem.
L. of St. Mark, or of Alexandria.
L. of St. Thaddæus, or of the East.
L. of St. Peter, or of Rome.
L. of St. John, or of Ephesus.
Nestorian Liturgies.
Liturgy of Lyons.
L. of St. Basil.
Syriac L. of St. James (Monophysites).
Ambrosian Liturgy.
Sacramentary of Leo.
Mozarabic, or Spanish Liturgy.
Brit. Lit.
S. of Gelasius.
L. of St. Chrysostom.
Armenian L.
S. of Gregory.
Present Liturgy of Church of Rome.

Augustine, A.D. 596, introduced some changes into the British Liturgy, not directly from the old Roman Liturgy, but from the Gallican Liturgy which he had found in use in the South of France. It was again revised by Osmund, Bishop of Salisbury, A.D. 1085, but remained substantially the same, with slight local peculiarities, right down to the Reformation.

Holy Communion was administered in both kinds in the English Church for some time after the Conquest. This was the usage of the primitive Church. Justin Martyr says that 'the deacons gave to *every one* that was present to partake of the bread, over which thanks had been offered, and of *wine* mixed with water, and that they carried them also to those not present.' The fear of spilling the consecrated wine led to the practice of dipping the bread into the cup, which paved the way for withholding the cup altogether. The doctrine of transubstantiation justified this innovation, because, if it were true, both the Body and Blood of Christ were present in the consecrated bread alone. The Council of Clermont (A.D. 1095) opposed the innovation, and decreed that Holy Communion should be administered in both kinds. At a still later date (A.D. 1175) the Convocation of Canterbury issued a similar injunction; and it is probable that administration in one kind did not become general in this country until the Council of Constance (A.D. 1415) imposed it

* Based partly on Neale and Littledale's Introduction, partly on Blunt's table, 'Annotated Book of Common Prayer.'

on the whole of that part of Christendom which recognized its authority. The laity very rarely communicated, except at Easter and on their death-beds; so that the Sacrament had almost completely lost its character as a Communion. 'The Holy Eucharist,' says the Rev. J. H. Blunt, 'being both a sacrifice and a Sacrament, theologians of the Middle Ages were so intent upon the duty and necessity of the first, that they overlooked the duty and necessity of the second; and while the Mass was offered daily in most, if not in all, churches, and in some many times in the day, few, except the clergy, ever partook of it more than once or twice in the year, considering that it was sufficient for them to be present while it was being offered' (A. B. of C. P., p. 348).

CHANGES AT THE REFORMATION.

In 1546 Henry VIII. commanded Archbishop Cranmer 'to pen a form for the alteration of the Mass into a Communion,' and in the following year a liturgy drawn up in compliance with this command was authoritatively issued. It continued in force until 1549, when a new liturgy, based upon the old Sarum Liturgy, was published in the first Prayer-Book of Edward VI.

The great **changes** introduced into the Communion Office between 1548 and 1662 were: (1) The service was said in English instead of in Latin; (2) it was simplified by striking out many details; (3) it restored the cup to the laity; (4) the Office was re-arranged; (5) the names of angels, saints and departed persons were omitted; (6) Ten Commandments, the offering of the alms upon the altar (1662), the Comfortable Words, the Post-Communion Thanksgiving Collect, and the Benediction were introduced (see pp. 28, 33-36, 41, 51).

The chief **omissions** were: (1) the use of the Psalter and variable hymns; (2) five out of the ten proper prefaces; (3) references by name to angels and saints; (4) incense and movable lights; (5) the washing of the priest's hands; (6) the prayers referring to the sacrifices of Abel, Abraham, and Melchizedech; (7) the breaking the Host and putting a particle in the chalice; (8) the saying of the *Agnus Dei* by the priest as he bowed and struck his breast; (9) the Kiss of Peace and the use of the pax, or pax-brede, an instrument made of bronze or silver, and fitted with a handle, which was passed round for the people to kiss.

The chief **transpositions** were: (1) the removal of the *Gloria in Excelsis* from the beginning of the service to its present position; (2) the division of the Prayer of Consecration into

three parts, viz., the Prayer for the Church Militant, the Prayer of Consecration, and the Prayer of Oblation now used in the Post-Communion Service; (3) the removal of the Lord's Prayer which formed part of the Prayer of Consecration to its present place.

The chief additions were: (1) The Ten Commandments; (2) the placing of the alms on the altar; (3) the Comfortable Words; (4) the Prayer of Humble Access; (5) the breaking of the bread during the saying of the words of institution; (6) the post-Communion Thanksgiving; (7) the Benediction.

The principles underlying these changes are thus stated by Bishop Davidson:

(i.) To restore the original idea of Communion as an essential part of the Sacramental rite.

(ii.) To provide that everything done or said should be visible and easy to be understood by all.

(iii.) To remove sternly whatever had been found by experience to lead to superstition or to a materialistic view of the Sacrament (Charge, 1899).

Up to 1548 the priests used to celebrate and communicate daily, but the people communicated only once a year, at Easter, and then apart from the celebration at which the priests communicated. The Devon rebels in their petition against the Prayer-Book of 1549 said: 'We will have the Mass in Latin as was before, and celebrated by the Priest, without any man or woman communicating with him'; and, again, 'We will have the Sacrament of the Altar, but [only] at Easter, delivered to the lay people, and then but in one kind.'

INTRODUCTORY RUBRICS.

The *first* required that persons intending to communicate should signify their names to the curate at least some time the day before. The intention of this rubric was to afford the curate an opportunity of repelling any person of vicious life or otherwise unfit to communicate, in accordance with Rubric 2. In the Prayer-Books of 1549 and 1552 the notice was directed to be given 'over-night or else in the morning, afore the beginning of Matins, or immediately after.' At this period there was a considerable interval between Matins and the Holy Communion. According to Heylin (1637) the former anciently began between six and seven, the latter not till nine or ten. This practice still obtained at Winchester, Southwark, and perhaps some other places when Heylin wrote. The *curate* is the priest having the *cure*, or charge, of the souls in his district.

The *second* rubric repels from the Lord's Table *open and notorious evil livers*, and all who have done wrong to their neighbours by word or deed so that the congregation is thereby offended. In the primitive Church the highest class of penitents, the *consistentes*, were permitted to be present at Holy Communion and to share in the Eucharistic prayers, but not to communicate. The next grade were dismissed with the catechumens before the Anaphora commenced.

'*Offended*,' *i.e.*, scandalized. *Cf.* 'Whoso shall *offend* one of these little ones' (St. Matt. xviii. 6), *i.e.*, Whoso shall put stumbling-blocks in their way. 'It must needs be that *offences* come,' ver. 7. It is clear from the context that 'offences' in this verse has special reference to such 'offences' as hinder the work of God and are prejudicial to His people.

'*Advertise*,' *i.e.*, inform. To 'advertise' now means to inform in some public manner; here, and in the Bible, merely to 'inform' in any way. *Cf.* 'I will *advertise* thee what this people shall do to thy people in the latter days' (Num. xxiv. 14). See also Ruth iv. 4.

'*Naughty*,' *i.e.*, wicked. This word, which is now usually confined to the minor offences of children, was formerly employed to designate serious offences, without reference to age. *Cf.* 'Lay apart all filthiness and superfluity of *naughtiness*' (St. James i. 21). 'We have sinned, we have been *naughty*' (Homily, 'Of the Misery of Man,' P. ii., p. 16).

The *third* rubric repels those between whom the curate perceiveth 'malice and hatred to reign.'

'*Frowardness*,' *i.e.*, perversity, obstinacy. From Old English *framweard*, the opposite of *to-weard*.

'*The ordinary*,' any ecclesiastical superior who has jurisdiction as of course and of common right. More particularly the Bishop or the Archbishop of the diocese.

'*The canon*,' the laws of the Church.

The *fourth* rubric directs how the Lord's Table shall be vested, and the position of the priest.

'*The table*.' In 1549 the rubric ran, 'The priest standing humbly afore the midst of the altar shall say the Lord's Prayer,' etc. In 1552 the present rubric was substituted. The alteration was made at the instance of Bishop Hooper. Neither the name 'Altar' nor 'Communion Table' is anywhere used in the Prayer-Book, the expressions uniformly employed being either 'the Lord's Table' or 'the Table.' The word 'altar' was abandoned, not because it is unscriptural, for it is employed in the Epistle to the Hebrews ('We have an altar,' xiii. 10), nor because it was not used in the primitive Church, for it would appear to have been almost exclusively used by the Fathers of the

first three centuries, but because of the erroneous doctrines that had come to be associated with its use. Men had been taught to believe that in Holy Communion the priest 'did offer Christ for the quick and the dead, to have remission of pain or guilt'; as though the Sacrifice of the Cross admitted of repetition; and it was felt that the employment of the word 'altar' might be construed in such a way as to seem to sanction this grave error. In a certain sense the Lord's Table is an altar. Upon it we humbly lay our offerings; before it we offer the sacrifice of praise and thanksgiving, and the reasonable, holy and lively (*i.e.*, living) sacrifice of ourselves, our souls and bodies; and upon it are consecrated the memorials of the sacrifice of our Lord. In each of these senses the word 'sacrifice' is legitimately employed. Thus in Heb. xi. 4 it is applied to the offering of the fruits of the earth by Cain; in Heb. xiii. 15 the writer exhorts his readers to 'offer the *sacrifice* of praise to God continually'; in Rom. xii. 1 St. Paul says, 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living *sacrifice*, holy, acceptable unto God, which is your reasonable service.' St. Chrysostom says, 'We make a *sacrifice*, or, I should rather say, a memorial of a sacrifice.' Were it not that we are so commonly enslaved by words, the question might seem too trivial for lengthy discussion. But the exclusive employment of any word that does not cover the whole truth which it designates is apt to lead to the disregard of those aspects of the truth which it does not include. The too exclusive use of the words 'altar' and 'sacrifice' undoubtedly contributed to the disregard of the fact that the sacrament is a communion as well as the efficacious memorial of a sacrifice perpetually pleaded before God. The exclusive use of 'table' and 'communion' tends to shut out the sacrificial aspects of the service. It is much to be regretted that we do not more generally allow ourselves the same freedom in the use of both words as we find in the Scriptures and in the Fathers. The 'table' is an 'altar' relatively to 'sacrifice' and 'oblation'; the 'altar' is a 'table' relatively to 'communion.' The word 'altar' was sanctioned by Convocation in 1640 in the following canon: 'We declare that this situation of the holy table doth not imply that it is, or ought to be esteemed a true and proper altar, whereon Christ is again really sacrificed; but it is and may be called an altar by us in that sense in which the primitive Church called it an altar, and in no other.' The word is also retained in the Coronation Service. In Old English the altar is often called 'God's board,' a name used in the Prayer-Book of 1549, and in the Scottish Prayer-Book, 1637.

'*In the Body of the Church.*' The rubric would seem to imply that this was to be the permanent position of the

altar, but the Injunctions of 1559 directed that 'the Holy Table be . . . set in the place where the altar stood ; and . . . saving when the Communion of the Sacrament is to be distributed, at which time the same shall be so placed in good sort within the chancel,' so as to allow, apparently, of all the communicants receiving at the same time, and then to 'be placed where it stood before.' The Archbishops and Bishops in their interpretations of the Injunctions direct that 'the table be removed out of the choir into the body of the church, before the chancel door, where either the choir seemeth to be too little, or at great feasts of receivings. And at the end of the Communion to be set up again according to the Injunctions.' This practice of shifting the position of the altar led to great irreverence, and gradually fell into disuse, and under Laud's influence the Holy Table came to be permanently placed, 'altar-wise,' *i.e.*, north and south, as distinguished from 'table-wise,' *i.e.*, east and west, against the east end of the church. In the Prayer-Book for Scotland, 1637, the rubric directs that the Holy Table 'shall stand at the uppermost part of the chancel or church.'

'*The north side.*' In the Roman Pontifical the position of the celebrant was ruled to be at the right corner of the altar, looking towards the congregation. When the Holy Table was placed longitudinally, the priest stood on the north side, but when it returned to its original position the question arose as to what the position of the celebrant should be, whether he should still continue on the north side, in spite of the Table having been turned round, or whether he should return to the original position of the celebrant. The rubric in the Scottish Prayer-Book of 1637 says, 'standing at the north side or end,' and apparently contemplated the legality of either position. There is a growing tendency to observe what is called the 'eastward' position, and this position has been authoritatively pronounced legal. The rubric before the Consecration Prayer says, 'When the priest *standing before the Table* hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread *before the people*,' etc. The words 'before the people' imply that whichever be the position of the celebrant, the manual acts should be visible.

I. THE ANTE-COMMUNION SERVICE.

This portion of the Service is preparatory, and is intended to promote the conditions of heart which the Catechism declares to be requisite in those who come to Holy Communion, viz. :

1. Self-examination and repentance (Collect for Purity, Decalogue and Responses).

2. Faith (Epistle, Gospel and Nicene Creed).

3. Charity (Offertory and Prayer for Christ's Church Militant).

The rubric in the Scottish Prayer-Book of 1637 directs the 'presbyter' to say the Lord's Prayer and the Collect for Purity 'for due preparation.'

The Lord's Prayer. The primitive Liturgies would seem, from the account of Justin Martyr, to have commenced with lections from Holy Scripture, but perhaps he refers to some preliminary service. In commencing with the Lord's Prayer we follow the Sarum Use, though in that Use it, together with the Collect for Purity, formed part of the priest's private preparation for the office, and was repeated 'secretly' before he went up to the altar. There is a peculiar fitness in giving this prominence to a prayer composed by that same Lord whose death we are about to commemorate, and of whose Body and Blood we are about to partake. The petition 'Give us this day our daily bread' has a special significance in connection with the 'living Bread which came down from heaven.' The whole of the introductory portion of the office must be considered as intended to prepare the intending communicant for the solemn rite in which he is about to engage. The Lord's Prayer teaches him what his real needs are, and their relative proportions, and so furnishes him with a model prayer to be borne in mind throughout the whole of the service. 'From the order of the petitions we learn the blessings which we should most covet, and from the spirituality of the greater number of them we learn how sparing, modest, and reserved should be our prayers for earthly blessings' (Dean Goulburn, 'On the Communion Office,' pp. 36, 37).

The **Introductory Collect** is sometimes called '**The Collect for Purity**,' but it would be more appropriately called '**A Prayer for the Inspiration of the Holy Spirit.**' That such was its chief intention is evident from the context in the Sarum Missal, where it follows the hymn 'Come, Holy Ghost,' and the suffrage 'Send forth Thy Spirit,' etc. It is a suitable preface to the whole service, and more especially to that self-examination to which the reading of the Ten Commandments is intended to lead. It is found in the Sacramentary of Alcuin, Abbot of Canterbury about 780, and in the manuscript Sacramentary of Leofric, Bishop of Exeter, which was written about 1050. It consists of:

1. An invocation to God, 'unto whom all hearts be open';

2. A petition that He will cleanse our hearts by His Holy Spirit, so that we may perfectly love Him and worthily magnify His Holy Name.

'*All desires known.*' Lat., 'Cui . . . omnis voluntas loquitur' ('to whom every impulse of the will speaks'). We are here reminded of the Divine Omniscience, that we may be led to see

the futility of all our attempts to 'dissemble and cloak' our sins and wickedness, and so be encouraged to make a complete confession, and obtain a complete absolution before communicating.

'*Are hid.*' Lat., *nullum latet secretum* ('no secret lies hid').

'*Inspiration.*' Lat., *infusionem.*

'*That we may perfectly love Thee, and worthily magnify Thy Holy Name.*' We are here indirectly taught that the great hindrance to our love of God and to worthy worship is the uncleanness of our hearts. We cannot worthily magnify Him without truly loving Him, and we cannot love Him while we cherish sin.

'*Perfectly,*' entirely, with an undivided heart.

'*Magnify,*' *i.e.*, tell forth His greatness. The eucharistic character of the service as a sacrifice of praise and thanksgiving is already recognized.

The Ten Commandments. The reading of the Decalogue in the Communion Service is peculiar to the English Church. It is said to have been adopted from the Strasburg Liturgy of Poullain, published in London in 1552; but an injunction issued in 1547 had already ordered that 'every holy day throughout the year, when they have no sermon, they shall immediately after the Gospel openly and plainly recite to their parishioners in the pulpit the *Pater Noster*, the *Credo* and the Ten Commandments in English' (Wilkins's 'Concilia,' iv. 4). The object of reading the Commandments in this place was partly to protest against the errors of the Anabaptists and other Antinomian fanatics, who carried the doctrine of justification by faith so far as to consider themselves released from the obligations of the Moral Law; but still more to furnish heads for *self-examination* to intending communicants when confession was falling into disuse. In the previous Collect we pray God, from whom no secrets are hid, to cleanse our hearts. The reading of the Commandments affords us an opportunity of co-operating with God in this purification, by examining our hearts in the light of His eternal law and praying for forgiveness of specific past offences, and for grace to avoid them in the future. Compare the language of the First Invitation: 'The way and means thereto (viz., to a worthy participation of the Holy Communion) is, first, *to examine your lives and conversations by the rule of God's Commandments;* and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life.' 'Liturgically considered, the Decalogue is to be regarded as a Lesson from the Law, just as the Epistle and the Gospel are lessons from different parts of the New Testament' (Goulburn, p. 55). There is a second opportunity for self-examination in the Confession before the act of consecration.

The version of the Decalogue followed does not exactly correspond with that of any Bible in existence, but is nearer to that of 1611 than to any of the earlier versions. The commandments are not numbered in Holy Scripture, and a great variety of divisions have been followed, both by Jews and Christians. The Church of Rome (as did our own Church before the Reformation, and as the Lutherans do still—following St. Augustine) joins the first and second, and divides the tenth into two. The Church of England follows the division recognized by Josephus and Philo and the Greek Church.

The rubric directs the priest to *turn to the people* in reciting the Commandments. It will be observed that, as a rule, whenever the priest speaks from God to the people, he turns *towards* them, but that when he addresses God for the people, he turns *from* them. An exception is found in the Marriage Service (see the rubric after the Psalm).

The Response, 'Lord, have mercy upon us,' etc. (commonly called, from its first word in Greek, 'the Kyrie'), is an echo of the language of the Psalmist: 'Incline my heart unto Thy testimonies,' etc. (Ps. cxix. 36). The concluding response closely resembles the prayer which follows the Decalogue in Poullain's Liturgy: 'Lord God, Father of mercy, who hast given us the Decalogue by Thy servant Moses, to instruct us in the plain justice of Thy law; *so write it in our hearts* (dignare cordibus nostris eam ita . . . inscribere) by Thy Holy Spirit, that we may have no other pleasure or desire in all our life but to serve and obey Thee in all holiness and justice, through Jesus Christ Thy Son.' It is really a prayer for the fulfilment of Jer. xxxi. 33, 'I will put My law in their inward parts, and *write it in their hearts*' (*cf.* Heb. viii. 10). The Kyrie bears the same kind of relation to the Commandments as the *Gloria Patri* to the Psalms. Just as the *Gloria* converts the Jewish psalm into a Christian hymn, so the Kyrie converts the Jewish commandments into principles of Christian conduct. We pray not merely that we may outwardly conform to the law, but that our *hearts* may be inclined to keep it. Christ has taught us that to keep the law we must lay hold of the principles which underlie it, and recognize those principles, not only outwardly, but in our hearts and minds (see St. Matt. v. 21-37).

The Scottish Office of 1637 directs that the Commandments should be rehearsed distinctly, 'the people all the while kneeling, and asking God mercy for the transgression of every duty therein, either *according to the letter, or to the mystical importance of the said commandment.*'

The American Liturgy allows the omission of the Decalogue, provided it be said once on each Sunday, and also permits the

priest, after the reading of the Commandments, to read our Lord's summary of the Law: 'Thou shalt love the Lord thy God,' etc. Whenever the Decalogue is omitted the minister is required to say the Summary followed by the Lesser Litany: 'Lord, have mercy upon us,' etc. The commissioners appointed to revise the Prayer-Book in 1689 proposed that upon the great festivals the eight Beatitudes should be read after, or instead of, the Ten Commandments, the people responding, 'Lord, have mercy upon us, and make us partakers of this blessing;' and after the last, 'Lord, have mercy upon us, and endue us with all these graces, and make us partakers of the blessedness promised to them, we humbly beseech Thee.'

Collects for the King.—Both these Collects were composed in 1549. At present they seem superfluous here, inasmuch as the Prayer for the Church Militant, which immediately follows, contains a petition for the Sovereign; but when they were first introduced that prayer formed the introduction to the Consecration Prayer, and therefore would not be used when there was no Communion. A rubric in the Irish Prayer-Book directs that the Collects for the King may be omitted when the King has been already prayed for in any service used along with the Communion Office. The American Church uses very appropriately here the Post-Communion Collect, in which we pray that God may direct, sanctify, and govern our hearts and bodies in *the ways of His laws and the works of His Commandments.* The practice of praying for the Sovereign at Holy Communion is of great antiquity, and is in accordance with the injunction of St. Paul (1 Tim. ii. 1, 2). The first Collect is a prayer that *we* may obey the King as God's minister; the second a Collect that *he* may study to preserve the people divinely committed to his charge. In both we pray that he may seek God's honour and glory.

'*Whose kingdom is everlasting,*' etc. *Cf.* the opening of the Prayer for the King's Majesty. We pray to the everlasting and omnipotent King in behalf of a Sovereign, whose power is derived and limited.

'*Whose minister he is.*' 'For he is the minister of God to thee for good' (Rom. xiii. 4).

'*Considering whose authority he hath.*' 'Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God' (Rom. xiii. 1).

'*In Thee,*' in all things that are agreeable to Thy will. *Cf.* 'Children, obey your parents *in* the Lord' (Eph. vi. 1). The preposition *in* marks the limits of our obedience and the spirit in which it should be rendered.

'*For Thee,*' for Thy sake. *Cf.* 'Not with eyeservice, as menpleasers, but as the servants of Christ, doing the will of God

from the heart' (Eph. vi. 6). Christianity elevates all our duties by placing them on a religious basis. Loyalty to a Christian man is something more than a social duty: it is part of his religion.

'*We are taught*,' etc. See Proverbs xxi. 1: 'The king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will.'

'*Thy people*.' It will be observed that the first Collect relates mainly to the duties of subjects to the Sovereign; the second to the duties of the Sovereign to his subjects. The Prayer-Book recognizes the Divine rights of both.

'*Wealth*,' well-being, prosperity.

The Collect, Epistle, and Gospel. For the purpose of the Collect, as the connecting-link between the Eucharist and the Daily Office, whereby 'the peculiar Eucharistic memories and work of the preceding Sunday, or of a festival,' are carried on through the week, see Freeman's P. of D. S., i., pp. 367, 368.

The order of the Epistle and Gospel follows the historical order in which the sacred books were received into the service of the Church, first the Epistles, then the Gospels. It was also probably intended to pay special honour to the Gospel as containing the deeds and actual words of our Blessed Lord.

By the 24th Canon (1603) in all cathedral and collegiate churches it is directed that at Holy Communion 'the principal minister' is to use 'a decent Cope' and that he shall be assisted by 'the Gospeller and Epistler agreeably.'

The traditional practice of the Church is for the Epistle to be read from the south corner of the Holy Table (*cornu Epistolæ*), and for the Gospel to be read from the north corner (*cornu Evangelii*), and that, if the celebrant be alone, he should change his position accordingly.

In the Prayer-Book of 1549 it was directed that when the Gospel was announced the clerks and people should answer, 'Glory be to Thee, O Lord.' This was omitted in 1552. It was reintroduced into the American Prayer-Book. In the Scottish Book (1637) the people are also directed to answer at the end of the Gospel, 'Thanks be to Thee, O Lord.' The custom is of the highest antiquity, and has been traditionally observed in the English Church in spite of the absence of any authoritative rubric, the form used at the end of the Gospel being commonly 'Thanks be to Thee, O Lord, for this Thy Holy Gospel.'

The posture of the congregation at the reading of the Epistle is not prescribed. The pre-Reformation usage was for the people to sit. In many churches they now kneel, there being no rubric after the Collect directing them to rise from their knees. The Gospel is to be heard by the people standing. When there are several steps the Epistoler usually stands lower than the Gospeller.

The announcement of the Epistle and Gospel is often wrongly made. The words are not 'The Epistle is *taken*,' etc., 'The Gospel is *taken*,' but 'The Epistle is *written*,' etc., 'The Holy Gospel is *written*,' etc. The difference is not trivial. '*Taken*' directs the mind to the authority of the Church exercised in making the selection, '*written*' to the authority of the Holy Scriptures to which we are going to listen.

The Nicene Creed is based upon the Creed of Cæsarea, and was drawn up at the General Council of Nicæa, A.D. 325. It is said that it was first introduced into the service by Peter the Fuller, Patriarch of Antioch, A.D. 469. It was specially directed against the errors of Arius, a presbyter of Alexandria, who denied the co-eternity and co-equality of the Son with the Father. It originally terminated with the words, 'I believe in the Holy Ghost.' The clauses with which the Creed now ends, with the exception of the words, 'and [from] the Son,' were added at the Council of Constantinople, A.D. 381, to meet the heresy of Macedonius, who denied the Divinity of the Holy Ghost. The Nicene Creed was confirmed by the Council of Ephesus, A.D. 431, and by the Council of Chalcedon, A.D. 451. It has thus a higher authority than either of the other creeds.

The words 'et Filio' or 'Filioque' (and from the Son) involving the doctrine of what is called the Double Procession of the Holy Ghost, were inserted in the Creed at the Council of Toledo, A.D. 589. They were gradually adopted by other Churches of the West, but were never admitted into the Creed by the Eastern Church. Even so late as A.D. 809 Pope Leo III. declined to sanction the interpolation, and directed that a copy of the Creed, omitting the 'Filioque' clause, should be engraved on silver plates and set up in St. Peter's. Ultimately this clause became one of the main causes of the great schism between the Eastern and the Western Churches (A.D. 1054). The Eastern Church objected to the words on two grounds: (1) That they went beyond the language of Scripture; and (2) that they were not sanctioned by a general council. The most important passages of Scripture bearing on the question are Rom. viii. 9 and 1 St. Peter i. 11, where the Holy Ghost is spoken of as 'The Spirit of Christ,' and Gal. iv. 6, where He is spoken of as 'The Spirit of His (viz., God's) Son.' The passage on which the Eastern Church mainly relies, St. John xv. 26, 'The Spirit of truth which proceedeth from the Father,' is most naturally explained as referring, not to the eternal, but to the *temporal* procession of the Holy Spirit.

The following is the original form* of the Creed as given in Dean Stanley's 'Eastern Church,' pp. 132, 133:

* The parts which have since been added to the text of the Creed are inserted in the notes. The parts which have been since omitted are in italics.

'We believe in one God, the Father Almighty, Maker* of all things, both visible and invisible:

'And in one Lord, Jesus Christ, the Son of God, begotten of the Father,† *only begotten, that is to say, of the substance of the Father, God of God*, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, *both things in heaven and things in earth*—who for us men and for our salvation came down,‡ and was made flesh,§ and was made man,‖ suffered,¶ and rose again on the third day;** went up into the heavens, and is to come again†† to judge the quick and dead.‡‡

'And in the Holy Ghost.§§

'*But those that say, "there was when He was not," and "before He was begotten He was not," and that "He came into existence from what was not," or who profess that the Son of God is of a different "person" or "substance"* (ἑτέρας ὑποστάσεως ἢ οὐσίας), *or that He is created, or changeable, or variable, are anathematized by the Catholic Church.*'

'*I believe.*' So in the Greek liturgies, but the original, as we have seen, began in the plural, having been drawn up as the confession of faith of the whole Council. The Creed is the only part of the service, except the quoted words in the end of the *Te Deum*, in which the singular pronoun 'I' is used. The singular form makes the recitation of the Creed a personal profession of faith. 'Belief is a matter purely personal. We must believe each man for himself in the depths of his own spirit. The faith of the Church to which we belong will not save us, nor even comfort us, in our spiritual distresses: only a laying hold of Christ in the inner man of the heart can do that, and therefore we say: "I believe in one God"' (Dean Goulburn, pp. 106, 107).

'*Begotten.*' 'Meaning not a beginning of being, but rather a relation, the relation of Son to Father from all eternity' (Norris).

'*Before all worlds.*' Rather, 'before the ages,' *i.e.*, before time began, from all eternity. The Arians said that there was a time when the Son 'was not.'

* 'Of heaven and earth.'
† 'Before all worlds.'
‡ 'From the heavens.'
§ 'Of the Holy Ghost and the Virgin Mary.' 'By the Holy Ghost of the Virgin Mary' was another Western variation.
‖ 'And was crucified for us under Pontius Pilate, and.'
¶ 'And was buried.'
** 'According to the Scriptures.'
†† 'With glory.'
‡‡ 'And of His kingdom there shall be no end.'
§§ Here follow the words, 'the Lord, the giver of Life,' to the words, 'the life of the world to come. Amen.'

'*God of God.*' Omitted by the Council of Constantinople as unnecessary, but since restored to its place in the Creed throughout the Western Church.

'*Of*' is here used to translate the Greek ἐκ ('from,' 'out of'), and corresponds to the Latin *de* (Θεὸν ἐκ Θεοῦ, *Deum de Deo*). In reading it should be slightly emphasized. The construction should not be confounded with that in superlative expressions, such as 'heart of hearts,' 'book of books,' etc. *Cf.*, 'O God the Father, of heaven' (de cœlis). Bishop Dowden suggests that the clause might be advantageously printed thus: 'God, of God; Light, of Light; very God, of very God.'

'*Light of Light*,' *i.e.*, Light shining forth from Light, Christ the true Light (St. John i. 7, 8, 9) sent into the world by Him who is the Father of Lights (St. James i. 17). *Cf.* 'the effulgence of His glory' (Heb. i. 3, R.V.).

'*Of one Substance*,' not of a *like* Substance, but of one and the same Substance. See notes on Athanasian Creed.

'*By Whom.*' The antecedent to 'Whom' is not 'Father,' but 'Lord Jesus Christ.' The Creed is sometimes read as though the creation of the world were ascribed to the Father. The true doctrine is that our Father created the world *by or through the Son. Cf.* St. John i. 3: 'All things were made by Him, and without Him was not anything made that was made.' Col. i. 16: 'For by Him' (R.V. 'in Him') 'were all things created that are in heaven and that are in earth.'

'*And was incarnate by the Holy Ghost of the Virgin Mary.*' Here our version follows the Latin, 'incarnatus est *de* Spiritu Sancto *ex* Maria Virgine.' A literal translation of the Greek would be 'Incarnate of the Holy Ghost and of Mary the Virgin.' There is no change of preposition as in the English version.

'*Whose kingdom shall have no end.*' This clause was omitted in the Prayer-Book of 1549, as not being an integral part of the original Creed, the Reformers having been probably influenced by the Greek text published by R. Stephens in 1544, from which it is also omitted. Our Reformers appear to have followed the text accepted by the Third Council at Toledo, A.D. 589. The omitted clause was restored in 1552.

'*The Lord and Giver of Life.*' Not the Lord of Life and the Giver of Life, but 'the Lord and the Life-giver.' (τὸ Κύριον καὶ τὸ ζωοποιὸν, Dominum et Vivificantem). *Cf.* St. John vi. 63: 'It is the Spirit that *quickeneth.*' The version printed in 1530 in 'Our Lady's Mirror,' gives here 'lorde and quykner.' A comma should have been inserted after 'Lord,' and the definite article before 'Giver.' A comma has been inserted in both the Irish Prayer-Book and the American Prayer-Book. The words 'The Lord' assert the Divinity of the Holy Spirit. *Cf.*, 'Now

the Lord is the Spirit, and where the Spirit of the Lord is there is liberty' (2 Cor. iii. 17, R.V.).

'*From the Father.*' The same preposition is used in the original as is translated in previous clauses '*of*' (ἐκ τοῦ Πατρὸς).

'*And from the Son.*' The teaching of the Church would seem to be that the Holy Spirit proceeds from the Father, as the fount of Godhead, through the Son. The Filioque clause was added to the Creed irregularly; it never obtained the formal consent of the Catholic Church, and though the truth which it expresses is beyond dispute, its insertion in the Creed has been regretted by many divines of unquestionable orthodoxy. The same words occur in the Litany.

'*Who spake by the prophets.*' See 2 St. Peter i. 21. The 'prophets' referred to include those of the New Testament as well as those of the Old. See Acts xxi. 10, 11; 1 Cor. xii. 10. 'This recognition of inspiration as one of His chief offices until the Canon of Scripture was closed is most important. Since that date His chief office in the economy of grace, as the Creed further indicates, has been to sustain the Church and her ministry, and give efficacy to her Sacraments. At the end of this dispensation His office will be to quicken once more our bodies in the general resurrection, even as He quickened Christ's Body. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).'—Norris. For the connection between the clauses of the last section of the Creed see notes on the Apostles' Creed in the Catechism.

'*One Catholic.*' The Greek and the Latin read 'one holy Catholic.' The omission of 'holy' has been erroneously assumed to be inadvertent. Bishop Dowden has shown that in edition after edition of the Acts of the Ancient Councils the word 'holy' was uniformly omitted. The version of 1530 quoted above reads, 'I byleue on holy comon and apostly chirche.' Our version, like the Latin text, also omits the preposition '*in*' (εἰς) which in the original precedes this clause.

The use of the accusative in the Latin text ('et unam sanctam catholicam et apostolicam ecclesiam') shows that the meaning contemplated by the Latin translator was, 'I believe that there is one holy, Catholic and Apostolic Church.' The difference between these forms of expression is not trivial. To believe the Church is to accept its teaching as true; to believe that there is only one holy, Catholic and Apostolic Church is to accept it as God's appointed channel of salvation. This was Cranmer's view of the passage. See Bishop Dowden, p. 108.

RUBRICS AFTER THE NICENE CREED.

Notice of the Communion. This notice is independent of the exhortations which follow the prayer for the Church Militant, and are to be used '*after the Sermon or Homily ended.*' In modern Prayer-Books since 1805 the clause 'and the Banns of Matrimony published,' which should follow the word 'Communion,' is improperly omitted. The Act 26 George II. (1753), allows the banns to be read, if there be no Morning Service in the church, after the Second Lesson at Evening Service, but it does not alter the old rubric. The alteration was made to meet the needs of parish churches where there is not a regular Morning Service. The proper place for reading the banns is set forth in the rubric before the Marriage Service, which says, 'First the banns of all that are to be married together must be published in the Church . . . immediately before the Sentences for the Offertory.' The rubric as it stands in modern Prayer-Books has been altered by the printers without authority.

'*Briefs.*' These are letters patent from the Sovereign authorizing collections for various charitable purposes, such as the building and repairing of churches, the relief of sufferers after public calamities, etc.

'*Citations.*' A citation is defined as 'a judicial act, whereby the defendant by authority of the judge (the plaintiff requesting it) is commanded to appear to enter into suit, at a certain day, in a place where justice is administered' (Phillimore, 'Eccl. Law').

'*Excommunications.*' These were sentences censuring notorious offenders. They are directed by Canon LXV. to be pronounced on those who obstinately refuse to frequent Divine service established by public authority, and on those 'who for notorious contumacy, or other notable crimes, stand lawfully excommunicate.'

'*One of the Homilies* already set forth.*' The First Book of Homilies was printed in 1547, and is ascribed to the pens of Cranmer, Ridley, and Latimer. The Second Book was published in 1563, and was mainly the work of Bishop Jewel. It will be observed that the sermon or homily forms an essential part of the Communion Service, whereas it is only an adjunct to Evening Prayer. The sermon was originally intended to be an exposition of the foregoing Epistle and Gospel. *Cf.* Neh. viii. 8: 'So they read in the book in the law of God distinctly, and *gave the sense*, and caused them to understand the reading.' In mediæval English the sermon is often called the 'postil,' which title is said to have

* *Homily.* From the Greek ὁμιλία, a discourse between two or more persons. In ecclesiastical language, an address founded on Holy Scripture.

been applied to it because it came after the reading of the Scriptures, '*post illa verba.*'

The 55th Canon directs that the preacher shall, before all sermons, lectures and homilies, move the people to join with him in prayer. The form which is given as a model to be used for this purpose is commonly called the Bidding Prayer.* It is really not a prayer, but an invitation to prayer.

In the early Liturgies a kiss of charity preceded the Offertory. It was probably suggested by what our Lord said on the duty of being reconciled to those we have injured before we offer our gift at the altar.

THE OFFERTORY.†

Offertorium, Antiphona ad Offertorium, Cantus Offertorii, and Offerenda, were various names given to the anthem that was

* *Bidding Prayer.* 'Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland; and herein I require you most especially to pray for the King's most excellent majesty, our Sovereign Lord James, King of England, Scotland, France, and Ireland, Defender of the Faith, and Supreme Governor in these his realms, and all other his dominions and countries, over all persons, in all causes, as well ecclesiastical as temporal. Ye shall also pray for our gracious Queen Anne, the noble Prince Henry, and the rest of the King and Queen's royal issue. Ye shall also pray for the ministers of God's holy word and sacraments, as well Archbishops and Bishops, as other pastors and curates. Ye shall also pray for the King's most honourable Council, and for all the nobility and magistrates of this realm, that all and every of these in their several callings may serve truly and painfully to the glory of God, and the edifying and well-governing of His people, remembering the account that they must make. Also ye shall pray for the whole commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example, that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting.' Then follows the Lord's Prayer.

† In the Sarum Use an anthem called the Offertorium was sung during the collection of the offerings of the people. It is to this Chaucer alludes in his description of the Pardoner:

> 'Wel coude he rede a lessoun or a storie,
> But alderbest he song an *Offertorie;*
> For well he wiste, whan that song was songe,
> He moste preche, and wel affyle his tonge
> To winne silver, as he ful wel coude;
> Therefore he song so meriely and loude.'

In the Homily against Peril of Idolatry, Part III., we find another reference to the singing of the offertory: 'And while we offer (that we should not be weary, or repent us of our cost), the music and minstrelsy goeth merrily all the offertory time.' This is, of course said satirically of the practice which prevailed before the Reformation.

sung while the oblations were received. In St. Augustine's time hymns from the Book of Psalms were sung in the church at Carthage before the Oblation, and again when that which was offered was distributed to the people. The latter hymn was called Communio (see Smith's 'Dictionary of Christian Antiquities,' *sub voce*). The intention of the Oblation at this point in the service is to afford us an opportunity of showing our faith by deeds of love. First we *give* of our substance, then we *pray*, then we *forgive* (see First Exhortation). The custom of making a collection on the first day of the week for 'pious and charitable uses' is probably coæval with the foundation of the Church. St. Paul writes to the Corinthians: 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him' (1 Cor. xvi. 2), the immediate object of this collection being the relief of the poor saints at Jerusalem. There is no evidence, however, that the alms of the faithful were laid upon the altar before the eleventh century. In our own Church there was no direction for so doing until 1662, when the practice was borrowed from the Scottish Liturgy of 1637. The earliest offerings at Holy Communion would appear to have been such as were needed for the service of the altar, as bread and wine, and for the maintenance of the Church and the clergy. Justin Martyr says that after the kiss 'bread and a cup of water and wine is brought to the President of the brethren.' Similarly a chalice mixed beforehand was prescribed in the Sarum Missal. The Roman practice is to mix the chalice at the altar. A four-fold division was made of the offerings: one being devoted to the poor, one to the Bishop, one to the maintenance of the Church and its ornaments, and the fourth to the clergy. In the Prayer-Book of 1549, the people are directed to come and offer unto the poor men's box, and to make their accustomed offerings to the curate. In 1552 the rubric ran: 'Then shall the churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor men's box: and upon the offering-days appointed, every man and woman shall pay to the curate the due and accustomed offerings.' The offering-days referred to were Christmas Day, Easter Day, Whitsunday, and the feast of the dedication of the parish church. By an Act passed in 1536, Midsummer and Michaelmas were substituted for the two latter days. The Offertory Sentences may be thus classified:

1-4. Passages from the Sermon on the Mount, setting forth the duty of (*a*) doing good works to the glory of God, (*b*) laying up treasure in heaven, (*c*) doing to others as we would be done by, (*d*) obeying Christ in deed as well as word.

5. The example of Zacchæus, whether we understand his words

as a statement of what he was in the habit of doing, or as a pious resolution as to what he meant to do.

6-10. Passages from Corinthians and Galatians setting forth the duty of the laity to support their clergy.

11-20. The duty and blessedness of almsgiving.

The version of the Sentences does not exactly agree with the Great Bible, and, like that of the Comfortable Words, was probably an independent version made by Cranmer himself. In the Scottish Prayer-Book (1637) we find the following additional Offertory Sentences: Gen. iv. 3; Exod. xxv. 2; Deut. xvi. 16; 1 Chron. xxix. 10-17 (abridged); Ps. xcvi. 8; St. Mark xii. 41-44. The American Prayer-Book contains the following Sentences: Acts xx. 35; Exod. xxv. 2; Deut. xvi. 16, 17; 1 Chron. xxix. 11; 1 Chron. xxix. 14.

Christian charity is shown not only in giving of our means to the service of God and man, but also in prayer for our fellowmen. Hence the Offertory is followed by the Prayer for the Church Militant.

RUBRICS.

(1) '*Other devotions*,' other offerings devoted or dedicated to the service of God. This rubric is borrowed from the Scottish Prayer-Book (1637).

'*Reverently . . . humbly.*' These words clearly indicate the solemnity with which the Church intends the offerings should be received and laid upon the altar. 'Humbly' primarily means on the ground; and in many churches it is customary for the clergy to kneel on 'presenting and placing' the alms. The laying of the alms on the altar is an acknowledgment, like the first-fruits under the Law, that all we have is God's.

(2) '*When there is a Communion.*' It is clear from these words that there should be a collection whether there be a communion or not. This rubric was added in 1662, and was derived from the same source. The rubric in the Prayer-Book of 1549 is given on p. 36. It was omitted in the book of 1552, which contains no directions at all with regard to the placing of the bread and wine on the altar.

'*The priest shall then place.*' The practice of placing the bread and wine on the altar before the service is directly opposed to this rubric. The elements are to be formally laid upon the altar with the alms as an oblation to God (See Note on Oblation, below). Up to this point the elements are to be kept on a side-table or shelf, usually called a credence,* or credence-table.

* 'The word *credence* appears to be derived from the Italian *credenzare*, to taste meats and drink before they were offered to be enjoyed by another—an ancient Court practice which was performed by the cup-bearers and

The Prayer for the whole State of Christ's Church Militant here in Earth,* *i.e.*, for the whole body of the Church, for 'all estates of men in God's Holy Church.' The word 'whole' is not here used in the sense of 'healthy,' but in the sense of universal. There is a rubric in the Sarum Missal prefixed to the Collects for Good Friday which designates the first 'Pro *universali* statu Ecclesiæ.' In Hermann's 'Consultation' there are two corresponding alternative prayers 'for all states of men and necessities of the Church.' The invitation to the prayer seems to be based upon the title of a prayer for the living and the departed in a Book of Hours, dated 1531, 'A general and devout prayer for the good state of our mother the Church Militant here in earth.' The word 'state' is used in the sense of 'estate.' *Cf.* 'the three *estates* of the realm,' viz., the clergy, the peers and the commonalty. This prayer is in accordance with St. Paul's injunction to Timothy that 'supplications, prayers, intercessions, and giving of thanks be made for all men' (1 Tim. ii. 1). In the Prayer-Book of 1549 it formed part of the Consecration Prayer. It was thrown back to its present position in 1552, when the commendation of the congregation present was shortened into its present form. Originally the commendation ran: 'And especially we commend unto Thy merciful goodness this congregation which is here assembled in Thy name to celebrate the commemoration of the most glorious death of Thy Son.' For other alterations see below.

It may be analyzed as follows:

1. Preamble referring to 1 Tim. ii. 1.
2. Oblation of alms and other devotions, and of the elements.
3. Intercessions for:
   (*a*) The Catholic Church;
   (*b*) All Christian Kings and those in authority;
   (*c*) The clergy;
   (*d*) All God's people.
4. Commemoration of the faithful departed.

In the Scottish Prayer-Book (1637) occur the following words, which were to be omitted when there was no Communion: 'And we commend especially unto Thy merciful goodness the congregation which is here assembled in Thy name to celebrate the commemoration of the most precious death and sacrifice of Thy Son and our Saviour Jesus Christ.' After the words 'or any other adversity' occur the following words: 'And we also bless Thy holy name for all those Thy servants who, having finished their course in faith, do now rest

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carvers, who for this reason were also called in German *credenzer*. Hence also the *credenz-teller*—credence-plate, on which cupbearers *credenced* the wine, and, in general, a plate on which a person offers anything to another; *credenz-tisch*, credence-table, a sideboard, an artificial cupboard with a table for the purpose of arranging in order and keeping the drinking apparatus therein' (Hook's 'Church Dictionary').

* Called in the first of the final rubrics 'The General Prayer.'

from their labours. And we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations, most humbly beseeching Thee that we may have grace to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments, that at the day of the general resurrection, we and all they which are of the mystical body of Thy Son, may be set on His right hand and hear that His most joyful voice, "Come, ye blessed of My Father; inherit the kingdom prepared for you from the foundation of the world." Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.'

'*Militant here in earth.*' These words were added at the suggestion of Bucer to limit the application of the prayer to the living, and to show that prayer for the dead was intentionally excluded. In the Prayer-Book of 1549 the commemoration of the saints departed ran as follows: 'And here we do give unto Thee most high praise and hearty thanks for the wonderful grace and virtue, declared in all Thy saints, from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, Mother of Thy Son Jesus Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in Thy faith and keeping Thy holy commandments, grant us to follow. We commend unto Thy mercy (O Lord) all other Thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace; grant unto them, we beseech Thee, Thy mercy and everlasting peace, and that at the day of the general resurrection, we and all they which be of the mystical body of Thy Son, may altogether be set on His right hand, and hear that His most joyful voice, Come unto Me,'* etc. In 1552 these

* Calvin in a letter to the Protector Somerset denounced this prayer for the dead, though he admitted that it was a primitive custom, and that the words used do 'not imply any approbation of the Popish Purgatory.' Bucer also advocated the giving up of prayers for the dead. The practice of praying for the departed in the primitive Church would seem to have been universal, and finds a place in all our ancient liturgies (see p. 11). *Cf.* 'And remember all those that sleep in the hope of the resurrection to eternal life [*here he commemorates whom he will*], and give them rest where the light of Thy countenance shines upon them' ('Lit. of St. Chrysostom'). It will be observed that the petition is confined to a simple entreaty that God will remember the faithful departed and give them rest. By degrees prayers for the departed were made to include petitions for the pardon of their sins, until at last such prayers came to be regarded as absolutely necessary to obtain for all Christians perfect pardon and peace. 'Justification through a living and working faith in Christ was thus obscured, and in place of it men were taught to trust to the prayers which should be offered for them after death. With these instances before us, there can be little wonder that our reformers felt it necessary to sweep away the whole system of such prayers for the departed, in order to lead men to know that this life is the time to gain pardon and salvation through Christ, and that the paying for such prayers to be said after their death could not take the place of personal repentance and faith' (Burbidge, p. 253). Our Church nowhere condemns *private* prayers for the dead.

words were struck out, not because at the time the Church wished to discourage prayers for the dead, but on account of the various errors and superstitions that had gathered round the belief in Purgatory (see notes on Art. XXII.). In 1662 the present reference to the departed was added. The words 'here in earth' are omitted in the American Prayer-Book.

'*And oblations.*' These words were inserted in 1662 at the same time as the words directing that the priest 'shall *then* place upon the table so much bread and wine as he shall think sufficient.' There can be little doubt, therefore, that 'oblations' refers to the bread and wine, here formally offered, though not yet consecrated, as an oblation to God. Some think that 'oblations' refers to those 'other devotions of the people' mentioned in the rubric. In the early Church a part of the oblation of the people consisted, from the first, of bread and wine, and it was out of these oblations that the sacramental bread and wine were taken. The bread was presented in a white linen cloth called *fanon*, and was received in a vessel or cloth called *offertorium*. The wine was brought in vases and poured into a large chalice. The bread and wine were regarded, in the first instance, as *a thankoffering*. The Scottish Liturgy of 1637 directs the deacon or one of the churchwardens to 'receive the devotions of the people there present in a bason provided for that purpose. And when all have offered he shall reverently bring the said bason, with the *oblations* therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the Holy Table. And the Presbyter shall then *offer up* and place the bread and wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that service.' In this rubric the word *oblations* is applied to the offerings generally. The words 'offer up' show that the elements were to be treated as an oblation also. Sancroft endeavoured to get the words 'offer up' inserted in the rubric in 1662, but was not successful, the introduction of the word 'oblations' into the prayer and the side-note being probably considered sufficient to show the intention of the Church. In defence of the view that 'oblations' refers to the offerings for the poor, it is urged that *alms* for the poor are *oblations* to God for their use. *Cf.* Acts x. 4, St. Matt. xxv. 40. That the words are not equivalent is clear from the side-note, 'If there be no alms *or* oblations.' 'Oblations' is a generic word. All alms are oblations if offered in a religious spirit, but all oblations are not alms. Treating of the sacrificial aspects of the whole service of Holy Communion, Dean Goulburn says: 'The sum and substance of what has been said is, that alms, prayer, praise, self-surrender, are all spoken of as sacrifices in the New Testament; and inasmuch as these religious exercises all

find a place in the Holy Communion, and all culminate there, the act which embraces all these in itself must be sacrificial.' ('On the Communion Office,' p. 129.)

'*The universal Church*,' *i.e.*, the Catholic Church. *Cf.* 'The Holy Church throughout all the world' (*Te Deum*); 'Thy Holy Church universal' (Lit.).

'*To save and defend*,' *i.e.*, to save *in* dangers, and defend *from* dangers.

'*Indifferently*,' impartially, without respect of persons, without making any difference between those who come before them. The American Prayer-Book has substituted 'impartially.' Latimer says, 'I did nothing else but monish all judges *indifferently* to do right' ('Remains,' p. 330).

'*Doctrine*,' teaching. *Cf.* 'He said unto them in His *doctrine*' (St. Mark iv. 2).

'*Lively*,' living. *Cf.* 'Mine enemies are *lively*' (Ps. xxxviii. 19). ('Mine enemies live,' Prayer-Book version.) 'Ye also, as *lively* stones' (1 St. Pet. ii. 5). 'Have a *lively* and steadfast faith,' etc. (Exhortation).

'*Rightly and duly*;' rightly as regards the form of celebration, duly as occasion requires. *Cf.* 'Insomuch that to such as *rightly, worthily*, and with faith receive the same.' Lat., 'Atque adeo *rite, digne*, et cum fide,' etc. (Art. XXVIII.) '*Rightly*' is constantly used in the Prayer-Book and Articles to denote conformity to 'Christ's ordinance in all those things that of necessity are requisite to the same.' See Arts. XIX. and XXV. It is sometimes used of the priest who officiates, sometimes of the recipient. In both cases it implies conformity with the institution of Christ and the prescribed order of the Church.

'*Holiness and righteousness*.' See note on p. 146. 'Holiness' refers to our duty towards God, 'righteousness' to our duty towards man.

'*Comfort and succour*.' *Comfort* those who are 'in trouble or sorrow'; *succour* those who are in 'need, sickness, or any other adversity.'

'*In Thy Faith*,' *i.e.*, 'In the true faith of Thy Holy Name' (Burial Service).

'*That with them*.' *Cf.* 'That we, with all those that are departed in the true faith of Thy Holy Name' (Burial Service).

Here, if there is no Communion, the Service closes with one or more of the Post-Communion Collects and the Blessing (see rubrics at the end of the Service). There is no authority for saying only the latter half of the Blessing when there is no Communion.

II. THE COMMUNION SERVICE PROPER.

Exhortations to Holy Communion. These are peculiar to the English Church. They were inserted with a view to instructing the people in the meaning of Holy Communion, exhorting those who were negligent, and directing the penitent, the impenitent and the doubtful. **The first** is substantially the same as one in the Prayer-Book of 1549, introduced by the rubric: 'And if upon the Sunday or Holy-day the people be negligent to come to the Communion; then shall the Priest earnestly exhort his parishioners to dispose themselves to the receiving of the Holy Communion more diligently, saying these *or like words* unto them.' In 1552 this exhortation was altered (see below), and placed after what is now the Second Exhortation, with the following introductory rubric: 'And sometime shall be said this also, at the discretion of the Curate.' In 1662 the exhortation was altered to its present form. It sets forth the great peril of unworthy reception. It may be thus analyzed:

1. Notice of day of celebration.
2. Duty of joining in the Holy Eucharist.
3. Blessedness of worthy, and danger of unworthy, reception.
4. Preparation for Holy Communion.
   (*a*) Self-examination.
   (*b*) Repentance and confession to God.
   (*c*) Reparation of injuries done to neighbours.
   (*d*) Forgiveness of injuries.
5. Warning against unworthy reception by example of Judas.*
6. Recommendation to those who cannot quiet their own conscience to open their grief to a minister and receive the benefit of absolution, together with ghostly counsel and advice.

When the Mass was converted into a Communion there was a danger lest many should approach the altar without due preparation, and this exhortation would seem to have been specially intended to meet this danger.

'*Religiously and devoutly.*' 'Religiously' as regards the outward observance of the Sacrament; 'devoutly' as regards the inward grace. With this use of 'religiously' compare the cognate words in St. James i. 26, 27, which also refer to externals.

* It is now generally agreed that Judas, after taking the sop containing a portion of the Paschal Lamb, went out and did not take part of the Lord's Supper. Some suppose that he received the bread but not the cup. There was some interval between the blessing of the bread and of the cup. St. Matthew and St. Mark say that our Lord took the bread as they were eating. St. Luke and St. Paul say that He took the cup 'after supper,' 'when He had supped.' In the Order of the Communion of 1548 the unrepentant sinner is urged to withdraw 'lest after the taking of this most blessed bread the devil enter into him as he did into Judas.'

'*Divine and comfortable a thing.*' 'Divine' in bringing us into communion with God; 'comfortable' in its power to strengthen and console.

'*Worthily,*' with a becoming sense of its great dignity, discerning the spiritual presence of the Lord's Body.

'*Unworthily,*' profanely, lightly, without due regard to the significance of the act. *Cf.* 1 Cor. xi. 27: 'Whosoever shall eat this bread, and drink this cup of the Lord, unworthily (ἀναξίως), shall be guilty of the Body and Blood of the Lord.' Dean Alford says, 'The death of the Lord was brought about by the breaking of His Body and shedding His Blood: this death we proclaim in the ordinance by the bread broken, the wine poured out, of which we partake; whoever, therefore, shall *either* eat the bread *or* drink the cup of the Lord unworthily shall be guilty of the body and blood of the Lord; *i.e.*, "crimini et pœnæ corporis et sanguinis Christi violati obnoxius erit" (Meyer). Such an one proclaims the death of Christ, and yet *in an unworthy* spirit—with no regard to that death as *his* atonement, or a proof of Christ's love: he proclaims that death as *an indifferent person;* he therefore *partakes of the guilt of it.*' In a certain sense we can never be *worthy* to partake of so great a blessing as that conveyed to us in Holy Communion.

The 'worthiness' in the exhortation does not relate to moral desert, but to the spirit of reverence with which we should approach the Lord's Table. 'The greater our sense of unworthiness, the more truly fit are we to receive it. The more dissatisfied with ourselves we are, the more we hunger and thirst after more holiness than we have yet attained to, the more nourishing and strengthening shall we find this heavenly food' (Norris). We come to Holy Communion to be made *more* worthy. *Cf.* 'We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. *We are not worthy* so much as to gather up the crumbs,' etc. (Prayer of Humble Access). Our plea is not our worth, but God's mercy, and it is only when we trust in that mercy that we become worthy and meet partakers of the Holy Mysteries.

'*My duty is to exhort you in the mean season to consider.*' The words 'in the mean season' are to be connected not with 'exhort,' but with 'consider.' For the Prayer-Book use of adverbs and adverbial clauses before the verb, see note on Prayer of St. Chrysostom (p. 187).

'*The dignity,*' *i.e.*, the solemn nature of that blessed Sacrament in which we 'spiritually eat the Flesh of Christ and drink His Blood.'

'***Mystery.***' This word is used in ecclesiastical language as the

equivalent of Sacrament. It denotes that subjective aspect of Holy Communion which is presented to the mind when we contemplate the union of the outward sign and the inward grace, the 'living spirit and lifeless matter.'

'*The great peril*' (1 Cor. xi. 29). 'Unworthily' is said to be an interpolation in this verse; but, whether it be so or not, the verse clearly points out the danger of that reception in which there is no discernment, *i.e.*, appreciation, of the Lord's Body. The word rendered 'damnation' should be rendered 'judgment' or 'condemnation.' See R.V.

'*The marriage-garment*,' viz., 'holiness, without which no man shall see the Lord'; the preparation described in the last answer of the Catechism. *Cf.* St. Matt. xxii. 11-13.

'*Conversations*,' mode of life. *Cf.* 'To him that ordereth his *conversation* right' (Ps. l. 23), 'Lot vexed with the filthy *conversation* of the wicked' (2 Pet. ii. 7). See also 1 St. Pet. iii. 2.

'*The rule*,' the standard (see note on the Decalogue).

'*Damnation*,' present condemnation, the Divine displeasure under which the unrepentant lie.

'*Herein*,' viz., in regard to any matters wherein he perceives himself to have offended.

'*Further comfort or counsel*,' viz., to remove 'all scruple and doubtfulness.'

'*Let him come.*' Private confession is recommended in such a case, but it is not made compulsory. The Church of England does not say that the sin-burdened soul should *not* confess to a priest, nor that it *must* confess; but she invites it to confess in certain cases.

The decree of the Fourth Lateran Council (1215) ran as follows: 'Every one of the faithful of either sex, after he has come to years of discretion, shall privately confess his or her sins faithfully at least once a year to his or her own Priest.' This decree was confirmed by the Council of Trent in 1551 in a decree which says that 'no one conscious of mortal sin, although he may seem contrite to himself, ought to come to the Holy Eucharist without first making sacramental confession.' The exhortation in the Prayer-Book of 1549 reads: 'And if there be any of you whose conscience is troubled and grieved in anything, lacking comfort or counsel, let him come to me or to some other discreet and learned Priest, taught in the Law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort that his conscience may be relieved, and that of us (as of the ministers of God and of the Church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness; requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest: nor those also which think needful or convenient, for the quieting of their own consciences, particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church. But in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences,

whereas he hath no warrant of God's Word to the same.' In the Prayer-Book of 1552 the reference to those who use 'auricular and secret confession' disappeared. The word 'confess' was struck out, and the expression 'open his grief' took the place of 'confess and open his grief secretly.' Instead of the words 'that of us as of the ministers of God and of the Church he may receive comfort and absolution' the following words were introduced: 'that by the ministry of God's Word he may receive comfort and the benefit of absolution.' In the Visitation of the Sick (1549) we read: 'Here shall the sick person make a special confession if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him after this form; and the same form of absolution shall be used in all private confessions.' In 1552 the words 'and the same form,' etc., were struck out, and the words 'after this form,' in the previous sentence, were altered to 'after this sort.' One of the Canons of 1603 prohibits any clergyman from revealing 'to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same) under pain of irregularity.'

'*Discreet*,' *i.e.*, possessed of judgment and discernment, accustomed to deal with cases of conscience.

'*Open*,' declare, unbosom.

'*His grief*,' that which grieves him and disturbs his conscience.

'*Ministry of God's holy Word*,' *i.e.*, (1) The application to the soul's disease of 'the wholesome medicines of God's Word.' (2) 'The benefit of Absolution,' in accordance with the power and commandment given to the ministers of God, as set forth in His Word.

'*The benefit*,' viz., the authoritative declaration of God's forgiveness of the penitent sinner, and the assurance which that declaration from the mouth of God's appointed minister gives.

'*Ghostly*,' spiritual. The 'benefit of Absolution' removes the fears that have grown out of past sins now confessed and repented of; the 'ghostly counsel and advice' supplies the directions and warnings that are needed to prevent their recurrence.

'*Avoiding*,' removal. Fr. *vider*, to make empty. *Cf.* 'It is the office of godly magistrates to *avoid* images and idols out of churches and temples' ('Homily against Idolatry,' Part III.).

The Second Exhortation is largely based on 1 Cor. x. and xi., and is to be used when the minister 'shall see the people negligent to come to the Holy Communion.' It was probably composed by Peter Martyr.

Analysis.

1. Notice of Holy Communion.
2. Invitation given 'in God's behalf.'
3. Argument from discourtesy in refusing, without cause, an invitation to a social gathering.
4. Shallow and feigned excuses not accepted of God.

5. Warning from the punishment of those who refused the feast in the Gospel.

6. Exhortation to Holy Communion (*a*) in the name of God, (*b*) in Christ's behalf, (*c*) as we love our own salvation.

7. The duty of commemorating the death of Christ, and the danger of neglecting Holy Communion.

8. Promise that the prayers of the priest shall be offered up for those who have been negligent, but desire to return to their duty.

'*In God's behalf*,' *i.e.*, 'as though God did beseech you by us.' Note the accumulation of phrases expressing the ambassadorial character in which the priest speaks: 'in the name of God,' 'in Christ's behalf,' 'according to mine office.'

'*Decked*,' covered. But not to the exclusion of the secondary meaning of *ornamented*. Old English *theccan*, to cover, to roof. *Cf.* deck (subst.), thatch. Cognate with Latin *tego*.

'*Moved*,' distressed.

'*The feast in the Gospel*' (St. Luke xiv. 16-25). This is not the same parable as is referred to in the previous exhortation. There the point dwelt on is the reproof of the man who came to the marriage supper not having a wedding garment; here the frivolous excuses of the guests who had been invited.

'*According to mine office*,' in the discharge of the duties that belong to my office.

'*How great injury ye do unto God*,' viz., by denying Him the obedience which He rightfully demands, and by rejecting His gracious invitation. The word 'injury' has here something of the meaning of the Latin 'injuria,' an *insult*, an *affront*. So 'injurious' formerly meant insolent. See 1 Tim. i. 13; Ecclus. viii. 11.

'*Ye separate from your brethren*,' thereby breaking the bond of Christian love and unity which Holy Communion, as one of the ordinances and privileges of the communion of saints, was intended to promote.

This Exhortation originally contained the following rebuke of those who were present at Holy Communion but did not themselves communicate: 'And whereas ye offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you that unto this unkindness ye will not add any more. Which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be no partakers of the same yourselves. For what thing can this be accounted else, than a further contempt and unkindness unto God? Truly, it is a great unthankfulness to say, Nay, when ye be called; but the fault is much greater when men stand by, and yet will neither eat nor drink this Holy Communion with other. I pray you, what can

this be else but even to have the mysteries of Christ in derision? It is said unto all, 'Take ye and eat;' 'Take and drink ye all of this;' 'Do this in remembrance of Me.' With what face, then, or with what countenance, shall ye hear these words? What will this be else but a neglecting, a despising and mocking of the Testament of Christ? Wherefore, rather than you should do so, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves from whom you depart. Ye depart from the Lord's Table, ye depart from your brethren, and from the banquet of most heavenly food.'

The Third Exhortation is to be used 'at the time of the celebration of the Communion, the Communicants being conveniently * placed for the receiving of the Holy Sacrament.' It is really an 'instruction' or preparation for Holy Communion, based on 1 Cor. x. and xi.

Analysis.

1. Duty of self-examination.
2. Benefit of worthy, and danger of unworthy, reception.
3. Exhortation to self-judgment, repentance, and faith.
4. Duty of thanksgiving for the redemption of the world by the death and passion of Christ.
5. Institution and purpose of Holy Communion.
6. Doxology.

'*Try*,' put to the proof. 'Let a man examine himself *and so* let him eat' (1 Cor. xi. 28).

'*Lively*,' living. (See p. 361.) So, below, 'a *lively* and steadfast faith.'

'*We spiritually*,' etc. (1 Cor. x. 16, 17): 'The cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread.'

'*Unworthily*,' as the Corinthians did whom the Apostle is censuring. (See 1 Cor. xi.)

'*Guilty of*,' *i.e.*, in respect of. We offer an indignity to the

* The rubric in the First Prayer-Book was: 'Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire; the men on the one side and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire except the ministers and clerks.' The 'ministers' and 'clerks' would seem to mean here the assistant clergy and choristers. Bishop Cosin was of opinion that our present rubric was intended to invite those who are going to communicate to come into the choir. 'At the Church of St. Mary-the-Virgin, Oxford, where the choir is very deep and long, it is always customary for the communicants to take their places in it' (Baird, 'The Inheritance of Our Fathers,' p. 192).

Body and Blood of Christ, and share thereby in the guilt of those who originally put Him to death. We, as it were, crucify Him afresh. The American Prayer-Book omits the whole of the clause beginning, 'For then we are guilty.' The Irish Prayer-Book reads, 'For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink judgment to ourselves, not considering the Lord's Body,' and omits the rest.

'*Damnation*,' *i.e.*, condemnation, judgment. The context shows that the 'judgment' contemplated is temporal punishments, such as are enumerated, not eternal condemnation.

'*Considering*,' discerning (*μὴ διακρίνων*). The meaning of the word in the original is to make a difference between one thing and another. The Corinthians made no difference between the Lord's Supper and an ordinary social feast. They did not with the eye of faith see in the bread and wine the Body and Blood of the Lord.

'*Plague*,' scourge. 1 Cor. xi. 30: 'For this cause many are weak and sickly among you, and many sleep,' *i.e.*, sleep in death. These are the indications of that judgment or 'damnation' which has been referred to.

'*Judge therefore yourselves.*' 1 Cor. xi. 31, 32: 'For if we would judge ourselves we should not be judged; but when we are judged we are chastened of the Lord, that we should not be condemned with the world.' It is clear from this passage that the 'damnation' referred to in verse 29 cannot refer to eternal condemnation. The Divine judgments in this life are intended to save us from everlasting condemnation.

'*Repent you.*' This verb is used reflectively in Old English. *Cf.* 'For the Lord shall judge His people *and repent Himself*' (Deut. xxxii. 36).

'*The innumerable benefits.*' They are variously spoken of in the Prayer-Book as the strengthening and refreshing of our souls, the dwelling of us in Christ and of Christ in us, our being one with Christ and Christ being one with us, the cleansing of body and soul, the assurance of God's favour and goodness towards us, and of our heirship, through hope, of His everlasting kingdom.

'*Instituted and ordained*,' founded and enjoined. The twofold object of the institution of Holy Communion—(1) as a pledge of Christ's love; (2) as a continual remembrance of His death—should be marked. It is a pledge of His love, inasmuch as in it He again gives Himself *to* us, as on the Cross He gave Himself *for* us.

The Invitation is taken from the Order of Communion of 1548, and was doubtless intended to be a signal for those who intended to communicate to enter the chancel. The rubric ran: 'Here' (*i.e.*, after the exhortation, 'If any man here be an open blas-

phemer,' etc.) 'the priest shall pause awhile to see if any man will withdraw himself . . . and after a little pause the priest shall say: "You that do truly,"' etc.

'*Love and charity.*' These words take the place of the kiss of peace which was formerly given here. It is mentioned four times by St. Paul and once by St. Peter. At first promiscuous, it was at a later period restricted to persons of the same sex.

'*Draw near with faith,*' *i.e.*, with full confidence in God's love and mercy. The words are intended to reassure those who might be disheartened by the warning language of the previous exhortation.

The qualifications for 'drawing near' are stated to be (1) repentance, (2) love, (3) purpose of obedience, (4) faith.

Rubric. '*Minded,*' have it in mind, intend. *Cf.* 'Joseph . . . was *minded* to put her away privily' (St. Matt. i. 19).

The General Confession. In the primitive Church, at this point in the service, the priest confessed his sins in silence; so did the people. In the mediæval English Church the priest and people confessed aloud. The following form of confession was used: 'Also ye shall knell adown apon yowr kneys, seyyng after me, y cry God mercy, and our lady seynt mary, and all the holy company of hevyn, and my gostelyche fadyr, of all the trespasse of syn that y have don in thowte, word, other [or] yn dede, fro the tyme that y was bore [born] yn to this tyme; that ys to say in Pryde, Envy, Wrethe, Slowthe, Covetyse, Gloteny, and Lechery. The v. commawndements, dyuerse tymys y broke. The werks of mercy note y fulfyllyd. My v. wytts mysse spend [mis-spent],' etc. (Harleian MS. 2383, quoted by Blunt). The rubric in the Order of Communion (1548) ran: 'Then shall a general confession be made in the name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the ministers, or by the priest himself. So it continued till 1662. The Puritans objected to this practice, and requested that the confession should be made by the minister only. They also complained that the terms of the confession were too general, and did not contain sufficient reference to original sin. The confession in Hermann's 'Consultation,' from which our own is partly derived, contained the following clause: 'We acknowledge and we lament that we were conceived and born in sins, and that therefore we be prone to all evils'; and it was probably some such language as this the Puritans wished to see introduced into the confession. The Bishops replied: 'It is an evil custom, springing from false doctrine, to use expressions which may lead people to think that original sin is not forgiven in holy Baptism: yet original sin is clearly acknowledged in confessing that the desires of our hearts render us miserable in

following them.' The form of confession here used is the same as that which is enjoined in the 'Forms of Prayer to be used at Sea' when there is 'imminent danger.' It was taken from 'the Order of Communion' (1548), and was probably composed by Cranmer.

'*Sins and wickedness.*' 'Sins' include all violations of God's law. 'Wickedness' is the corrupt state of heart in which sins originate and to which they lead.

'*Grievously,*' under aggravated circumstances, inasmuch as we have sinned not merely through inadvertence, but deliberately in thought, word and deed.

'*By thought, word and deed.*' This phrase occurs in the Sarum Use: 'The priest, turning to the altar: "I confess to God, to the blessed Mary, to all Saints"; turning to the choir: "and to you; I have sinned exceedingly in *thought, word and deed*, by my own fault" ("Cogitatione, locutione, et opere: mea culpa"). "I beseech Holy Mary, and all the Saints of God," turning to the choir, "and you to pray for me,"' etc. 'This confession to the saints,' says Burbidge, 'was a novelty introduced apparently about A.D. 1085.' He also says that this confession 'appears to be the first introduction into the Western Liturgy of direct prayer to the saints' (p. 92).

The Absolution, with the exception of the clause beginning 'Who of His great mercy,' is almost a literal rendering of the Absolution in the Sarum Use. It will be observed that the form is precatory, and that it is directly addressed to the communicants. The indicative form, 'I absolve thee,' which occurs in the Order for the Visitation of the Sick, is of comparatively recent introduction,* though none the less commendable on that account in the circumstances in which its use is prescribed. St. Paul says to the Corinthians: 'To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes *forgave I it in the person* of Christ'

* Bingham says: 'If it be inquired, when the use of the indicative form of absolution first began to be used in the Church, that is, the form, "I absolve thee," instead of the deprecatory form, "Christ absolve thee," Morinus has fully proved that there was no use of it till the twelfth or thirteenth century, not long before the time of Thomas Aquinas, who was one of the first that wrote in defence of it, and our own learned Bishop Usher has clearly proved the novelty of it from Aquinas himself. For he says there was a learned man in his time who found fault with the indicative form of absolution then used by the Priest, "I absolve thee from all thy sins," and would have it to be delivered only by way of deprecation; alleging that this was not only the opinion of Gulielmus Antissiodorensis, Gulielmus Parisiensis, and Hugo Cardinalis, but also that *thirty years were scarce passed* since all did use this form only, "Absolutionem et remissionem tribuat tibi Omnipotens Deus" ("Almighty God give thee remission and forgiveness").'—'Antiquities,' vii., p. 198, Oxford edition of 1855.

(2 Cor. ii. 10). He is referring to a case of excommunication (see 1 Cor. v. 13).

'*Pardon and deliver.*' 'Pardon' your past sins; 'deliver' you from their guilt and power.

'*Confirm and strengthen.*' 'Confirm' whatever, by God's grace, is already good in you and 'strengthen' you to advance in goodness.

The Comfortable Words were suggested by the five 'Gospels' as they are called in Hermann's Consultation. They are peculiar to the English Liturgy, and were evidently intended to confirm the faith of any who might have some lingering doubt, even after the absolution just pronounced, with regard to their forgiveness, by an appeal to the words of Christ and His Apostles. The words of Christ direct our minds to *God*, those of the Apostles to our *Saviour and Intercessor*. The version followed is not that of Tyndal or that of Cranmer, and would seem to have been made direct from the original Scriptures.

1. Christ's own invitation to the weary.
2. The Father's love.
3. An assurance from one who called himself the chief of sinners that Christ came into the world to save sinners.
4. An assurance that in Christ we have at once a propitiation for our sins and an ever-living Advocate to plead it.

'*Travail*,' labour.

'*Heavy laden*,' viz., with the burden of sin and sorrow.

'*Propitiation.*' The pagan use of this word implied that God could be satisfied for some offence by an act of compensation; the New Testament use denotes the satisfaction of the law of holiness, and the reconciliation thereby of God and man, by the Sacrifice of the Cross. Cranmer's version gives, 'and He it is that obteyneth grace for oure synnes.'* 'By an inherent necessity of

* *Cf.* Keble's verses:

'And doubt we yet? thou call'st again;
A lower still, a sweeter strain;
A voice from Mercy's inmost shrine,
The very breath of Love Divine.

'Whispering it says to each apart,
"Come unto Me, thou trembling heart;"
And we must hope, so sweet the tone,
The precious words are all our own.

'This, of true Penitents the chief,
To the lost spirit brings relief,
Lifting on high th' adorèd name:—
"Sinners to save, Christ Jesus came."

'That, dearest of Thy bosom friends,
Into the wavering heart descends,—
"What? fallen again? yet cheerful rise,
Thine Intercessor never dies."'

('Holy Communion,' *Christian Year.*)

His nature God *cannot* forgive without a satisfaction of the law of holiness; when the law of holiness is satisfied, "He is faithful and just to forgive us"' (Norris, 'Rud. of Theol.,' p. 52).

The Anaphora, or Canon. Here begins that portion of the Liturgy called in the Eastern Church the Anaphora, or 'lifting up,' and in the Western Church the Canon of the Mass (see p. 337). It is the most ancient portion of the service.

Sursum Corda, '*Lift up your hearts.*' The versicles that follow are found word for word in all the ancient liturgies. St. Cyril of Jerusalem, writing in the fourth century, says, 'After this the priest cries aloud, "Lift up your hearts." For truly ought we in that awful hour to have our hearts on high with God, and not below, thinking on earth and earthly things. The priest then in effect bids all in that hour abandon all worldly thoughts or household cares, and to have their heart in heaven with the merciful God.' The connection between the *Sursum Corda* and the previous part of the service is well pointed out by Dean Goulburn: 'The heart cannot be lifted up to join the heavenly choir in praise, unless it have first been relieved of its burden of guilt. This burden should be lifted off from it by the Absolution, which Christ's ambassador has just pronounced in His name, and by the comfortable sentences of Holy Scripture, which are so admirably calculated to undo the shackles which still hold it down to the earth' ('Comm. Office,' p. 228). It is the Saviour Himself who bids us 'Come'; it is He who is pleading, as our Advocate, His propitiation for our sins.

The Thanksgiving consists of two parts—the Preface and the *Ter Sanctus.*

The Preface. In the ancient liturgies the preface is only the introduction to the Eucharistia, properly so-called, which was a long thanksgiving to God for all the mercies of Creation, providence, and Redemption, and from which the whole service probably took its name.

'*O Lord, Holy Father.*' The original runs, 'Domine sancte, Pater omnipotens, æterne Deus' ('Holy Lord, Almighty Father, Eternal God'). The word 'holy,' it will be observed, was connected with 'Lord,' and 'Almighty' with 'Father.'

The Ter Sanctus (Thrice Holy), or, as it is more properly called, The Triumphal Hymn, is based upon Isaiah vi. 3, and Rev. iv. 8. The Trisagion, sometimes confounded with the *Ter Sanctus*, was a distinct hymn. It ran, 'Holy God, Holy and Mighty, Holy and Immortal, have mercy on us,' and would appear to have suggested the words in the Preface to the *Ter Sanctus. Cf.* 'O Lord, *Holy* Father, *Almighty, Everlasting* God.' In the Prayer-Book of 1549 the words 'Holy, Holy, Holy' were followed by the rubric, 'This the clerks shall also sing.' This rubric was

omitted in 1552, but the *Ter Sanctus* continued to be printed as-a separate paragraph up to 1604. In the Revised American Prayer-Book a marginal direction is inserted opposite the words, 'Holy, Holy, Holy,' viz., 'Priest and People,' and the first part, 'Therefore,' etc., is directed to be said or sung by the priest. The Preface formerly concluded with the words: 'Hosanna in the highest, blessed is he that cometh in the name of the Lord, Glory to Thee, O Lord, in the highest.' This was omitted in 1552, probably because it was not part of the hymn of the angels.

'*With angels.*' In this solemn act of adoration and thanksgiving the Church militant joins with the angelic choirs. The ancient belief that angels are always present at the celebration of Holy Communion* probably grew out of the use of the angelic hymn. But see 1 Cor. xi. 10, Eccles. v. 4-6. St. Chrysostom says: 'Hear me, and know that the angels are everywhere, but chiefly in the house of God they attend upon their King, where all is filled with their incorporeal powers.' Alcuin has preserved a beautiful story of the Venerable Bede. 'I know,' said the saint, 'that the angels visit the canonical hours and gatherings of the brethren. What if they find me not there among the brethren? Will they not say, "Where is Bede? Why does he not come with the brethren to the prescribed prayers?"'

'*And with all the company,*' *i.e.*, the various orders of the celestial hierarchy. Dionysius the Areopagite groups the angels in nine choirs, viz., Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Princedoms, Archangels and Angels. The Sarum Use gives: 'Cum thronis et dominationibus cumque omni militia cœlestis exercitus.' 'Company' is used in the *Te Deum* to translate 'chorus.' *Cf.* 'And to an innumerable company of angels' (Heb. xii. 22).

'*Laud and magnify,*' *i.e.*, praise and extol.

Proper Prefaces. Of these there were ten in the old Roman and English Missals. We have retained only the five used on the great festivals of Christmas, Easter, Ascension, Whitsunday and Trinity. The five omitted were for the Epiphany and octave, Ash Wednesday, Feasts of the Apostles and Evangelists, the two festivals of Holy Cross, and every festival of the Blessed Virgin except the Purification, when the Christmas Preface was used. The Proper Prefaces are intended to give prominence to the special doctrines commemorated at these holy seasons. Thus, in the Preface for Christmas Day we confess our belief in the incarnation of our Lord, who, 'by the operation of the

* Similarly the idea of the angelic presence was connected with Holy Baptism, and the water of Baptism was thought to receive its regenerating power through the agency of the angels. This notion probably originated in St. John v. 4. The form of an angel was sculptured on most of the old baptistries.

Holy Ghost, was made very man of the substance of the Virgin Mary, His mother, and that without spot of sin'; in that for Easter Day we commemorate His glorious resurrection, whereby He 'restored to us everlasting life'; in that for Ascension Day we, after declaring that He 'manifestly'—*i.e.*, 'by many infallible proofs'—appeared to all His Apostles, and *in their sight* ascended up into heaven, pray that we may ascend thither also; in that for Whitsunday we commemorate the fulfilment of our Lord's promise in the outpouring of the Holy Spirit upon the Apostles for the evangelization of the world, 'whereby we have been brought out of darkness and error into the clear light and true knowledge of' God and His Son; in that for Trinity Sunday we declare our belief in the Unity in Trinity and Trinity in Unity, the Unity of *Substance*, the Trinity of *Persons*. The first three Proper Prefaces are to be used for the octave following the feast; the fourth for six days after, Trinity Sunday falling upon the seventh day after Whitsunday, and having a Proper Preface of its own. The prolongation of the festivals is in accordance with the practice of the Jews, who observed their greater festivals for seven days, and one—viz., the feast of tabernacles—for eight days (Lev. xxiii. 36).

In the American Church the following addition is made to the Proper Preface for Trinity Sunday:

'¶ Or else this may be said, the words [Holy Father] being retained in the introductory address:

'For the precious death and merits of Thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are One with Thee in Thy eternal Godhead. Therefore with angels,' etc.

In the Sarum Use the Proper Preface was used on all the Sundays after Trinity up to Advent Sunday.

1. '*The operation of the Holy Ghost.*' *Cf.* St. Luke i. 35: 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.'

'*Very man*,' *i.e.*, true man, a man in all respects, a 'perfect man.'

2. '*The very Paschal Lamb*,' *i.e.*, the *true* Lamb of God, of which the Passover lamb was the type.

3. '*Manifestly appeared.*' *Cf.* Acts i. 3: 'To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them,' etc.

4. '*Lighting*,' *i.e.*, alighting. *Cf.* Acts ii. 3: 'Sat upon each.' So in the *Te Deum* we say: 'Let Thy mercy *lighten* upon us.'

'*Constantly*,' *i.e.*, without wavering, unflinchingly. *Cf.* 'But she *constantly* affirmed that it was even so' (Acts xii. 15). See Collect for St. John Baptist's Day.

5. '*Not one only Person, but three Persons in one Substance.*' The Latin reads: 'Non in unius singularitate Personæ, sed in unius Trinitate Substantiæ' ('Not in the singularity of one Person, but in the Trinity of one Substance'). As this Preface is addressed to the three Persons of the Holy Trinity, the words 'Holy Father' in the introduction to the Preface are on this day omitted.

The Prayer of Humble Access appears first in the Order of Communion of 1548, where it immediately follows the Comfortable Words. It is to be said by the priest kneeling, 'in the name of all them that shall receive the Communion.' In the Books of 1548 and 1549 the Invitation, the Confession, Absolution, Comfortable Words, and the Prayer of Humble Access stand between the Prayer of Consecration and the actual Communion. The Prayer of Humble Access occupies a similar place in the Scottish Liturgy of 1637, and is so called from the rubric in that Liturgy: 'Then shall the Presbyter, kneeling down at God's board, say in the name of all them that shall communicate this *Collect of humble access* to the Holy Communion.' It consists of:

1. A declaration of our own unworthiness to approach the Lord's table and of our exclusive trust, in coming to it, in God's mercy.

2. A prayer that we may *so* eat the flesh and drink the blood of Christ that we may derive the full benefits of Holy Communion.

'*To gather up the crumbs.*' Words recalling the language of the Syro-Phœnician woman (St. Matt. xv. 27), whose humility and faith were rewarded by the concession of all she had desired in her heart. She would have been content with the crumbs which fell from the table of the children. Christ permitted her to take her place, as it were, at the table with the children themselves.

'*But Thou art the same Lord,*' viz., as Thou hast ever revealed Thyself to be. The connection is: 'We are not worthy to gather up the crumbs under Thy table—Thy smallest blessings—but Thou, of Thy mercy, hast permitted us to eat the flesh and drink the blood of Thy dear Son.'

'*Property,*' distinguishing characteristic. Lat. *proprius*, one's own.

'*So to eat,*' in such a spirit. These important words imply what is taught in our twenty-ninth Article, that the benefit of Holy Communion depends on the spirit in which we communicate. 'The wicked and such as be void of a lively [*i.e.*, living] faith' are in no wise 'partakers of Christ, but, rather, to their condemnation do eat and drink the sign, or Sacrament, of so great a thing.' We pray here, therefore, for all that is necessary to a

worthy reception of the Sacrament. The use here made of our Lord's discourse in St. John vi. shows that our Church adopts the view that in this discourse He was looking forward to the institution of Holy Communion.

'*Bodies . . . souls.*' The distinction between the cleansing of our bodies and the washing of our souls should not be pressed too far. Body and soul make one man. At the same time, we should not forget that we sin in body and soul, and that the sins of the body are the greatest hindrance to the sanctification of the soul. *Cf.* the words of delivery, 'Preserve thy body and soul,' etc. The Bible teaches us that the body may be *a holy sacrifice* (Rom. xii. 1), that it may be *sanctified*, even as the soul is (1 Thess. v. 23), that it will be *quickened* hereafter by the Holy Spirit (Rom. viii. 11), and that it will be finally '*changed*' by the Lord Jesus Christ, who will fashion it *like unto His glorious body* (Phil. iii. 21). The resurrection of the body is directly connected with participation in His Body and Blood in St. John vi. 54: 'Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day.'

The Puritans at the Savoy Conference objected to this clause in the Prayer of Humble Access, on the ground that it seemed to ascribe a greater efficacy to the blood than to the body of Christ, and would have altered it to 'that our sinful souls and bodies may be cleansed through His precious body and blood.' The Bishops in reply refer to the words of our Lord: 'This is My blood which is shed for you and for many, for the remission of sins,' observing that He saith not this as explicitly of the body. They might have urged Lev. xvii. 11, 'For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.' (R.V. 'that maketh atonement by reason of the life.') *Cf.* 1 St. John i. 7.

Rubric. Added in 1662:

'*Before the Table.*' The rubric at the beginning of the Order of 1549 directs the priest to stand 'humbly afore the midst of the altar,' *i.e.*, looking eastward. At the invitation to pray for the whole state of Christ's Church he was to turn to the people. Then he was to turn to the altar to say the Prayer of Consecration, of which in this Order the Prayer for the Church Militant formed the introduction.

'*Before the people*,' *i.e.*, in presence of the people (*coram populo*).

The Prayer of Consecration consists of:

1. An introduction, setting forth the completeness and sufficiency of the one sacrifice of Christ upon the cross, and the Divine institution of the Sacrament of Holy Communion to make a perpetual memorial of it.

2. A prayer that we may receive the inward grace with the outward sign of the Sacrament.

3. The words of Institution.

'*There*,' viz., on the cross. This word should be carefully noted.

'*One oblation . . . once offered.*' The sacrifice of Christ, unlike the sacrifices under the Law, needs no repetition (see Heb. x.).

'*A full, perfect, and sufficient sacrifice, oblation and satisfaction.*' The distribution of the epithets should be observed. 'Full' belongs to 'satisfaction,' 'perfect' to 'oblation,' and 'sufficient' to 'sacrifice.' Christ's one offering of Himself was:

1. A sufficient sacrifice as regards the needs of man;

2. A perfect oblation as regards Christ's own sinlessness and merits;

3. A full satisfaction as regards God, whom we have offended, and the vindication of the law, which we have broken.

'*Satisfaction*,' viz., of Divine justice. The Divine law says, 'The soul that sinneth it shall die.' The sacrifice of Christ satisfied this requirement by His taking our sins upon Him and dying in our stead. 'God's law of holiness required that there should be a death unto sin (Gen. ii. 17), ere there could be a restoration to favour. This law was fulfilled by the sacrifice of Christ, inasmuch as all died in Him, and in Him took a new beginning of life' (Norris, 'Rudiments of Theology,' p. 177).

'*For the sins of the whole world.*' *Cf.* St. John i. 29; iii. 16, 17.

'*His precious death.*' Precious both in the *price* paid for our redemption, and in *the rich results* of His sacrifice.

'*Perpetual memory.*' Though the one sacrifice cannot be *repeated*, there must be a *perpetual* commemoration of it.

'*Creatures*,' *i.e.*, created things. *Cf.* 'The first *creature* of God . . . was the light' (Bacon). In the form of 1549 the following invocation of the Holy Spirit* was introduced after the words

* In the Eastern Church there is a distinct invocation (called the Epiklesis) of the Holy Spirit, without which the consecration of the elements is not considered complete. In the Liturgy of St. James it is as follows: 'Have mercy on us, O God, according to Thy great goodness, and send upon us, and upon these proposed gifts, Thy most Holy Ghost (*he bends his head*) the Lord and Lifegiving; sharer of the throne and of the kingdom with Thee, God and Father, and Thine only-begotten Son, con-substantial and co-eternal, Who spake in the Law, and the Prophets, and Thy New Testament, Who descended in the form of a dove on our Lord Jesus Christ in the river Jordan, and rested on Him, Who descended upon Thy holy Apostles in the likeness of fiery tongues in the upper room of the holy and glorious Sion, at the day of Pentecost: send down the same most Holy Ghost, Lord, upon us, and upon these holy and proposed gifts, (*he raises himself and saith aloud*) that, coming upon them with His holy and good and glorious presence, He may hallow and make this bread the holy Body of Thy Christ.

'*People:* Amen.

'coming again:' 'Hear us (O merciful Father), we beseech Thee; and with Thy Holy Spirit and word* vouchsafe to bl✠ess and sanc✠tify these Thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of Thy most dearly beloved Son Jesus Christ.' This invocation is inserted (with some alterations) in the Scottish Liturgy of 1637, and in the American Prayer-Book, but the latter omits the words 'that they may be unto us,' etc. The present Scottish Office reads 'that they may *become* the Body,' etc. The Scottish Prayer-Book of 1637 places the invocation in the early part of the Prayer of Consecration, but the revised Communion Office of 1764 transfers the invocation to the latter part of that prayer, and asks God 'to bless and sanctify' the 'bread and wine that they may become,' etc., after the consecration has taken place. The Sarum Use reads, 'ut nobis cor✠pus et san✠guis *fiat* (may be made or become) dilectissimi Filii Tui,' etc.

The Manual Acts. These consist in the priest's (1) taking the bread with his hands, (2) breaking it, (3) laying his hand on all the bread, (4) taking the cup into his hands, (5) laying his hand on every vessel in which there is any wine to be consecrated. 'It is peculiar to this celebration,' says Bishop Cosin, 'that the death of our Lord is commemorated therein, not by bare words, as in other prayers, but by certain sacred symbols, signs, and

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'*Priest:* And this cup the precious Blood of Thy Christ.

'*People:* Amen.

'*Priest* (*rising up, in a low voice*): That they may be to those that partake of them for remission of sins, and for eternal life, for sanctification of souls and bodies, for bringing forth good works, for the confirmation of Thy Holy Catholic Church, which Thou hast founded upon the rock of faith, that the gates of hell may not prevail against it; freeing it from all heresy and scandals, and from them that work wickedness, and preserving it till the consummation of all things' (Neale and Littledale's 'Translations of the Primitive Liturgies,' pp. 51, 52).

It is probable that we owe the invocation of the Holy Spirit in the Prayer-Book of 1549 to Cranmer's recent study of the Eastern Liturgies, of which another trace is found in the Prayer of St. Chrysostom. There is no such invocation in the Roman and early English Missals, but there are instances in the Mozarabic Missal (printed A.D. 1500), with which it is almost certain that Cranmer was acquainted.

* 'Thy word' here probably refers to the words of institution, which have always been regarded as an essential feature in the celebration. Bishop Dowden quotes in illustration of this application, 'Do you not see how much the words of Irenæus by you alleged make against yourself? These be his words after your citation, "When the Chalice mixed and the bread broken *receive the word of God*, it is made Eucharistia"' (Cranmer's 'Answer to Gardiner'). The American Prayer-Book reads, 'bless and sanctify with Thy Word and Holy Spirit,' printing 'Word' with a capital. Bishop Dowden thinks that Gardiner and Cranmer were wrong, and that 'Word' refers to the Divine Logos

Sacraments, which are, according to S. Austin, a sort of "visible words."'

'*He brake it*,' prophetically symbolizing the sufferings on the cross. *Cf.* 'This is My body, which is *broken* for you' (1 Cor. xi. 24). 'The bread which we *break*, is it not the communion of the body of Christ?' (1 Cor. x. 16.) The Sacrament is called the 'breaking of bread' in Acts ii. 42-46, and xx. 7.

Here it may be convenient to give the four Scripture narratives of the institution of Holy Communion.

St. Matthew xxvi.	St. Mark xiv.	St. Luke xxii.	St. Paul (1 Cor. xi.).
And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is My Body. And He took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; for this is My Blood of the New Testament, which is shed for many for the remission of sins.	And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is My Body. And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank of it. And He said unto them, This is My Blood of the New Testament, which is shed for many.	And He took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is My Body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the New Testament in My Blood, which is shed for you.	The Lord Jesus, the *same* night in which He was betrayed, took bread; and when He had given thanks He brake *it*, and said, Take, eat: this is My Body which is broken for you; this do in remembrance of Me. After the same manner also *He took* the cup when He had supped, saying, This cup is the New Testament in My Blood. This do ye as oft as ye drink *it*, in remembrance of Me.

It will be observed that the narratives of St. Matthew and St. Mark are almost identical. That of St. Luke closely resembles St. Paul's, and was probably derived from that Apostle, who had received from the Lord Himself a special revelation of the history of the institution* (see 1 Cor. xi. 23). '*For I have received of the Lord that which also I delivered unto you, that the Lord Jesus*,' etc. The distinctive features in the narratives of St. Luke and St. Paul are:

1. The mention of the giving of 'thanks' in connection with the bread. St. Matthew and St. Mark say that our Lord 'blessed' it. The meaning is probably the same.

2. The words which follow 'My Body,' viz., 'which is *given* for you' (St. Luke), 'which is *broken* for you' (St. Paul).

3. The injunction, 'this do in remembrance of Me,' quoted by St. Luke in reference to the bread only; by St. Paul in reference to the bread and the cup.

4. The marking of the time when the cup was taken: 'After supper' (St. Luke), 'when He had supped' (St. Paul).

* Westcott and Hort say that St. Luke's account of the Last Supper is an interpolation from St. Paul's account in 1 Cor. (see 'Introduction to Greek Testament,' Appendix, p. 64).

5. The expression, 'the New Testament *in* My Blood,' used by both.

'*In remembrance.*' Not merely as a reminder to yourselves, but more especially as a solemn commemoration of My sacrifice before God. *Cf.* 1 Cor. xi. 24 : τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν ('Do this for a commemoration of Me'). The Greek word 'anamnesis,' translated 'remembrance,' occurs twice in the Septuagint version of the Old Testament, viz., in Lev. xxiv. 7, and Numb. x. 10; also in the titles of Psalms 37 and 69 (38 and 70), and four times in the New Testament, viz., St. Luke xxii. 19; 1 Cor. xi. 24, 25; and Heb. x. 3, and in all these passages denotes a solemn memorial *before God*, not a mere commemoration *before men*. In Holy Communion we plead anew the merits of Christ's sacrifice.

The words actually used by our Lord have been thus pieced together by Bishop John Wordsworth : 'TAKE EAT (Matt.), THIS IS MY BODY (Matt., Mark, Luke, 1 Cor.), WHICH IS GIVEN (*om.* Cor.) FOR YOU. DO THIS IN REMEMBRANCE OF ME (Luke, Cor.), and likewise the cup after supper, and gave thanks and gave it to them, saying, DRINK YE ALL OF IT (Matt.), FOR THIS IS MY BLOOD OF THE COVENANT (Matt., Mark), *or*, THIS CUP IS THE NEW COVENANT IN MY BLOOD (Luke, Cor.), WHICH IS SHED FOR MANY (Matt., περί, Mark, ὑπέρ), *or*, WHICH IS SHED FOR YOU (Luke), FOR REMISSION OF SINS (Matt.). DO THIS, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME' (Cor.).—'Holy Communion,' p. 32.*

'*Drink ye all of this.*' Note the word 'all.' It is extraordinary that, in spite of this emphatic word, which is used of the cup alone, the Church of Rome should have denied the cup to the laity. *Cf.* 'Drink ye *all* of it' (St. Matt. xxvi. 27); 'they *all* drank of it' (St. Mark xiv. 23); 'Except ye eat the flesh of the Son of man, and *drink His blood*, ye have no life in you' (St. John vi. 53); 'As often as ye eat this bread and *drink this cup*' (1 Cor. xi. 26). 'Let a man examine himself, and so let him eat of that bread and *drink of that cup*' (verse 28).

'*For many.*' The ransom was offered for *all* (1 Tim. ii. 6), but it is not all, it is only the *many*, who will allow themselves to be ransomed.

There is no mediation-ending to this prayer, the words of Institution just used being equivalent to a mediation-ending. The pleading of Christ's atonement in *act* takes the place of the mediation in *words* (see Goulburn's Collects, i. 105).

'*Amen.*' The people repeat this Amen with the priest. This

* The Bishop follows the Greek text adopted by the translators of the Revised Version.

is in accordance with primitive usage. Justin Martyr says, 'When he [viz., the priest] has made an end of both of the prayers and the thanksgiving, the people answer "Amen."' It has been already remarked that some suppose reference is made to the same practice in 1 Cor. xiv. 16: 'When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say "Amen" at thy giving of thanks?' The share of the people in this most solemn prayer is recognized throughout. *Cf.* 'Hear *us*,' 'Grant that *we*,' etc.

Rubric.—The minister is first to receive the Communion in both kinds himself; then to deliver it 'in like manner,' *i.e.*, in both kinds, to the officiating clergy who are present; then to the people, 'also in order, *into their hands, all* meekly kneeling.' There is no express direction as to the posture of the priest in receiving, and a proposal for making this clear in 1662 was deliberately rejected. It would seem, therefore, that the Church desired to leave the posture to the discretion of the celebrant. Nor is there any form provided for the priest to use when he himself receives.

'*To the Bishops*,' etc. The object of this is stated in the rubric of 1552 to be 'that they may help the chief minister.'

'*Into their hands.*' In St. Cyril's time the practice was to receive the consecrated bread in the crossed hands. He says: 'Making thy left hand a throne for the right, which is about to receive a King, hollow thy palm, and so receive the Body of Christ, saying thereafter the Amen.' About the beginning of the seventh century the custom of putting the bread into the mouth of the communicant was introduced, the reason assigned for the change being that by putting it into the mouth there was less risk of any crumb of the consecrated element falling to the ground. This custom was enforced by the Council of Rome in A.D. 895, which declared that 'the Eucharist is not to be placed in the hands of any layman or woman, but only in the mouth.' It was retained in the Liturgy of 1549, to prevent the practice of conveying the bread away secretly, and 'diversely abusing it to superstition and wickedness.' The primitive custom was restored in the Liturgy of 1552. The holding forth the hand to receive or take the consecrated elements significantly symbolizes the act of faith by which the Body and Blood of Christ are verily and indeed '*taken* and received by the faithful in the Lord's Supper.' The communicant puts forth the hand of faith to signify that he *actively takes*, and not merely passively receives.

'*All meekly kneeling*,' in token of our adoration of Him whose sacrifice we commemorate, and of our personal unworthiness to participate in this solemn ordinance. The Primitive Church appears to have received the Communion standing, following.

perhaps, the practice of the Jews in the celebration of the Passover. This is still the practice in the Oriental Churches. The Pope is said to receive sitting when he celebrates at great functions; but some say he only seems to sit. The Declaration at the end of the Communion Service affirms that 'no adoration is intended or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any *corporal presence* of Christ's natural flesh and blood' (see Note on the so-called 'Black Rubric').

'*To any one.*' It is clear from this, as also from the use of the singular pronoun, that the words were to be said to *each one* separately. Canon XXI. says distinctly, 'Likewise the minister shall deliver both the bread and the wine to every communicant *severally*.'

The Words of Delivery.—The most ancient formulæ used on delivering the elements were 'The Body of Christ,' 'The Blood of Christ,' to each of which the communicant replied 'Amen.' In the time of Gregory the Great (A.D. 590) the form used was, 'The Body of our Lord Jesus Christ preserve thy soul,' the communicant answering 'Amen.' In the eighth century the words 'unto everlasting life' were added. In the Order of Communion of 1548 the form used was, 'The Body of our Lord Jesus Christ, which was given for thee, preserve thy *body* unto everlasting life.' 'The Blood . . . preserve thy *soul*,' etc. In 1549 the words 'thy *body and soul*' were used in both cases. In 1552 these forms were omitted altogether, and the second part of the present form was substituted: 'Take, and eat this, in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.' 'Drink this, in remembrance that Christ's blood was shed for thee, and be thankful.' In the Liturgy of 1559 the sentences prescribed in the Prayer-Books of 1549 and 1552 were combined in the form in which they are now used.* It will be

* In the Liturgy of St. Mark the Priest says: 'The Holy Body,' 'The precious Blood of our Lord and God and Saviour.' In the Liturgy of St. James there are no words of delivery. The Deacon says, 'With the fear of God, and faith and love, draw near.' The people reply, 'Blessed be he that cometh in the name of the Lord.' Then follows the Communion. The Liturgy of St. Clement gives the following directions: 'After this, let the Bishop receive; then the Presbyters, and Deacons, and Sub-deacons, and Readers, and Singers, and Ascetics; and of the women, the Deaconesses, Virgins, and Widows. Afterwards the Children, and then all the People in order with fear and reverence, without tumult or noise. And the Bishop shall give the oblation, saying, *The Body of Christ.* And let him that receives say, *Amen.* And the Deacon shall hold the cup, and when he gives it, let him say, *The Blood of Christ, the cup of life.* And let him that drinks say, *Amen.*' In the Liturgy of Saint Chrysostom the directions are, 'They who are to communicate draw near with all reverence, and hold their arms crossed on their breast; and the Priest, as he distributes the mysteries to each, saith: "N. the servant of God is made partaker of the pure and holy

observed that the Prayer-Book of 1549 lays stress on the *Divine* side of the Holy Sacrament, the Prayer-Book of 1552 on the *human* side. The present form presents both sides. The Scottish Prayer-Book (1637) restored the form of 1549, and the communicant was directed to say 'Amen' after the words of delivery.

The Cup.—The Romish practice of withholding the cup from the laity is comparatively recent, dating from the Council of Constance, A.D. 1415.

In the Prayer-Book of 1549 it is directed that the clerks should sing, 'in the Communion time,' the *Agnus Dei* ('O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, grant us Thy peace'). 'Beginning so soon as the priest doth receive the Holy Communion: and when the Communion is ended, then shall the clerks sing the Post-Communion.' This was the name given to twenty-two sentences from the New Testament, one of which was always to be said or sung. Then followed the mutual salutations and the thanksgiving. These directions were struck out in 1552. The *Agnus Dei* is still often sung in our churches. The American Liturgy allows 'a hymn' to be sung after the Prayer of Consecration.

Rubrics.—The first rubric, directing a second consecration, if necessary, was added in 1662. There was a similar rubric in 1548 (see p. 28). The second directs that what remains of the consecrated elements shall be 'reverently' covered with a fair linen cloth. This cloth is called in the Eastern Church the veil; in the Roman Church the corporal (Lat., *corpus*, a body).

The Church does not require the recitation of the whole prayer, but only of the words of institution applicable to the additional element to be consecrated. The Scottish Prayer-Book (1637) says, 'And to the end there may be little left, he that officiates is required to consecrate with the least; and then, if there be want, the words of consecration may be repeated again, over more, either bread or wine; the Presbyter beginning at these words in the Prayer of Consecration: "Our Saviour in the night," etc.'

Body and Blood of our Lord and God and Saviour Jesus Christ, for the remission of his sins, and life everlasting."' This Liturgy directs that warm water should be poured into the chalice after consecration, a rite of which St. Germanus gives the following explanation: 'As blood and warm water flowed both of them from the side of Christ, thus hot water poured into the chalice at the time of consecration gives a full type of the mystery to those who draw that holy liquid from the chalice, as from the lifegiving side of our Lord' (Quoted in Neale and Littledale's 'Primitive Liturgies,' p. 120).

III. THE POST-COMMUNION SERVICE.

The Lord's Prayer is here introduced eucharistically, and accordingly concludes with the doxology. In it we glorify God for the great privilege to which we have just been admitted, and pray for a continuance of that spiritual food which we daily need. In the Prayer-Book of 1549 the Lord's Prayer preceded the act of Communion, and was said by the priest alone up to the clause 'But deliver us from evil,' which was said by the people. It was inserted here in 1552. In all existing ancient liturgies, except the Clementine, the Lord's Prayer is used at the end of the Prayer of Consecration as its culminating point (see Bishop John Wordsworth's 'Holy Communion,' pp. 83, 153, 154).

The rubric says that the Lord's Prayer is to be repeated by 'the people' after 'the Priest.' This means that it is not to be repeated at the same time with him, but, sentence by sentence, *after* the priest has said it.

The Prayer of Oblation was in 1549, as it is now in the Scottish Liturgy (see above), the conclusion of the Prayer of Consecration. Its leading thought is the dedication of ourselves to God. It is called in the Scottish Prayer-Book of 1637 the 'Memorial or Prayer of Oblation.' It opened with the words 'Wherefore, O Lord and heavenly Father, according to the Institution of Thy dearly beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make; having in remembrance His blessed Passion, mighty Resurrection and glorious Ascension, rendering unto Thee most hearty thanks, for the innumerable benefits procured unto us by the same. And we entirely desire,' etc. The transposition of the Prayer of Oblation has been reasonably regretted by many liturgical scholars. Originally, the great memorial sacrifice was immediately connected with the eucharistic sacrifice of praise and thanksgiving, and with the dedicating of ourselves as a living sacrifice. Now they are divorced. Some expressions in the Prayer of Oblation are taken from the corresponding part of the Roman canon, *e.g.*, 'that all we, who are partakers,' etc. ('Ut quotquot ex hac altaris participatione sacro-sanctum Filii Tui corpus et sanguinem sumpserimus, omni benedictione cœlesti et gratiâ repleamur'), and again, 'Not weighing our merits,' etc. ('Non æstimator meriti sed veniæ largitor'). In the Prayer of Oblation we show our gratitude by the dedication of our souls and bodies, now newly-cleansed from sin, to the service of God; in the Thanksgiving which follows, by praying that we may continue faithful members of that mystical Body into which we

have been incorporated, and of whose holy fellowship we have just had such blessed experience.

Analysis :

1. Prayer that our sacrifice of praise and thanksgiving may be received.
2. Prayer that we may obtain the full benefit of Christ's Passion.
3. Dedication of ourselves, body and soul, to God's service.
4. Prayer that our offering may be accepted in spite of our unworthiness.
5. Doxology.

'*Entirely*,' with no reserve (*ex animo*).

'*Our sacrifice of praise and thanksgiving*,' *i.e.*, the Holy Eucharist itself. *Cf.* Hos. xiv. 2 ; Heb. xiii. 15. The reference is not to the *Ter Sanctus* which goes before, or to the Thanksgiving and *Gloria in Excelsis* which follow, but to the whole service. The Eucharist is pre-eminently a great thanksgiving for the greatest of all God's mercies. 'Our unbloody sacrifice of the Church is none other than the sacrifice of praise and thanksgiving—than a commemoration, a showing forth, and a sacramental representation of that one only bloody Sacrifice offered up once for all' (Bishop Ridley's Works, pp. 210, 211).

'*The merits and death.*' Not a hendiadys for *meritorious death.* The whole of our Lord's incarnate life was a meritorious sacrifice of His own will.

'*All other benefits.*' Spoken of in the third exhortation as 'innumerable.'

'*His passion.*' Not merely what is commonly called His 'Passion,' but the whole of His sufferings, including 'the suffering of death' (Heb. ii. 9).

'*Here we offer*,' etc. *Cf.* Rom. xii. 1 : 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'

'*Our souls and bodies.*' For they are both His. St. Paul says to the Corinthians, 'Ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's' (1 Cor. vi. 20). This passage of the thanksgiving should be connected with the petitions for the cleansing of our souls and bodies in the Prayer of Humble Access, and with the prayer for the preservation of our souls and bodies in the Words of Delivery.

'*Reasonable*,' rational, as opposed to the involuntary sacrifices of the Law. The dedication of ourselves to God is a sacrifice partaking, in its degree, of the nature of Christ's sacrifice. We also say, 'Lo; I come to do Thy will, O God.' See Heb. x. 9, where this aspect of our Lord's sacrifice is contrasted with the

involuntary character of the Mosaic offerings. The living sacrifice which we offer is not an expiatory sacrifice, but the thankoffering of a life dedicated to the service of God. Christ's sacrifice, once offered, was the only sacrifice of expiation. Our sacrifice is the offering of spirit, soul and body, dedicated to God (see Rom. xii. 1).

'*Lively*,' *i.e.*, living.

'*Fulfilled*.' Lit., 'filled to the full.' *Cf.* 'Blessid ben thei that hungren and thristen rigtwisnesse; for thei schuln ben *fulfillid*' (St. Matt. v. 6, Wiclif's version). 'God shall give unto thee continual rest, and shall *fulfill* thy soul with brightness' (Articles of 1536).

Here it may be remarked that the American Prayer of Consecration concludes with 'the Oblation,' in which the 'holy gifts' are offered to God, 'the Invocation' praying that God would 'bless and sanctify with His Word and Holy Spirit' the consecrated elements, and, finally, the Prayer of Oblation.

The Thanksgiving was composed in 1552, and is partly derived from Hermann's 'Consultation.' Many have wished to see both the Prayer of Oblation and the Thanksgiving prescribed, and the present Archbishop of York has sanctioned the use of both. A better course would be to restore the Prayer of Oblation (for such it is, rather than a thanksgiving) to its proper place.

Analysis:

Leading idea, incorporation.

1. Thanksgiving for:
   - (*a*) 'The Spiritual Food' conveyed to the soul in Holy Communion.
   - (*b*) The assurance afforded thereby of
     - (i.) God's favour;
     - (ii.) our incorporation in Christ's mystical body (St. John vi. 56);
     - (iii.) our eternal inheritance (St. John vi. 47).

2. Prayer for Divine grace that we may continue in that holy fellowship of the Church into which we have been admitted.

'*Duly*,' *i.e.*, with the faith and repentance necessary to a right reception. In the Prayer for the Church Militant 'duly' is used of those who administer the Holy Sacraments.

'*Thereby*,' viz., by vouchsafing to feed us with the spiritual food of Christ's body and blood, etc.

'*Very*,' real, in no mere metaphorical sense. *Cf.* 'Art thou my *very* son Esau?'

'*Mystical*,' spiritual. *Cf.* 'Sanctify this water to the *mystical* washing away of sin' (Office for Baptism). Baptism admits us into the mystical body of Christ, which is the blessed company of all faithful believers; Holy Communion is the great bond of

union which consciously knits us together in Christ, and in which we claim and cement our membership. St. Paul says to the Corinthians, 'The bread which we break, is it not the Communion of the body of Christ? *For* we being many are one bread and one body; for we are all partakers of that one bread' (1 Cor. x. 16, 17). As the bread, or loaf, which is broken is one, so is the body of Christ, the Church, one; and united in Him we are members one of another (see Rom. xii. 4, 5).

'*That holy fellowship*,' viz., which is involved in our incorporation in Christ's mystical body, and of which Holy Communion itself is the most conspicuous, but not the only, illustration.

Gloria in Excelsis.—So called from the opening words of the Latin Version. In the Eastern Church, in which it unquestionably originated, and which alone could have produced its fervid outburst of praise and adoration, it is known as 'The Angelical Hymn,' and 'The Great Doxology.' Dr. Gibson puts its date at not later than the fourth century, and says that it may well be two or three centuries earlier. It was anciently sung as a morning hymn, and does not appear to have been at first a Eucharistic hymn.*

It is found in various forms. The germ of it is, of course, the words of St. Luke ii. 14. The 'Codex Alexandrinus' in the British Museum (fifth century) contains the hymn in Greek, which was unquestionably the language in which it was written. It is remarkable that, while the Alexandrine text reads, 'to men of good will,' the morning hymn appended to the MS. reads as in the A.V. Symmachus, Bishop of Rome, A.D. 500, directed that the *Gloria* should be used on every Sunday and holy day at the commencement of the Liturgy. Before the Reformation it was sung at the beginning of the service, before the Collect for the day, and so continued in the Prayer-Book of 1549. It was removed to its present position in 1552 to swell the praise and thanksgiving which characterize the conclusion of the service in the Second Prayer-Book. In the American Prayer-Book it is allowed to be used instead of the *Gloria Patri*, at the end of the whole portion, or selection, of psalms for the day at matins and evensong. In the Pre-Reformation Church it was said on Sundays and festivals only, and not at all in Advent, or from Septuagesima to Easter.

The words, 'Thou that takest away the sins of the world, have mercy upon us,' were added in 1552. Mr. Scudamore suggested that the triple address was intended to compensate for

* It is entitled 'A Morning Hymn' in Chatfield's 'Songs and Hymns of the Greek Christian Poets,' where the remainder of the hymn will be found. It is still used as a Morning Hymn in the Eastern Church, and has no place in the Holy Eucharist.

the loss of the triple repetition, 'That takest away the sins of the world,' in the old *Agnus Dei*. The triple repetition does not occur in the version attached to the 'Codex Alexandrinus.' The practice of singing a hymn at this part of the service is probably based on the example of our Lord and the Apostles, who sang a hymn (probably part of Hallel, Pss. cxiii.-cxviii.) after the Last Supper.

The *Gloria in Excelsis*, like the *Te Deum*, is a hymn, a creed, and a prayer. In its Greek form the hymn is addressed to each person of the Holy Trinity. The second paragraph is a prayer for mercy, addressed to the Lord Jesus Christ, and dwells on

1. His nature as the only begotten Son of God;
2. His atonement as the Lamb of God;
3. His majesty as sitting at the right hand of God.

First we appeal to Him as the appointed Lamb of God who suffered upon the altar-cross, then as the risen King of Glory, who is able to save to the uttermost them that come unto God by Him.

The third paragraph is a doxology to the Holy Trinity.

The word 'God' has been inserted before 'Father' in the clause 'Thou that sittest,' etc., and the word 'Jesus' has been omitted before 'Christ' in the last clause.

There is no direction as to the posture of the congregation during the saying or singing of the *Gloria*. The ordinary attitude of praise is that of standing. It has been suggested that we should kneel when the *Gloria* is said, and stand when it is sung; but this distinction is not very satisfactory.

'*On high*' (ἐν ὑψίστοις). 'In the highest' (St. Luke ii. 14). So in the Scottish Communion Office. An appeal is here made to the inhabitants of the highest heavens to join with us in glorifying God. In the offertory we communicate of our goods with our poorer brethren. In the Prayer for the Church Militant we are brought into communion with all God's people here below, with all who are in trouble, sorrow, need, sickness, or any other adversity, and with the saints departed. Here and in the *Ter Sanctus* we enter into communion with the angels.

'*Good will towards men.*' The Latin version is 'pax hominibus bonæ voluntatis' (peace to men of good will), a reading adopted by Keble in his hymn for Christmas Day:

> 'And love towards men of love—salvation and release.'

Cf. R.V.

The true meaning of the angelic hymn as uttered would seem to be, Let there be glory in the highest, for God has sent peace upon earth and shown His good will toward men. An amplified version of the *Gloria in Excelsis* in 'The Mirror of our Lady,'

reads: 'And peace in erthe to men of good wylle.' Cranmer's Bible gives: 'Peace on the earth, and unto men a good will.' Both forms of the *Gloria* in the 'Apostolic Constitutions' read 'good will towards men.'

'*We bless Thee*,' viz., by declaring Thy goodness. The version in the Apostolic Constitutions inserts before this clause: 'We hymn Thee.'

'*We give thanks to Thee for Thy great glory.*' We ordinarily thank God for the mercies that He has bestowed upon us, but here we thank Him for what He *is*—for those glorious attributes out of which all His mercies proceed. The reading in the Bangor Antiphonary (seventh century) runs: 'We give thanks to Thee for Thy great pity.' It is possible that the 'great glory' refers to the manifestation of the Father's glory in the Incarnation of the Son. *Cf.* 'And we beheld His glory, the glory as of the only begotten of the Father' (see also St. John xiii. 31). In one of the versions contained in the Apostolical Constitutions the words run: 'We praise Thee, we sing to Thee, we bless Thee, we glorify Thee, we worship Thee, through the great High-Priest; Thee the true God, the One Unbegotten, alone unapproachable, for Thy great glory,' etc. (quoted by Burbidge, pp. 36, 37).

'*Have mercy.*' It is noteworthy that this section of the hymn is a prayer addressed to Christ. All the previous prayers 'have been addressed to the Father because before Him we were pleading in Eucharistic act the death of His Son. . . . Now that the Church has been allowed once more to "show" that death before the Father, she turns in reverent love to that only-begotten Son through whose flesh has been opened the "new and living way" into the innermost sanctuary of Divine worship' (Baird).

'*Takest.*' Note the tense. Our Lord's high-priestly work is still going on. *Cf.* St. John i. 29: 'Behold the Lamb of God which *taketh* away the sin of the world.'

'*Thou only art holy.*' Taken from Rev. xv. 4. Our High-Priest was 'holy, harmless, undefiled, separate from sinners' (Heb. vii. 26).

'*Thou only art the Lord*,' *i.e.*, the Lord Jehovah, the Lord of all things in heaven and in earth.

'*Art most high in the glory*,' sharing it as co-equal and co-eternal with the Father.

The Blessing consists of two parts: (1) the Peace; (2) the Blessing proper. The first clause, taken from Phil. iv. 7, was appointed in 'The Order of Communion' of 1548; the conclusion, taken from Hermann's 'Consultation,' or from some of our old English Offices, was added in 1549.

'*Keep*,' *i.e.*, guard as a sentry. See Revised Version of Phil. iv. 7. The meaning is not preserve, but protect, guard. *Cf.* 'He that

keepeth thee will not slumber ; behold He that *keepeth* Israel,' etc. (Ps. cxxi. 3, 4, A.V.).

'*Passeth*,' surpasseth. *Cf.* Eph. iii. 19, 'To know the love of Christ, which passeth knowledge.'*

'*Hearts and minds in the knowledge and love.*' As the mind is the seat of knowledge, so the heart is the seat of love.

Collects to be said (1) after the offertory when there is no Communion ; (2) optionally, 'as occasion shall serve,' after the collects of Morning or Evening Prayer, Communion or Litany, 'by the discretion of the minister.' In the Prayer-Book of 1549 the rubric before the concluding collects ended 'every such day one.' In 1552 the rest of the rubric was added, except that 'Morning and Evening Prayer' has been changed to 'Morning *or* Evening Prayer.' This rubric says that the Collects are to be used 'after the *Offertory*, when there is no Communion,' and seems to be at variance with the first rubric at the end of the Communion Service, which says that when there is no Communion one or more of the Collects shall be said after the *Prayer for the Church Militant*. The explanation of this discrepancy given by Shepherd is probably correct : 'The first part of the former [rubric] stands as it did in Edward's First Book, when the Prayer for Christ's Church Militant was said only at the Communion [after the *Ter Sanctus*]. But that Prayer being transposed in Edward's Second Book, and appointed to be said on Sundays and Holydays when there is no Communion, the words of the former rubric should have been not "after the Offertory," but "after the Prayer for the whole state of Christ's Church Militant here on Earth"; except the revisers considered such prayers as a part of the Offertory.' There can be little doubt, we think, that the Prayer for Christ's Church, in which the alms and oblations are offered and presented, was regarded as part of the Offertory. The Rev. H. T. Armfield says that according to the use of Sarum, an odd number of collects is always to be said at Mass (except in the Octave of Christmas), and that there are never more than seven collects at Mass, because God only appointed seven petitions in the Lord's Prayer. He thinks that the 'occasion' when one of the concluding collects is to be used is probably when the assigned collects of the day would, if not supplemented by one or more of these Occasional Collects, violate the ancient requirements of the odd and even numbers.

1. *For Assistance in the Vicissitudes of Life.* From the Missa pro iter agentibus (for persons on a journey).

* Bishop Lightfoot's explanation of Phil. iv. 7, gives a wholly different turn to it. He paraphrases the passage : 'By your prayer and your supplication make your every want known to Him. If you do this, then the peace of God, *far more effective than any forethought or contrivance of man*, will keep watch over your hearts and your thoughts in Christ Jesus.'

'*Assist.*' Lat. *adesto* ('Stand by us').

'*Supplications and prayers.*' Prayer is a general form for all petitions addressed to God. Supplications are of a more special character and denote some definite requests.

'*Among all the changes and chances of this mortal life.*' The original is more specific, being made to apply to the particular journey about to be entered upon ('inter omnes *viæ* et vitæ hujus varietates,' 'amid all the changes of the way and of this life').

2. *For the Preservation of our Souls and Bodies.* From the Sacramentary of Gregory. This collect stands in the Sarum Psalter as the last collect for Prime. It was inserted in the Confirmation Service in 1662, and should be used at the First Communion of the newly-confirmed.

'*Hearts.*' Here used for our spiritual affections.

'*We may be preserved in body and soul.*' Lat., 'sani et salvi esse *mereamur*' ('that by Thy help we may attain to health and salvation'). *Health* for the *body* and *salvation* for the *soul.*

3. *For a Blessing on what we have heard.* Composed in 1549.

4. *For God's Continual Help.* From the Sacramentary of Gregory, where it occurs as a prayer to be said on the Ember Saturday in Lent. It also stands in the Sarum Missal as the last prayer in the Canon of the Mass, and is appointed to be said by the priest when taking off his vestments in the sacristy. Its connection with the rite of Ordination is preserved by its employment in each of the three Ordination Services and its connection with Holy Communion by its employment here.

'*Prevent,*' go before. *Cf.* 'Lord, we pray Thee that Thy grace may always *prevent* and follow us' (Collect for the Seventeenth Sunday after Trinity). The original is: 'et aspirando præveni et adjuvando prosequere' ('prosper our actions by breathing upon us, and follow us with Thy help'). The reference is to our Lord's breathing upon the Apostles before He said, 'Receive ye the Holy Ghost' (St. John xx. 22). We need the grace of God to go before us, so that we may have a good will, and to work with us when we have that good will (see Art. X.).

'*Begun, continued, and ended in Thee.*' 'Ut cuncta nostra operatio et a Te semper incipiat, et per Te cœpta finiatur' ('that every work of ours may ever begin from Thee, and being begun, may through Thee be ended').

The Irish Prayer-Book adds two other Collects, one being a commemoration of the departed adapted from the Burial Office, and the other for the clergy, adapted from one in the Ordination Service.

5. *For Compassion upon our Infirmities as displayed in our Imperfect Prayers.* Composed in 1549. Styled by Dean Comber, 'A Prayer to supply the defects of our other devotions.'

'*Our ignorance in asking.*' Our ignorance is shown positively in asking for that which is not expedient, negatively in not asking for that which we most need.

6. *For a Merciful Answer to our Prayers.* Composed in 1549.

The Final Rubrics.—These were inserted in 1552, but underwent some important alterations in 1662.

1. '*Upon the Sundays and other Holy-days.*' The words 'Sundays and other' were added in 1662. The rubrics in 1549 directed that on Wednesdays and Fridays the priest should say 'all things at the altar (appointed to be said at the celebration of the Lord's Supper) until after the offertory.' The same order was to 'be used all other days, whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the priest.' The rubric in 1552 was altered to, 'Upon the holy-days, if there be no Communion,' etc.

'*If there be no Communion.*' The service thus curtailed corresponds in some respects to the *Missa Sicca*, or Dry Mass, of the Middle Ages, in which a priest who had already celebrated on the same day, and could not, in consequence, celebrate again, merely read the Epistle and Gospel, said the Lord's Prayer, and gave the Benediction.

2. '*A convenient number.*' The next rubric defines 'convenient' by the words: 'except four (or three at the least).' The intention of this rubric was to exclude the solitary masses of the Church of Rome. On this point all our Prayer-Books have insisted. The Prayer-Book of 1549 says: 'There shall be no celebration of the Lord's Supper except there be some to communicate with the priest'; that of 1552: 'Except there be a good number,' 'four or three at the least'; the Scottish Liturgy of 1637, 'a sufficient number.'

3. '*Of discretion to receive,*' *i.e.*, who have reached years of discretion and been confirmed.

'*Three at the least.*' The number was probably fixed as a security against the abuse of the Holy Sacrament, and, perhaps, with reference to the 'two or three' mentioned by our Lord (St. Matt. xviii. 20). In the Office for the Communion of the Sick the minimum number of persons who are to communicate with the sick person is fixed at two.

4. '*Collegiate Churches.*' Such as Westminster Abbey, Windsor, etc., where there is a college of clergy.

'*Every Sunday at the least.*' This seems to imply that daily Communion was contemplated in such churches.

5. '*It shall suffice.*' The rubric would seem to imply here that unleavened bread, which was unquestionably the bread used by our Lord (there being no other bread available at the feast of the Passover), should be used as a rule, though ordinary leavened

bread might be used. *Cf.* 'But if they certify that the child is weak, it shall suffice to pour water upon it' (Rubric in Office for Public Baptism of Infants). Immersion was to be the rule, but affusion is sufficient. On the other hand, it should not be forgotten that no mention has been made of unleavened bread. The Scottish Liturgy of 1637 says: 'though it be lawful to have wafer bread.'

'*Such as is usual to be eaten*,' *i.e.*, ordinary leavened bread. In 1549 unleavened bread, 'round as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces,' was prescribed. The present rubric was inserted in 1552. The Elizabethan Injunctions seem to contemplate the use of wafer bread. The Eastern Church uses leavened bread. The Western Church from an early period has used unleavened cakes or wafers. Nothing is said about the wine. The primitive custom was to mix a little water with it, to symbolize the mingled blood and water that flowed out of our Saviour's side. This rite was enjoined in the Liturgy of 1548 and in the Prayer-Book of 1549. It was omitted in the Prayer-Book of 1552. It has been pronounced legal so long as it is not performed ceremonially, *i.e.*, so long as the water is not placed in the chalice at the altar. The symbolic significance of the water and the wine is, of course, partially lost when the mixing is not performed in the sight of the people. Bishop John Wordsworth says: 'Our practice, when the mixed chalice is used, should be to prepare it in the Vestry, or at the Credence, or elsewhere, before the service begins, and to leave it in one or other of these places, so that it may be presented as ordered by the rubric after the alms have been placed on the Holy Table' ('The Holy Communion,' pp. 289, 290).

6. '*It shall not be carried out*.' This part of the rubric was added in 1662. In the primitive Church, as we learn from Justin Martyr, the Holy Eucharist was sent to the sick and absent. Distant Churches would appear to have sent it to one another in token of Christian love. Scudamore says: 'It is certain, from a large array of clear and irrefragable testimonies, that both elements were generally reserved and both carried to the sick for many centuries.' The subject is further considered on p. 398.

7. '*Three times in the year*,' viz., Christmas, Easter, and Whitsuntide. In the primitive Church it was customary to communicate daily. In 813 the third Council of Tours ordained that the laity should 'communicate, if not more frequently, at least thrice in the year.' In England, the Council held at Eansham (early part of eleventh century) decreed: 'Let everyone who will understand his own need also prepare himself to go to housel at least

thrice in the year, so as it is requisite for him.' The fourth Lateran Council in 1215 makes only the Easter Communion obligatory. In defence of this minimum it came to be urged that, the Church being one body, the laity communicated when the priest communicated. The Council of Trent expressed itself in favour of the communication of the laity at every celebration, but was careful not to condemn the solitary communion of the priest. In 1549 a rubric was framed, providing for weekly communion, but the people were not *required* to communicate more than once a year.

'*All ecclesiastical duties.*' Easter offerings were due at the rate of twopence for each person, but were often made considerably larger.

The Order in Council, commonly, but erroneously, called **The Black Rubric**, explains the intention of the rubric which prescribes that communicants should receive the Holy Communion kneeling. It will be observed that it is not printed as a rubric. A declaration on the same subject in the Prayer-Book of 1552, drawn up and added by the sole authority of the Royal Council, affirmed that no adoration was 'done or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any *real and essential* presence there being of Christ's natural Flesh and Blood.' This Declaration was omitted in the Prayer-Book of Elizabeth (1559), but was most diligently published and impressed upon the people by some of the Bishops (Procter, p. 60, note). The Puritans in 1661 asked that the declaration should be reinserted. The Bishops replied: 'This rubric is not in the Liturgy of Queen Elizabeth nor confirmed by law; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry. Besides, the sense of it is declared sufficiently in the Twenty-eighth Article of the Church of England.' It is significant that the Church refused to restore the 'Black Rubric' until the words that seemed to deny the Real Presence were removed. The present declaration, in which the word '*corporal*' has been substituted for 'real and essential,' was added in 1662. The intention of this alteration would seem to be to exclude the doctrine of transubstantiation, but, at the same time, to avoid throwing any doubt upon the doctrine of the Real Presence. Bishop Andrewes, in his answer to Bellarmine, says, 'Præsentiam credimus non minus quam vos *veram;* de modo præsentiæ nil temere definimus' ('We believe the Presence, no less than you, to be a true Presence, but we define nothing rashly concerning the mode of the Presence'). '*Real*,' as applied to the presence of Christ in the Sacrament, is not used in the sense of *corporal*, but in the sense of true, genuine, and is clearly opposed to *figurative*. 'Real' denotes that which is existent, as opposed to that which is non-existent. It is highly un-

fortunate that the phrase *Real Presence* has been loosely employed as synonymous with *Corporal Presence*. The doctrine of the Church of England on the subject of the Lord's Supper is set forth in Article XXVIII., in which it is stated that 'the Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner.' Bishop Geste of Rochester, who wrote the Article, says, in a letter to Cecil, that by the adverb 'only' he did not intend to 'exclude the presence of Christ's Body from the Sacrament, but only the grossness and sensibleness in the receiving thereof.' Bishop Overall, who wrote the part of the Church Catechism which relates to the Sacraments, says that the Body and Blood are taken and received 'sacramentally, spiritually, and really, but not corporally; not in a bodily, gross, earthly way, but in a mystical, celestial, and spiritual way.'

Bishop Thirlwall objected to the Declaration on the ground that it makes the question of Christ's presence turn on a purely metaphysical proposition as to the nature of *body*. 'The real objection to transubstantiation,' he says, 'is not that it is bad philosophy, but that it is philosophy; not that it is impossible, but that it is destitute and incapable of proof' (Charge, 1866, Appendix B).

Here it may be convenient to notice the chief views that have been entertained with regard to the Holy Eucharist.

1. *Transubstantiation*, or the change at the moment of consecration of the substances of bread and wine into those of Christ's body and blood, the accidents,* or sensible qualities of the former, remaining, or becoming inherent in the new substance.

2. *Consubstantiation*, the view held by the Lutherans, who imagined the two substances to be united in the sacramental elements, so that they might be termed bread and wine, or the body and blood, with equal propriety.

3. *The Zuinglian view.* Rejecting every notion of a real presence, and divesting the institution of all its mystery, Zuinglius, the great Swiss Reformer, saw only figurative symbols in the elements which Christ has appointed to be received in commemoration of His death.

* The theory of transubstantiation as held by the Church of Rome can only be understood by reference to the philosophical terminology of the schoolmen. The Body and Blood of Christ, according to that theory, take the place of the 'substance' of the Bread and Wine, although the 'species,' as it is called, *i.e.*, the appearance of the bread and wine, remains unchanged. This view assumes that the 'substance' of a thing can be separated from its 'accidents' and 'properties,' which are cognizable by the senses. As a matter of fact, we know nothing of the 'substance' of anything except as the sum-total of its properties. It is inconceivable that the 'substance' has any existence apart from its collective properties.

4. *Bucer's view.* Bucer (see p. 40) did not acknowledge a local presence of Christ's body and blood in the elements after consecration—so far concurring with Zuinglius; while he contended that they were really and without figure received by the worthy communicant through faith, so as to preserve the belief of a mysterious union and of what was sometimes called a real presence.

The language of the Catechism, 'The Body and Blood of Christ, which are verily and indeed *taken and received*'; and the words of administration in the Communion Service, '*The Body*,' etc., '*The Blood*,' etc., and the language of Article XXVIII., 'The Body of Christ is *given, taken*,' show conclusively that the Anglican reformers believed in an objective spiritual presence. This doctrine does not involve either transubstantiation or consubstantiation. The *benefit* of Holy Communion depends on the faith of the communicant. It is not, perhaps, sufficiently borne in mind that the Holy Sacrament is a mystery, and that a mystery from its very nature does not admit of complete statement in language. It is enough for us to know that Christ gives us Himself in the Sacrament, without our defining too closely *how* (see Notes on the Catechism).

Non-Communicating Attendance.—In the First Prayer-Book of Edward VI. it was enjoined that those that mind not to receive the Holy Communion 'shall depart *out of the choir*,' whence it has been argued that they were not necessarily to leave the church. This direction was struck out of the Second Prayer-Book, and was not re-introduced in later revisions, but it would appear that, before the final revision in 1662, non-communicating attendance had practically ceased. Bishop Cosin says, in a tract for the information of foreigners on the doctrine and practice of the Church of England, that after the Prayer for the Church Militant, 'those who do not intend to communicate are dismissed.' Bishop Wren writes: 'To stand by, as gazers and lookers-on, is now wholly out of use in all parishes. And the not-communicants generally do use to depart without bidding.' In the account of the consecration of Jesus Chapel, Southampton, by Bishop Andrewes, we read that before the celebration of Holy Communion began, 'finitis precationibus istis * * populus universus non communicaturus dimittitur, et porta clauditur' ('these prayers ended * * the whole of the people who are not going to communicate are dismissed and the door is shut'). John Johnson, the author of 'The Unbloody Sacrifice,' writes: 'In some cases it seems pretty clear that the ancients were of opinion that the application of the merits of Christ's death might be made by virtue of the Oblation only, without eating and drinking the Eucharistical Body and Blood, as, for instance, to those who by banishment, imprisonment for Christ's sake, or other violent means, were debarred from the privilege of actual communion. . . . In the ninth century, when the primitive ardour and purity of the Church was very much eclipsed, the people grew more backward and cold in the duty of communicating; these same Priests presumed to make the Oblation without any distribution or communion, and yet even then it was not allowed or approved; nay, they who did it were censured in divers Councils held in France and Germany. I only speak of the efficacy of the Oblation in behalf of such as were detained from the Communion by some involuntary and invincible obstacle; and am so far from having any good opinion of the solitary Masses among the Papists that I am fully persuaded that in the primitive Church the Oblation and Communion were inseparable.'

For other authorities as to post-Reformation practice, see the Bishop of Winchester's Charge, 1899.

If we go to the practice of antiquity we find Dionysius, whose writings are assigned to the end of the fifth century, saying:

'And so the bishop (Pontifex), when he has finished the holy prayer at the divine altar, first censes it, and then makes a circuit of the whole sanctuary. Then returning again to the divine altar, he begins the melody of the Psalms, all grades of the ecclesiastical order joining with him in the singing. Then follows in order the reading of the Holy Scriptures by the ministers. Afterwards the catechumens, and with them the energumens [*i.e.*, those possessed with evil spirits] and the penitents are put out of the sanctuary, *and those alone who are worthy to behold and receive remain within*' ('manent autem intus soli qui divina spectare merentur atque percipere'). This passage is the more interesting because of the great value attached by Cranmer to the sacramental teaching of Dionysius. See Burbidge, pp. 184, 185.

Quitting authority, and considering the question on other grounds, it may be remarked:

1. That non-communicating attendance does not, and can not, take the place of Communion as a means of grace.

2. That, while the Anglican Liturgy is a service primarily intended for communicants, there are large parts of it in which non-communicants may profitably share, such as the ante-Communion, the Confession and Absolution, the pleading of the sacrifice of Christ, and the songs of praise and thanksgiving.

3. That non-communicating attendance may be fittingly permitted in certain cases, as in the case of candidates preparing for Confirmation and their first Communion, and in the case of children accompanying their parents.

4. That non-communicants find opportunity in the course of the service for private devotions under the most solemn and favourable circumstances, and at the same time may unite their prayers with those of the communicants in pleading the sacrifice of Christ before the Father.

5. That while adoration, prayer and praise are not Holy Communion, the opportunity which Holy Communion affords for such devotions is not lightly to be refused to worshippers who for various reasons do not draw near the Holy Table.

The following quotation from a well-known Presbyterian divine will not seem out of place here:

'It is well known that the feeling of the ancient Church did not allow her to go on to the celebration of the Eucharist till the heathen, and even the catechumens, had been sent out. The principle is to be found in our Lord's words in St. Matt. vii. 6. Where the ancient liturgies are used, the deacon still bids the catechumens depart, and it is generally allowed that the Mass has its name from a proclamation of the kind—in the Latin rite *ite missa est*. The Mass followed that dismissal. *Our children in Scotland remain in Church during the celebration of the Supper, because they are not strangers. Those also are not strangers who, though they may not communicate on the special occasion, do communicate on other occasions, or at other hours.*'—Milligan's 'The Ascension of our Lord,' p. 304.

The Mixed Chalice.—There can be little doubt that the wine which our Lord used at the institution of the Holy Eucharist was mixed with water. It was the ordinary, but not invariable, custom of the Jews to mingle their wine with water. In the Mishna we read: 'They do not bless the wine before water is poured into it. So says Rabbi Eliezer. But the wise men say it may be blessed.' The practice of the early Christian Church would seem to have been identical with that of the Jews. Justin Martyr (100-164) and Irenæus (202) both speak of the mixed cup in connection with the Eucharist, and all the ancient Liturgies either contain a direction for mixing the wine or else

allude to it in the Canon. In the Greek Church the cup is mixed before the service by the Deacon at the Credence Table, and generally in a side chapel. 'The custom of the Sarum High Mass,' says Bishop John Wordsworth, 'was for the Sub-deacon to mix the Chalice between the Epistle and Gospel, and apparently not at the Altar. When presented ceremonially to the Priest it was certainly already mixed. The custom of the Sarum Low Mass was apparently to bring the elements, already prepared (in the vestry), and place them on the Altar at the beginning of the service' ('Holy Communion,' p. 289). The practice of the modern Romish Church is to mix the cup at the altar. The Lincoln Judgment affirmed the legality of the mixed Chalice, but pronounced the ceremonial of mixing at the altar illegal. The symbolical meaning of the mixing is variously explained. Some see in it a commemoration of the water and blood which issued from our Lord's side. St. Cyprian says: 'We see that by the water the people are to be understood; but by the wine the blood of Christ is set forth. But when the water is mixed with the wine in the cup, Christ is united to His people.'

Reservation.—During the first four centuries of the Christian era the consecrated elements (especially the bread) were widely used outside the Church where the Holy Eucharist was celebrated. It was part of the deacon's office to carry the bread and wine to such of the faithful as, owing to sickness or other sufficient causes, could not be present (see p. 7). At a later period they were conveyed to the sick at the hands even of the laity, though not without strong protests on the part of bishops and councils. In the African churches, especially in times of persecution, monastics and hermits were allowed to take with them the consecrated bread, and keep it for private communion. Clergy about to travel carried the Holy Eucharist with them, probably in the form of bread that had been dipped in the chalice and dried. In the Eastern Church the consecrated bread, having been first steeped in the wine, is reserved for the sick and dying in a box called the pyx, which is placed on or behind the altar. In the Western Church the pyx, which often took the form of a dove, was placed on or over the altar for purposes of adoration, as in the Romish service now called Benediction. In the Prayer-Book of 1549 provision was made for reservation for the sick (see p. 36). This provision was omitted in 1552, but restored in the Latin Prayer-Book of 1560. The rubric at the end of the present Scottish Communion Office says: 'According to the universal custom of the Church of Scotland the priest may reserve so much of the consecrated gifts as may be required for the Communion of the Sick, and others who could not be present at the celebration in church.' Many Churchmen are in favour of reviving the practice of reservation for the sick on the grounds that 'in populous places, especially in times of pestilence, it is often extremely difficult to supply the wants of the sick and dying without it' (Scudamore, 'N. E.,' p. 1017), and that the surroundings of the poor do not always allow of a seemly consecration in the sick-room. The reservation condemned in Art. XXVIII. would appear to be reservation for purposes of adoration.

APPENDIX TO COMMUNION OFFICE.

CANON MISSÆ [CANON OF THE MASS] ACCORDING TO THE USE OF SARUM.

Thee, therefore, most merciful Father, we humbly pray and beseech through Jesus Christ, Thy Son, our Lord,

[*Here the priest, rising, shall kiss the*

PRAYER OF CONSECRATION ACCORDING TO THE PRAYER-BOOK OF 1549.

Almighty and everliving God, which by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; we humbly beseech Thee most mercifully to receive these our prayers,

Altar on the right side of the sacrifice, saying]

that Thou wouldest accept and bless these ✠ gifts, these ✠ offerings, these ✠ holy, unspotted sacrifices,

[*And having made the sign of the cross over the Chalice, he shall lift up his hands, saying thus :*]

which in the first place we offer Thee for Thy holy Catholic Church, which mayest Thou vouchsafe to keep in peace, to protect, unite and rule it in all the world, together with Thy servant our Pope N., and our Bishop N., [*that is only for our own Bishop*] and our King N., as also all orthodox believers and professors of the Catholic and Apostolic faith.

[*Here he shall pray in his thoughts for the living.*]

[*Commemoration of the Living.*]

Remember, Lord, Thy servants and handmaidens N. and N. and all here present, whose faith and devotion are known to Thee, for whom we offer to Thee or who offer to Thee this sacrifice of praise, for themselves and all their friends, for the redemption of their souls, for the hope of their salvation and safety, and who now pay their vows to Thee, the eternal, living and true God.

Communicating with and honouring in the first place the memory of the glorious and ever Virgin Mary, mother of our Lord and God Jesus Christ; as also of Thy blessed Apostles and Martyrs, Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddæus ; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Grisogonus, John and Paul, Cosmas and Damian, and all Thy Saints ; by whose merits and prayers grant that in all things we may be defended by the help of Thy

which we offer unto Thy Divine Majesty, beseeching Thee to inspire continually the universal Church with the spirit of truth, unity and concord; and grant that all they that do confess Thy holy Name may agree in the truth of Thy holy Word and live in unity and godly love. Specially we beseech Thee to save and defend Thy servant Edward our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace (O heavenly Father) to all Bishops, Pastors and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments. And to all Thy people give Thy heavenly grace, that with meek heart and due reverence they may hear and receive Thy holy Word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto Thy merciful goodness this congregation which is here assembled in Thy name to celebrate the commemoration of the most glorious death of Thy Son.

And here we do give unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy Saints, from the beginning of the world ; and chiefly in the glorious and most blessed Virgin Mary, mother of Thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in Thy faith and keeping Thy holy commandments, grant us to follow. We commend unto Thy mercy (O Lord) all other Thy servants, which are de-

protection. Through the same Christ our Lord. Amen.

[*Here the priest shall regard the Host with great reverence, saying:*]

This Oblation therefore of our service, and also of Thy whole family, we beseech Thee, O Lord, graciously to accept; and to dispose our days in Thy peace, and bid us be delivered from eternal condemnation and be numbered in the flock of Thine elect. Through Christ our Lord. *Amen.*

[*Here again he shall regard the Host, saying:*]

Which Oblation do Thou, O God Almighty, vouchsafe in all respects to bl✠ess, ap✠prove, rati✠fy, and accept; that it may be unto us the Bod✠y and Bl✠ood of Thy most beloved Son, Jesus Christ our Lord.

[*Here the priest shall raise and join his hands, and afterwards wipe his fingers and lift up the Host, saying:*]

parted hence from us, with the sign of faith, and now do rest in the sleep of peace; grant unto them, we beseech Thee, Thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which be of the mystical body of Thy Son, may altogether be set on His right hand, and hear that His most joyful voice: Come unto Me, O ye that be blessed of My Father, and possess the kingdom which is prepared for you from the beginning of the world; grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

O God, heavenly Father, which of Thy tender mercy didst give Thine only Son Jesu Christ to suffer death upon the cross for our redemption, Who made there (by His one Oblation once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in His Holy Gospel command us to celebrate, a perpetual memory of that His precious death, until His coming again: Hear us (O merciful Father), we beseech Thee; and with Thy Holy Spirit and word vouchsafe to bl✠ess and sanct✠ify these Thy gifts and creatures of bread and wine, that they may be unto us the body and blood of Thy most dearly beloved Son Jesus Christ,*

Who the day before He suffered took bread into His holy and venerable hands and, with His eyes lifted up towards heaven,

[*Here he shall raise his eyes.*]

giving thanks to Thee, God, His Father Almighty,

[*Here he shall incline himself, and afterwards rise a little, saying:*]

He bl✠essed it, brake it,

[*Here he shall touch the Host, saying:*]

and gave it to His disciples, saying,

Who in the same night that He was betrayed took bread, and when He had blessed and given thanks,

[*Here the priest must take the bread into his hands.*]

He brake it and gave it to His disciples saying: Take, eat, this is My body which is given for you: do this in remembrance of Me. Likewise after supper He took the cup,

[*Here the priest shall take the cup into his hands.*]

and when He had given thanks He

* It will be observed that there is no Epiklesis (invocation of the Holy Spirit) in the Sarum Canon of the Mass.

Take and eat ye all of this. For this is My Body.

[*And these words ought to be uttered with one breath and one effort, with no pause between them. After these words the priest shall incline himself to the Host, and afterwards elevate it above his forehead, that it may be seen by the people; and he shall reverently replace it before the Chalice, making the sign of the cross with it. And then he shall uncover the Chalice, and hold it between his hands, not separating the thumb from the forefinger, except only when he makes the benedictions, saying:*]

In like manner, after He had supped, taking also this excellent Chalice into His holy and venerable hands, likewise giving thanks to Thee,

[*Here he shall incline himself, saying:*]

He bl✠essed and gave it to His disciples, saying, Take and drink ye all of it.

[*Here the priest shall elevate the Chalice for a little while, saying:*]

For this is the Chalice of My Blood of the new and eternal testament, the mystery of faith, which shall be poured out for you and for many for the remission of sins.

[*Here he shall elevate the Chalice up to his breast or above his head, saying:*]

As often as ye do these things, ye shall do them in remembrance of Me.

[*Here he shall replace the Chalice and raise his arms in the manner of a cross, with his fingers joined, as far as the words* 'of Thy gifts.']

Wherefore also, O Lord, we, Thy servants and Thy holy people, mindful of the so blessed passion of the same Thy Son, Christ our Lord God, and also of His resurrection from the dead and of His glorious ascension into heaven, offer to Thy excellent Majesty of Thy gifts and bounties a pu✠re host, a ho✠ly host, an un✠spotted host, the ho✠ly bread of

gave it to them, saying: Drink ye all of this, for this is My Blood of the New Testament, which is shed for you and for many, for remission of sins: Do this as oft as you shall drink it, in remembrance of Me.

[*These words before rehearsed are to be said, turning still to the Altar, without any elevation, or showing the Sacrament to the people.*]

Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesu Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make: having in remembrance His blessed passion, mighty resurrection

eternal life and the c✝up of everlasting salvation.

Upon which vouchsafe to look with a favourable and serene countenance and to accept them, as Thou didst vouchsafe to accept the gifts of Thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy High Priest Melchisedech offered to Thee, a holy sacrifice and unspotted victim.

[*Here the priest, with inclined body and crossed hands* (*Hereford rubric, 'with crossed arms'*), *shall say:*]

We humbly beseech Thee, Almighty God, bid these things to be borne by the hands of Thy holy angel to Thine altar on high, in the sight of Thy divine Majesty, that as many as

[*Here rising, he shall kiss the Altar on the right of the sacrifice, saying:*]

shall have partaken from this Altar of the most sacred Bo✝dy and Bl✝ood of Thy Son, may be filled with every

[*Here he shall sign himself on his face, saying:*]

heavenly grace and bl✝essing, through the same Christ our Lord. Amen.

[*Here he shall pray for the dead.*]

Remember also, O Lord, the souls of Thy servants and handmaidens N. and N., who are gone before us with the sign of faith, and rest in the sleep of peace. To them, O Lord, and to all who rest in Christ we pray Thee to grant a place of refreshment, of light and of peace. Through the same Christ our Lord, *Amen.*

[*Here he shall smite his breast once, saying:*]

Also to us sinners Thy servants, trusting in the multitude of Thy and glorious ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring Thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee (O Lord) ourself, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee: humbly beseeching Thee that whosoever shall be partakers of this Holy Communion may worthily receive the most precious body and blood of Thy Son Jesus Christ, and be fulfilled with Thy grace and heavenly benediction, and made one body with Thy Son, Jesu Christ, that He may dwell in them and they in Him. And although we be unworthy (through our manifold sins) to offer unto Thee any Sacrifice; yet we beseech Thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of Thy holy Angels, to be brought up into Thy holy Tabernacle before the sight of Thy Divine Majesty; not weighing our merits, but pardoning our offences, through Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cæcilia, Anastasia, and with all Thy saints, into whose company we beseech Thee to admit us, not weighing our merits but pardoning our offences. Through Christ our Lord, through whom, O Lord, Thou dost always create,

[*Here the priest shall sign the Chalice thrice, saying:*]

sanctify, quicken, bless and bestow upon us all these good things.

[*Here the priest shall uncover the Chalice and make the sign of the cross with the Host five times. . . .*]

Through Him and with Him and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

[*Here the priest shall cover the Chalice and hold his hands above the Altar while the Pater Noster is said, saying:*]

For ever and ever. *Amen.*

Let us pray. Instructed by Thy saving precepts and following Thy Divine directions, we dare to say, 'Our Father,' etc.

Let us pray. As our Saviour Christ hath commanded and taught us, we are bold to say, 'Our Father,' etc.

APPENDIX ON FASTING COMMUNION.

On May 5, 1893, the following Report on Fasting Communion was adopted by the Upper House of the Convocation of the Province of Canterbury, *nemine contradicente:*

1. That in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in an appointed evening meal.

2. That the practice of communicating in the early morning appears to have arisen about the close of the first century, probably in order to secure a safer as well as a more reverent celebration, and, by the time of St. Cyprian, to have become so fully established that it was regarded not only as preferable, but as the proper practice, and as commemorative of the Lord's resurrection.

3. That the practice of communicating in the early morning, together with the common association of fasting with prayer, led to the practice of communicating only when fasting, and that fasting reception of the Communion became the regular and recognized usage of the Church before the end of the fourth century.

4. That from the close of the fourth century this regular and recognized usage was formulated in rules for the clergy in canons of local and provincial councils.

5. That fasting reception of the Communion was the prescribed rule of the Church of England during the Anglo-Saxon period, and continued to be so to the time of the Reformation.

6. That these strict rules were nevertheless subject to relaxation in cases of sickness or other necessity.

7. That at the Reformation the Church of England, in accordance with the principle of liberty laid down in Article XXXIV., ceased to require the Communion to be received fasting, though the practice was observed by many as a reverent and ancient custom, and as such is commended by several of her eminent writers and divines down to the present time.

8. That, regard being had to the practice of the Apostolic Church in this matter, to teach that it is a sin to communicate otherwise than fasting is contrary to the teaching and spirit of the Church of England.

On May 4, 1899, the following Report was unanimously adopted by the Upper House of the Convocation of the Province of York:

Our attention has been called to the teaching of various Manuals of Instruction and Devotion which are widely circulated among members of our Church, and to special pastoral directions, in which Fasting Reception is made one of the things 'required of them who come to the Lord's Supper,' though it is not included in the requirements set out in the Catechism, and nowhere enjoined in the Prayer-Book, or in any authoritative document of our Church.

We are very far from desiring to lessen in any degree the devout reverence with which the Sacrament of Holy Communion ought to be approached, or to discourage Fasting Reception where it is found to provide a salutary self-discipline. We readily acknowledge that a custom which has prevailed from early times throughout the Church generally till the sixteenth century, and which has been advocated as helpful to the spiritual life by many teachers of our own Church, is always likely to find wide acceptance among us. At the same time to describe Reception without fasting as a sin* is wholly unwarranted by the teaching of Holy Scripture, and is therefore inconsistent with the Ordination vow.

We further hold that there are grave reasons both from the history of the custom and from its essential character against making the practice of Fasting Reception one of obligation.

1. The circumstances of the Institution of the Holy Eucharist exclude the thought that taking food shortly before disqualifies for Reception. The same conclusion follows from St. Paul's treatment of this Sacrament in 1 Cor. xi. Nor is the obligation of Fasting Reception supported by any authority of Scripture, or by any Apostolic ordinance. The conjecture of Augustine that it was one of the points which St. Paul 'set in order' (1 Cor. xi. 34) rests on no historical foundation.

The custom of Fasting Reception would naturally arise when the service was transferred from a late hour in the evening (according to our reckoning) to an early hour in the morning. The cause of this change is not recorded. It may have been made in the Gentile churches, in which the Jewish reckoning of time was superseded by the Roman, in order to place the service at the beginning of the Roman day, as the institution had been at the beginning of the Jewish day. But not to insist on any special explanation of the origin of the change, it is enough to observe that there is no reason for

* See the Report on Fasting Communion adopted by the Upper House of the Convocation of Canterbury, May 5, 1893, which is given *in extenso* above (Clause 8).

supposing that it was made in order to secure a fast from the beginning of the day to the time of Communion.

When the custom of Fasting Reception was once established, even in a limited range, it was likely to spread owing to the general tendency of the Oriental mind towards ascetic practices.* But the adoption of the custom was ultimately accompanied by serious evils. Infrequent Reception and non-communicating attendance, which cannot be wholly dissociated from Fasting Communion, came to be general; and these customs find no support in the teaching and practice of the Primitive Church.

2. Fasting, again, is a means to an end, and not an end in itself. It is valuable or not according as it fulfils the proposed object. It may be employed to obtain for the communicant the fullest command over his powers of attention and devotion. But it is evident that the fitness of fasting for obtaining this result depends in a large degree upon climate, domestic habits, age, and the like; and exhaustion, as we all know, is itself in most cases fatal to spiritual self-command. And more than this, while the spontaneous combination of prayer and fasting corresponds with a spiritual instinct, it is contrary to the tenor of Apostolic teaching, and indeed of the teaching of the Lord Himself,† to make the observance of a period of material abstinence a necessary condition of participating in the highest spiritual service of the Church. The inherent discordance between the custom of Fasting Reception and its object becomes still more obvious if fasting is made obligatory from a fixed hour, when it is remembered that the duration of the fast and its physical effects will necessarily vary in individual cases, and are practically indeterminate. Nor can it be overlooked that the different conditions of town and country parishes introduce serious difficulties in the uniform application of any such rule. It may be added that so far as Fasting Reception is advocated on the ground of reverence for the Sacrament, the arguments have a wider range. They may be used with equal, and some will think with greater, force in favour of fasting after Reception.

Such considerations show that Fasting Reception is one of those matters of ecclesiastical discipline which every 'particular or national Church hath authority to ordain, change, and abolish' with a view to the spiritual health of its members. And that the English Church since the Reformation has ceased to require fasting before Holy Communion, leaving the matter to individual liberty, appears to be clear from the fact that there is no direction upon the subject in those passages of the Prayer-Book in which the requisites of individual preparation are plainly specified, nor in any o our authoritative documents. If it be urged that there was no need to prescribe the observance in 1549, the same cannot be said of 1662.‡ In other words, our Church has virtually applied to this matter the principle of St. Paul's teaching on a similar question: 'Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth, for God hath received him. . . . Let each man be fully assured in his own mind' (Rom. xiv. 3, 5, R.V.).

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* Consider, *e.g.*, the interpolation of the word 'fasting' in later editions of the New Testament. In 1 Cor. vii. 5 'fasting' is certainly not a part of the original text. In St. Mark ix. 29 it is probably an interpolation, while the whole verse, St. Matt. xvii. 21, is probably an interpolation based upon the later reading of St. Mark ix. 29.

† See, *e.g.*, St. Mark vii. 15: 'There is nothing from without a man, that, entering into him can defile him: but the things which come out of him, those are they that defile the man.'

‡ Compare the first Rubric of the Service for Baptism of those of Riper Years, in which fasting is recommended (1662).

THE OFFICES FOR HOLY BAPTISM.

History of the Sacrament.—As our Lord selected two of the commonest articles of daily food, viz., bread and wine, to be the elements through which Divine grace was to be conveyed in Holy Communion, so He chose the universal element of water as the medium of the grace conveyed in Holy Baptism. The washing of the body with water to symbolize the purification of the soul from sin, and as a preparation for prayer, was a rite observed in most ancient religions. The Egyptian priests bathed twice in the day and twice in the night. So the Greeks and Romans bathed before sacrifice and prayer—more particularly after some pollution, as the stain of blood. The Law of Moses prescribed washings in a great variety of cases. It would appear that the Jews purified themselves before the great festivals, and it has been conjectured that the pool of Bethesda was set apart for this purpose. The spiritual significance of these lustrations of the Law is clearly recognized in such passages as Ps. li. 2 (A.V.), 'Wash me throughly from mine iniquity and cleanse me from my sin.' Maimonides, a Jewish writer, says, 'Israel was admitted into covenant by three things, viz., by circumcision, *baptism*, and sacrifice. Circumcision was in Egypt, as it is said, "None uncircumcised shall eat of the passover." Baptism was in the wilderness, before the giving of the Law, as it is said, "Thou shalt sanctify them to-day and to-morrow, and let them wash their garments."' He adds, 'And so in after times, when a heathen will enter into the covenant [*i.e.*, become a proselyte], and be gathered and joined under the wings of the Divine Majesty, and take upon him the yoke of the Law, circumcision and baptism and a free-will offering are required. . . . A stranger that is circumcised and not baptized, or that is baptized and is not circumcised, is not a proselyte till he be both circumcised and baptized.' It was required that witnesses should be present on these occasions. Maimonides says, 'It is necessary that he be baptized before a triumvirate, or before a consistory of three. If a man come and say, "I was proselyted in such a consistory, and they baptized me," he is not to be trusted to come into the congregation till he bring witness.' The baptism of St. John the Baptist is spoken of as a 'baptism of repentance for the remission of sins,'

and would appear 'to have been a kind of transition from the Jewish baptism to the Christian. . . . It was accompanied with confession (St. Matt. iii. 6); it was a call to repentance; it conveyed a promise of pardon: and the whole was knit up with faith in Him that should come after, even Christ Jesus (Acts xix. 4).'—Bishop Harold Browne, Smith's Bible Dictionary, Orig. Ed.

This rite would seem to have been continued for a time by the disciples of our Lord (St. John iii. 26; iv. 2). The baptism instituted by Christ was a baptism 'with the Holy Ghost and with fire,' not merely a symbolical act, but a means whereby the gift of the Holy Ghost is communicated and the guilt of sin purged away. Its institution is recorded in the command given to His disciples: 'Go ye, therefore, and teach* all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost' (St. Matt. xxviii. 19). The Fathers delighted in discovering in the Old Testament history typical anticipations of Holy Baptism, *e.g.*, the moving of the Holy Spirit on the face of the waters (Gen. i. 2); the Deluge, in which, while a sinful world was destroyed, the faithful were saved (*Cf.* 1 St. Pet. iii. 20, 21); the passage of the Red Sea, by which, while Pharaoh and his hosts were destroyed, the Israelites were saved (1 Cor. x. 1, 2); the cleansing of Naaman by washing in the Jordan, etc.

In the Acts of the Apostles we read how our Lord's command was carried out. When the conscience-stung multitude exclaimed on the Day of Pentecost, 'What shall we do?' St. Peter replied, 'Repent ye, and be baptized, every one of you' (Acts ii. 38, R.V.). When the Samaritans 'believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women' (Acts viii. 12). Other instances of baptism are afforded in the cases of the Ethiopian eunuch, Saul, Cornelius and his household, Lydia and her household, the Philippian gaoler 'and all his.' St. Paul mentions Crispus and Gaius, and 'the household of Stephanas,' as persons whom he had himself baptized (1 Cor. i. 14-16).

There can be little doubt that the Sacrament was ordinarily administered by immersion, but it is unreasonable to hold that the validity of the Sacrament depends on total immersion. The mode of administration doubtless varied with the circumstances of health, the presence or absence of a copious supply of water, with climate, time, place, and age. St. Paul speaks of being 'buried in baptism;' and it is most natural to explain the metaphor as referring to immersion in the waters of baptism. The *Didache* (A.D. 80-100; see p. 7) distinctly allows of affusion where there is no facility for immersion. After enjoining the

* '*Teach*,' etc. Rather, 'Make disciples of all nations by baptizing them (Μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτούς).

use of 'living,' *i.e.*, running, water, it says: 'But if thou hast not living water, then baptize in other water; and if thou art not able in cold, then in warm. But if thou hast neither, then pour water on the head thrice, in the Name,' etc. Tertullian (died A.D. 220) says, 'Ter mergitamur' ('We are thrice dipped'). Affusion took the place of immersion because of its greater convenience and its freedom from danger. The Church of Rome allows immersion, affusion, or sprinkling. The Church of England nowhere sanctions or even mentions sprinkling. St. Cyprian tells us that the water was first cleansed and sanctified by the priest. St. Cyril tells us that the persons to be baptized, on entering the outer hall of the baptistery, stretched forth their arms, and said, 'I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service.' Then they declared their belief in the Holy Trinity and 'in one baptism of repentance.' On entering the inner chamber, they put off their old garments, as an image of their putting off the old man, and were anointed with oil. They were next led to the 'holy pool,' and each was asked whether he believed in the Holy Trinity. They then descended three times into the water, and three times ascended out of it. Unction was administered to symbolize the gift of the Holy Spirit. At a very early period white garments were worn by the newly-baptized within the Octave of their baptism. At a later period the ceremonies that accompanied Holy Baptism were greatly multiplied. Thus towards the close of the sixth century the Bishop, at the benediction of the font, divided the waters with his hand in the form of a cross, held a taper in the water, breathed thrice on the water, and poured consecrated oil on the water—also in the form of a cross. After leaving the font, the newly-baptized were anointed with the chrism and confirmed, the service ending with Holy Communion.

The mediæval office for Holy Baptism was still longer. Some of its distinctive features were the following: Salt was placed in the mouth of the child, the priest saying, '*N.*, Receive the salt of wisdom, that God may be gracious unto thee unto life everlasting. Amen.' The devil was adjured to come out of the child. The ears and nostrils of the child were touched with saliva. All this took place in that part of the service which belonged to the Admission of a Catechumen. The Benediction of the Font was much the same as in the sixth century. Previous to actual baptism, the child was anointed on the breast and between the shoulders, and was invested with a chrisom with the words, '*N.*, Receive a white and spotless vesture, which thou shalt bear before the Judgment-Seat of our Lord Jesus Christ, that thou mayest have eternal life, and live for ever and ever. Amen.' A lighted taper was also placed in the hands of the child, with the words, '*N.*, Receive a burning light that cannot

be taken out of thy hand; guard thy baptism; keep the commandments; that when the Lord shall come to the wedding, thou mayest be able to meet Him in company with His saints in the heavenly bridechamber; that thou mayest have eternal life, and live for ever and ever. Amen.' The form of exorcism, the anointing, the chrisom, and the trine immersion, were retained in the First Prayer-Book of Edward VI. These were all omitted in the Prayer-Book of 1552. (See pp. 37, 42.)

Infant Baptism. It is possible that children were included in the 'households' who are spoken of in the Holy Scriptures as having been baptized, but we need no express injunction to justify the primitive practice of baptizing infants. The practice commends itself, and is supported by the oldest tradition.* Origen, who wrote in the third century, says: 'Ecclesia ab apostolis traditionem suscepit etiam parvulis baptismum dari' ('the Church received the tradition from the Apostles, that to infants also should baptism be administered'). The Jewish children were admitted to the covenant of Abraham at the age of eight days.† Why should not our children be admitted into

* Irenæus (A.D. 167) says: 'Christ came to save all persons by Himself; all, I mean, who by Him are regenerated unto God—*infants and little ones*, and children, and youths, and elders.' Tertullian, who wrote about A.D. 200, was in favour of delaying baptism, but his language clearly implies that infant baptism was the custom of the time. Cyprian (A.D. 250) gives the decision of a Council of Carthage on the question whether, in case of necessity, a child might be baptized before its eighth day: 'As to the case of infants, whereas you judge that they must not be baptized within two or three days after they are born and that the law of circumcision is to be observed, so that none shall be baptized and sanctified before the eighth day after birth, we were all, in assembly, of the opposite opinion.' Gregory of Nazianzus (A.D. 360) was in favour, except when necessity required otherwise, of postponing baptism until children were three years of age or thereabouts, 'when they are capable to hear and answer some of the holy words.' St. Chrysostom (A.D. 380) says, 'For this cause we baptize infants also, though they are not defiled with (actual) sin that there may be superadded to them saintship, righteousness, adoption, inheritance, a brotherhood with Christ, and being made members of Him.' The foregoing extracts are selected from a valuable catena of quotations in Dean Boyd's 'Baptism and Baptismal Regeneration.'

† Similarly infancy was no bar to the admission of heathen children to the covenant. Lightfoot says that one reason why no mention of the baptizing of infants is made in the New Testament is that 'there needed no such mention, baptizing of infants having been as ordinarily used in the Church of the Jews as ever it hath been in the Christian Church' ('Harmony of the New Testament,' St. Luke iii.). Elsewhere he says: 'In the "Talmud" they have these words, "Rabbi Hona saith, A little one they baptize by the appointment of the consistory." The Hebrew gloss upon that plea saith, "If he have not a father, and his mother bring him to be proselyted, they baptize him; because there be no proselyte without circumcision and baptism." And Maimonides, in the treatise "Avadim," hath this saying, "An Israelite that takes a little heathen child, or that finds a heathen infant, and baptizeth him for a proselyte, behold, he is a proselyte"' ('Harm. N. T.,' in St. John i. 28).

the Christian covenant at an equally early age? What more natural than to take the earliest opportunity of giving back to God the children whom He has given to us? Young as they are, they need Divine grace; they are capable of receiving a Divine blessing, and they are invited to receive it.

Proper Place for Baptism. In the apostolic age, as we may see from the Acts of the Apostles, converts were baptized in the places that were most convenient. The same rule must have been observed during the ages of persecution. But when Christianity had become the religion of the Roman Empire, baptisteries were erected adjoining churches, and baptisms in private, unless under exceptional circumstances, were forbidden. Many of the Italian churches are still provided with separate baptisteries. In the mediæval Church of England the font was placed just inside the church door, to symbolize admission by baptism into the Church. The font at the west end of the church and the altar at the east end are symbolical of the Christian's sacramental life from its beginning to its highest attainment.

The second rubric in the Office for Private Baptism says that children are not to be baptized *at home* 'without great cause and necessity.'

The Time for Baptism. Until the eighth century it was not customary to baptize, unless in cases of emergency, at any period of the year except the season between Easter and Whitsuntide. Easter was probably selected because of our symbolical resurrection in baptism to 'newness of life'; Whitsuntide because of the outpouring of the Holy Spirit on the Day of Pentecost. In the Eastern Church Epiphany was also assigned for the administration of Baptism in memory of our Lord's Baptism, which was commemorated in that Church at Epiphany (see p. 241). The first rubric in the Office for Private Baptism directs that the baptism of children should not be deferred longer than the first or second Sunday after their birth, or other holy day falling between, except on some 'great and reasonable cause.' The time in the service fixed for baptism was evidently chosen because (1) the greatest number of people are then present, (2) the canticle that follows is a suitable song of praise and thanksgiving, and (3) the baptized, if old enough, can at once join in the Creed and Lord's Prayer.

The Matter of the Sacrament. 'Without *water*,' said St. Augustine, 'there is no baptism.' *Cf.* St. John iii. 5: 'Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God.' In the Eastern Church baptism has always been by immersion, but *Clinic* Baptism, i.e.*, baptism administered on a sick bed, was allowed to be performed by affusion. Total immer-

* Clinic, from Greek κλίνη, a bed.

sion would seem to have been the general rule of the Western Church also for the first twelve centuries.

The Form of the Sacrament was enjoined by our Lord when He directed His Apostles to baptize 'in the Name of the Father, and of the Son, and of the Holy Ghost.' This form has always been considered by the Church to be indispensable. See last rubric in the Office for the Private Baptism of Infants.

The Inward Grace of Baptism consists in (1) a death unto sin, (2) a new birth unto righteousness. Thus St. Paul: 'But ye were washed, but ye were sanctified, but ye were justified,' coupling with the washing both justification and sanctification (1 Cor. vi. 11, R.V.) So St. Peter called upon the Jews to repent and be baptized 'for the remission of sins.' *Cf.* St. John iii. 5; Acts xxii. 16; 1 Cor. xii. 13. We inherit from Adam, and, indeed, from all our progenitors, so far as they have sinned, a tendency to sin. We receive in baptism a gift of spiritual life by which that innate tendency to evil may be counteracted. No one disputes the existence of this hereditary inclination to evil. Surely it ought not to be considered surprising that God has provided a means whereby it may be counteracted. The grace of regeneration is the antidote to original sin, if we would but make a right use of it.

In the study of the three Baptismal Offices it is strongly recommended that the reader should compare them, part by part. Art. IX., 'Of Original Sin,' and Art. XXVII., 'Of Baptism,' with the notes on them, as well as the parts of the Catechism relating to Holy Baptism, should also be studied.

The Office for Public Baptism may be thus analyzed:

I. Ante-Baptism—

1. *Congregational Part.*
   - (*a*) Question as to whether child has been already baptized.
   - (*b*) Exhortation to pray for the child.
   - (*c*) Two prayers for the child.
     - (i.) That he may be received into the ark of Christ's Church, and pass safely through the Red Sea of life to the heavenly Canaan.
     - (ii.) That he may receive remission of sins by spiritual regeneration.
   - (*d*) Gospel from St. Mark x.
   - (*e*) Exhortation upon the words of the Gospel.
   - (*f*) Thanksgiving for our own spiritual privileges, and prayer that the child may share them.
2. *Sponsorial Part.*
   - (*a*) Address to the sponsors on the child's share in the Baptismal Covenant.

(*b*) Four questions on
1. Renunciation.
2. Belief.
3. Baptism in the Christian faith.
4. Obedience.

II. The Baptism—
1. Four petitions for grace to carry the vows into effect.
(*a*) For the death of the old Adam and the spiritual resurrection of the new man.
(*b*) For the death of all carnal affections and the life and growth of the things of the Spirit.
(*c*) For strength to triumph over the world, the flesh and the devil.
(*d*) For the final reward of heaven.
2. Prayer for the sanctification of the water.
3. The naming and baptism.
4. The formal reception of the child into the Church and signing with the cross.

III. Post-Baptism—
1. *Congregational Part.*
(*a*) Exhortation to thanksgiving and prayer.
(*b*) Lord's Prayer.
(*c*) Thanksgiving-prayer, asking for the child the grace of perseverance.
2. *Sponsorial Part.*
(*a*) Exhortation to sponsors on their duties.
(*b*) Injunction with regard to Confirmation.

The Mediæval Office consisted of three parts, viz., (1) the Order for admitting Catechumens, (2) the Benediction of the Font, and (3) the Rite of Baptizing.

Rubrics. 1. Baptisms to be administered in the vulgar tongue and, when possible, on Holy-days, in order that the congregation may (*a*) testify to the reception of the newly baptized, (*b*) be reminded of their own profession to God in Baptism. The rubric of 1549 began thus: 'It appeareth by ancient writers that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide, at which times it was openly ministered in the presence of all the congregation: which custom (now being grown out of use), although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be: wherefore the people are to be admonished,' etc. This preface was omitted in 1662. The relaxation of the rule with regard to the times of baptism was probably due to a desire to discourage lay private baptism.

'*Convenient*' in this rubric, as elsewhere in the Prayer-Book

and A.V. of the Bible, has a much stronger sense than in modern English. It means befitting, right, becoming. *Cf.* 'It is *convenient* that the new-married persons should receive the Holy Communion at the time of their marriage or at the first opportunity after.' See also rubric after the Churching of Women and Eph. v. 4.

'*Administered.*' Nothing is said here as to the qualification of the person who administers the Sacrament. The rubric prefixed to the Office for Private Baptism, however, expressly mentions 'the Minister of the Parish' or 'any other lawful Minister.' In the Form for the Making of Deacons we read: 'It appertaineth to the Office of a Deacon . . . in the absence of the Priest to baptize infants.' Art. XXIII. declares that 'it is not lawful for any man to take upon him the . . . ministering the Sacraments in the congregation before he be lawfully called and sent to execute the same.'

2. '*There shall be for every male child to be baptized two godfathers and one godmother; and for every female, one godfather and two godmothers.*' The institution of sponsors was probably adopted from the Jewish custom of requiring three witnesses at the baptism of heathen infants. Tertullian (born 160) refers to it. He says, in support of his personal opinion, that baptism ought to be delayed, 'For what need is there that *sponsors* should incur danger? because they may either fail of their promises by death, or be mistaken in a child of wicked dispositions.' The Sarum Manual forbade, except when an approved custom allowed it, that more than two persons, viz., one man and one woman, should act as sponsors and under no circumstances allowed more than three. But this rule was not universally observed in England. A canon passed at the Synod of Worcester, A.D. 1240, lays down the same rule as the present rubric, which is based upon the common-sense principle that men are more likely to be of service to a boy and women to a girl. The Eastern and Latin Churches of the present day require one sponsor, but allow two. By Canon XXIX. parents were forbidden to act as sponsors to their own children, the object of the Church being to obtain additional help and security for the proper upbringing of the children. This prohibition was altered by the Convocation of Canterbury in 1865, but the alteration was not sanctioned by the Crown. The American Prayer-Book says, 'Parents shall be admitted as Sponsors, if it be desired.'

Sponsors are so called because they *respond* or answer for the child to be baptized; they are called 'sureties,' because they give *security* to the Church that the child shall be virtuously brought up; 'god-fathers' and 'godmothers,' because of the *spiritual relationship* into which they are brought with one another, with the parents, and with the child; 'witnesses,' because, in the case of

the baptism of adults, they are chosen by the candidates to *testify* to the vows entered into. 'Gossip,' *i.e.*, one *sib* or related in God, means the same as godfather or godmother. The Church of Rome prohibits marriages between those who are related by this spiritual affinity.

The duties of sponsors are (1) to bring the child to the font, (2) to speak in his behalf in the contraction of the baptismal vows, (3) to see to the religious education of the child, (4) to bring him to the Bishop to be confirmed.

Sponsors are not essential to baptism, as we may see from the Office for Private Baptism. Great ignorance prevails with regard to their responsibilities. It should be made quite clear that sponsors are not answerable for the children's observance of their baptismal vows beyond doing their best to secure such observance. They speak for the child at the font because the child cannot speak for himself, just as a guardian acts for his ward during minority, and they are, of course, bound to do their utmost to see that the child is virtuously brought up and educated. It should also be made clear to unconfirmed children that they are responsible for their belief and conduct, so far as they are in possession of light and knowledge. The belief that sponsors are answerable for the sins of their godchildren is deeply rooted in the minds of the uneducated. Candidates for Confirmation constantly declare, when asked as to their object in seeking Confirmation, that it is to 'take their sins upon themselves.'

3. Children to be baptized after the last Lesson at Morning Prayer or the last Lesson at Evening Prayer, and notice to be given overnight or in the morning before Morning Prayer to the 'curate.' The object of this notice 'overnight' was not merely to secure the minister's attendance, but to afford him an opportunity of admonishing ungodly parents and inquiring into the fitness of the proposed sponsors. The intention of the Church in prescribing *public baptism* is that we should be often reminded of our own baptismal vows and privileges, and should add our prayers to those of the parents and sponsors for the child to be baptized. The reason for ordering Baptism to be celebrated before the Creed was that the baptized might at once make public profession of the faith in which they have been baptized, and that, in the case of infants, liturgical avowal of the faith should be made in their behalf. The use of the Lord's Prayer after the Creed receives a new significance when the child has been adopted into 'Our Father's family.'

'*Ready at the font.*' In the Prayer-Book of 1549 the people were directed to assemble at the Church door. Here the priest said the first part of the service down to the prayer which follows the Gospel, 'Almighty and Everlasting God,' etc. Then the priest,

taking one of the children by the hand, led the way into the church toward the font, saying: 'The Lord vouchsafe to receive you into His holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen.'

'*Then to be filled.*' Note that the font is to be *filled*, so as to allow of total immersion. The water in the font was anciently changed on the Saturday before Easter and on the Saturday before Whitsunday, and only at other times when it was absolutely necessary to change it.

In the Prayer-Book of 1549 there was a special service for the Benediction of the Font, introduced by the following rubric: 'The water in the font shall be changed every month once at the least, and afore any child be baptized in the water so changed, the Priest shall say at the font these prayers following.' For the Prayer of Sanctification, see Introduction, p. 37.

The Scottish Prayer-Book of 1637 ordered the water to be 'changed twice in the month at least,' and inserted in the first prayer these words, 'Sanctify this fountain of baptism, Thou which art the Sanctifier of all things.'

I. ANTE-BAPTISM.

Preliminary Question. Baptism is a Sacrament which does not admit of repetition. *Cf.* Eph. iv. 5: 'One Lord, one faith, *one baptism.*' '*One* Baptism, for the remission of sins' (Nicene Creed). 'We cannot,' says Dr. Mason, 'pass backwards and forwards in and out of the sacred sphere into which we have been brought.' We may become unworthy members of Christ, but we cannot cease, in this life, to be members. 'Not only one,' says Hooker, 'inasmuch as it hath everywhere the same substance, and offereth unto all men the same grace, but one also for that it ought not to be received by any one man above once.' In case the answer is 'Yes,' or is uncertain, further questions are to be asked. See rubric in the Ministration of Private Baptism in Houses.

Exhortation. Based on Hermann's 'Consultation.'

Analysis:

1. All men conceived and born in sin.
2. The new birth indispensable to salvation.
3. Exhortation to prayer for the child.

'*Born in sin.*' 'It was very necessary for the Church to lay this foundation, because the denial of original sin hath always been followed by the contempt of infant baptism' (Comber).

'*Regenerate.*' St. John iii. 5: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Our Lord had previously said, 'Except a man be *born again*, he cannot

see the kingdom of God.' The exhortation blends the two passages. In modern times the word 'regeneration' has been loosely employed to denote conversion, or renovation. In the Prayer-Book, and in all ancient writers, it denotes the new birth. The word translated 'again' (St. John iii. 3) may be translated 'from above,' or 'anew.' (See R. V.) To be 'born again,' or 'from above,' is equivalent to the expression to be 'born of God,' which occurs several times in St. John's writings. The nature of this new birth is pointed out in ver. 6: 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' The nature which we inherit from our earthly parents is like their own, sinful; the nature which we derive from above, *i.e.*, from the Holy Spirit, is like the Spirit, holy. It is a sanctifying principle given us to counteract that infection of nature which remains even in the regenerate (Art. IX.).

'*that thing which by nature he cannot have*,' viz.: (1) freedom from the guilt of original sin; (2) the gift of the Holy Spirit; (3) the privileges of Church membership—in short, the whole of the blessings summed up in the word 'regeneration.' Our fallen nature cannot redeem or sanctify itself; it can only enter upon the new life through something done for us from without. 'Who but God,' says Keble, 'can make one partaker of God?'

'*Lively*,' living.

The First Prayer is taken directly and almost verbatim from Hermann's 'Consultation.'

Analysis:

1. Commemoration of:
   - (*a*) The typical character of (i.) the ark, (ii.) the passage of the Red Sea.
   - (*b*) The sanctification of water by the baptism of Christ to the mystical washing away of sin.
2. Prayer that:
   - (*a*) The child may be washed and sanctified.
   - (*b*) Admitted into the ark of the Church.
   - (*c*) And finally safely conducted through the waves of this world of trouble to the land of everlasting life.

'*Noah*.' In the prayer in Hermann's 'Consultation' the Deluge is referred to as destroying the wicked world, and a petition was offered up in behalf of the child, 'that whatsoever filth he hath taken of Adam, it may be drowned and be put away by this holy flood.' There was a similar reference in it to the destruction of the Egyptians in the Red Sea. Both these allusions were preserved in the Book of 1549, but omitted in 1552. The Deluge is now referred to only in connection with the saving of Noah and his family, and the Red Sea only in connection with the safe conduct of the Israelites. The former

type is pointed out by St. Peter (1 St. Pet. iii. 21), the latter by St. Paul (1 Cor. x. 2). St. Peter distinctly calls Baptism the 'anti-type' (see R.V. margin). Just as the few in Noah's time were saved by water, so the many are saved now. 'The anti-type to that water on which the ark floated, saving its inmates, is the water of Baptism; but as ours is a spiritual, not a material, rescue, so the anti-type is not the washing of our flesh by that water,' but the clearness of our 'consciousness towards God. And this saving power of the water of Baptism . . . is by virtue of the resurrection and exaltation of Christ, into whose death and resurrection we are baptized' (abridged from Alford).

So in 1 Cor. x. 1, 2, the passing through the cloud and the Red Sea is represented as typical of the effects of Baptism in translating us from a state of bondage to a state of freedom, with all its attendant spiritual blessings. (See verses 3, 4.)

'*Figuring*,' presenting under a figure, typifying.

'*Didst sanctify*.' This has always been the belief of the Church, though no passage can be cited which explicitly asserts it. The Gothic Missal has a prayer beginning, 'O God, who hast sanctified the font of Jordan for the saving the souls.' Hermann's prayer reads, 'Furthermore, which didst consecrate Jordan with the baptism of Thy Son Christ Jesu, and other waters to holy dipping and washing of sins.' By 'sanctify' is meant *set apart, dedicate* as the *matter* of baptism. *Cf.* 'Who didst *sanctify* the element of water' (Office for Adults).

'*Mystical*,' *i.e.*, symbolical, sacramental. Underneath the outward sign there is an inward grace. As the body is cleansed from outward defilement, so the stain of original sin is washed away from the soul.

'*Delivered from Thy wrath*,' *i.e.*, the displeasure that attaches to the wrong relation in which we naturally stand to God until by baptism we are made children of grace (see Catechism on 'Children of Wrath').

Baptism not only confers forgiveness of sins, but admits us into a sphere of forgiveness, within which those who fall into sin after their baptism may, on their repentance, find pardon and reconciliation. Its benefits extend to the future as well as to the past.

'*The ark of Christ's Church*.' As the ark was the means whereby Noah and his family were saved, and all who did not enter it perished, so the Church is God's appointed means of salvation, and outside of it there is no promised offer of safety. The fathers are fond of pointing out that the wooden ark, and the rod with which Moses smote the waters of the Red Sea, are both typical of the wooden cross of Christ. The Prayer-Book of 1549 added the words here, 'and so saved from perishing.' These were

struck out in 1552, because they seemed to imply that children dying unbaptized would not be saved. See rubric at the end of the Office.

'*Come to the land.*' The metaphor suggested by Noah's Ark is kept up in this expression.

Here in the Prayer-Book of 1549 the priest was to ask the name of the child, and when the sponsors had replied he was to make a cross upon the child's forehead and breast, and say, '*N.*, Receive the sign of the holy Cross both in thy forehead, and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue His faithful soldier and servant unto thy life's end. Amen.' The signing with the cross on the forehead was transferred to its present position in 1552, when the signing on the breast was omitted, and the form of words slightly altered.

The Second Prayer is from the Manual of Sarum, in which it is addressed to the Son, the conclusion being 'qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti,' etc. ('who livest and reignest with God the Father in the unity of the Holy Spirit'). It is a prayer for the inward and spiritual grace of baptism.

Analysis :

1. God our aid, our help, our life, our resurrection.
2. Prayer that the child's sins may be remitted by spiritual regeneration.
3. Christ's promises to hear the prayers of His people.
4. Prayer that He will receive the child.

'*The life of them that believe,*' the source of that spiritual life which begins with baptismal regeneration. *Cf.* 'I am the Way, the Truth, and the Life' (St. John xiv. 6). 'Whosoever liveth and believeth in Me shall never die' (St. John xi. 26).

'*The resurrection of the dead.*' He by whose power the dead are raised to life. *Cf.* 'I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live' (St. John xi. 25).* We plead this promise because the child is naturally dead in sin. We go to God as 'the Resurrection of the dead,' and ask Him to put forth His quickening power in raising the child from a state of spiritual death to a new life of holiness and righteousness. The expressions used in the opening of this prayer were peculiarly appropriate when the prayer was addressed to the Son. The Latin original is very

* These words should be considered in connection with the occasion on which they were uttered. Our Lord was addressing Martha, the sister of Lazarus. She had declared that she knew her brother would rise again in the resurrection at the last day. Our Lord replies, 'I am the Resurrection and the Life'—the Resurrection of those who, like Lazarus, are dead; the Life of those who, like you, are alive in body. He then passes on to that spiritual life of which He is the source and support, which *commences* with a resurrection, and which, if we be faithful, shall be a life that knows no death.

terse: 'Deus, immortale præsidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum.'

'*Remission of his sins.*' In the original '*æternam gratiam.*' The grace of Baptism includes the remission of original sin, and the admission into that state of salvation in which, if we faithfully continue in it, our actual sins also are remitted.

'*By spiritual regeneration,*' by that new birth of the Spirit which begins with Baptism. *Cf.* Titus iii. 5: 'According to His mercy He saved us by the washing of regeneration (διὰ λουτροῦ παλιγγενεσίας), and renewing of the Holy Ghost.'

'*As Thou hast promised*' (St. Matt. vii. 7, 8).

Here followed in the Prayer-Book of 1549 a form for exorcising the evil spirit from the child. It was assumed that the devil held possession of all who were unregenerate. The priest, 'looking upon the children,' was directed to say, 'I command thee, unclean spirit, in the Name of the Father, of the Son, and of the Holy Ghost, that thou come out,' etc. (see p. 37). This form was omitted at Bucer's suggestion in 1552.

In the American Prayer-Book the following rubric is inserted before the Gospel: 'Then the minister shall say as followeth, or else shall pass immediately to the questions addressed to the sponsors. But *note* that in every church the intermediate parts of the service shall be used, once at least in every month (if there be a baptism), for the better instructing of the people in the grounds of Infant Baptism.'

The Gospel (St. Mark x. 13-17). Christ blessing little children. In the Sarum Use the parallel passage from St. Matthew was read. St. Mark's narrative was substituted in 1549 on account probably of its greater fulness. It adds the touching fact that our Lord took the children up in His arms and blessed them, and records the important words, 'Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.' We owe the selection of the Gospel to Hermann's 'Consultation,' which, in its turn, was derived from Luther's 'Tauff-büchlein' (1523). It will be observed that as soon as the introductory collects are ended, the Church sets forth the Baptismal Covenant into which the child is to enter. God's part in the Covenant is declared in the Gospel and the Address; the child's part in the promises made by the sponsors.

The Address is founded on that in Hermann's 'Consultation.' As first introduced in 1549, it ended, 'and say the prayer which the Lord Himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed.' At present the Lord's Prayer does not occur prior to the actual Baptism at all.

The points in the Gospel to which special attention is called are the following:

1. Christ *commanded* the children to be brought to Him.
2. He *blamed* those who would have kept them from Him.
3. He *exhorts* all men to follow their innocency.
4. He declared, by His outward deed and gesture, *His good will towards them.*

We are then encouraged earnestly to believe:

1. That He will likewise favourably receive this present infant.
2. That He will embrace him with the arms of His mercy.
3. That He will give him the blessing of eternal life and make him partaker of His everlasting kingdom.

'*Declared*,' *i.e.*, made clear. Here used in its primary sense. *Cf.* 'O God, who *declarest* Thy Almighty power most chiefly in showing mercy and pity' (Collect for Eleventh Sunday after Trinity).

'*Alloweth*,' approveth. Lat., *allaudare*, Fr. *allouer*. *Cf.* 'Ye *allow* the deeds of your fathers' (St. Luke xi. 48). 'Happy is he that condemneth not himself in that thing which he *alloweth*' (R.V., 'approveth')—Rom. xiv. 22. So in 1 Thess. ii. 4. Similarly, '*allowance*' is used in the sense of approbation in the Dedication of the Authorized Version to King James: 'Whose *allowance* and acceptance of our labours shall more honour and encourage us than all the calumniations and hard interpretations of other men shall dismay us.'

In the Prayer-Book of 1549 the minister, with the godfathers, godmothers and people, were to say here the Lord's Prayer and the Apostles' Creed.

The Thanksgiving Prayer is taken from Hermann's 'Consultation,' and consists of two parts, viz.:

1. A thanksgiving on behalf of the congregation for having been called to a knowledge of God's grace and to faith in Him.
2. A prayer that this knowledge may be increased and this faith confirmed, and that the child may, by the gift of the Holy Spirit, be born again, and be made an heir of everlasting salvation.

The first part clearly referred originally to the recitation of the Creed immediately before it.

'*Salvation*.' Hermann's original added the words 'which of Thy grace and mercy Thou hast promised to Thy Holy Church, to old men and to children, through,' etc. The gift of the Holy Spirit is conveyed through the Church in which He ever dwells.

Here the *Ordo ad faciendum Catechumenum* ended. Up to this point the service, according to the Prayer-Book of 1549, was said at the church door.

In the Prayer-Book of 1549 the priest was here to take one of the children by the right hand, the others being brought after him, and, 'coming into the church toward the font,' was to say, 'The Lord vouchsafe to receive you into His holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen.'

The Address to Sponsors is based on a similar address in Hermann's 'Consultation.' Reminding the sponsors of the object for which the child has been brought to the church, the prayers that have been offered, and the promise of Christ which warrants the belief that these prayers will be answered, the priest calls upon them, as the child's sureties, to undertake for him the baptismal vows. Some confession of faith preceded baptism from the outset. Acts viii. 37, which is often quoted as an instance of such a confession, is now commonly regarded as a late interpolation into the text. See R.V., in which this verse is omitted. Some suppose that St. Paul refers to such a baptismal confession of faith in the words addressed to Timothy, 'Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and *hast professed a good profession before many witnesses*' (1 Tim. vi. 12). It will be observed that the sponsors reply in the name of the child. In the service for adults the adult speaks for himself.

'*Of his sins*,' *i.e.*, from his sins. *Cf.* 'of heaven' (Litany) = from heaven.

'*Constantly believe*,' *i.e.*, consistently, uniformly. 'She *constantly* affirmed that it was even so' (Acts xii. 15). 'We are constantly to believe His Holy Word; not at times only, as in sickness, in leisure, or in devotion, but always' (Keble).

'*Obediently keep*.' The word 'obediently' is not redundant. It implies that the Commandments are to be not merely kept, but kept 'in the temper and spirit of obedience' (Keble).

In the Prayer-Book of 1549 the rubric ran: 'Then shall the priest demand of the *child* (which shall be first baptized) these questions following: first naming the child, and saying.' In 1552 the rubric ran: 'Then shall the priest demand of the *Godfathers and Godmothers* these questions following,' and the name of the child was omitted.

The Vow of Renunciation is of great antiquity. The form used in the Church of Jerusalem we have already quoted (see p. 408). The words 'in the name of this child' were added in 1662. In the Prayer-Book of 1549 the first question was broken up into three separate questions, to each of which the sponsors replied, 'I forsake them.'

'*Renounce*,' abjure, refuse allegiance to. 'When we enter into covenant with God, we must have the same friends and enemies as He hath; especially when the same that are enemies to Him

are also enemies to our salvation. And therefore since children are by nature the slaves of the devil, and though they have not yet been actually in his service, will nevertheless be apt to be drawn into it by the pomps and glory of the world, and the carnal desires of the flesh, it is necessary to *secure* them for God betimes, and to *engage* them to take all these for their enemies, since whoso loveth them cannot love God' (1 St. John ii. 15).—Wheatly.

'*Pomp*,' from Greek πομπή, a religious procession.* Hence pageantry, vain display of any kind, 'the lust of the eyes and the pride of life.' The word was applied, in the first place, to the processions and ceremonies of paganism which the Christian convert was called upon to formally abjure, and of which Satan was regarded as the author. Shakespeare would appear to have had the language of the baptismal vow in mind when he made Wolsey exclaim, 'Vain pomp and glory of this world, I hate ye.' Humphry well remarks on this: 'It was a happy thought to represent the old man, driven by his own bitter experience to renounce the world almost in the same terms which had been used on his behalf in his unconscious infancy.'

'*So that thou wilt not follow, nor be led by them.*' Note this expression, which is the Church's own definition of renunciation.

The Vow of Belief. *Cf.* St. Mark xvi. 16.

The following clauses are peculiar to the interrogative Creed in this Office:

1. 'At the end of the world.'
2. 'The remission of sins.'
3. 'Everlasting life after death.'

'*Steadfastly*.' Our faith must not come and go, according as the fancy takes us, now in the heart and now out of it; but it must stay and abide with us day and night.

Repentance and faith are the two things required in those who are baptized. The question, 'Wilt thou be baptized in this faith?' goes a step further than the previous question as to belief. It virtually says, Do you believe this Creed so thoroughly that you desire to be admitted into the Church of which it is the symbol?

In the Prayer-Book of 1549 the questions on belief are broken up, and each clause is answered separately, 'I believe.' In the American Prayer-Book the question on the Creed is shortened into 'Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?'

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* Milton, with his usual strict regard to the original meaning of words, uses 'pomp' in its old sense. *Cf.*:

'For on her, as queen,
A *pomp* of winning graces waited still.'

Paradise Lost, Book VIII.

In 1549 the following questions follow here:

'*Minister.* What dost thou desire?

'*Answer.* Baptism.

'*Minister.* Wilt thou be baptized?

'*Answer.* I will.'

The Vow of Obedience was introduced into the service in 1662. It will be observed that the interrogations are all addressed in the singular, 'Wilt *thou?*' etc. The American Prayer-Book has a rubric stating that the questions are to be considered as addressed to the sponsors severally, and the answers to be made accordingly. In the mediæval Office the questions were addressed to the child, though the answers were to be given by the sponsors.

'*Then,*' viz., after thy baptism, and as its necessary outcome.

II. THE BAPTISM.

The Four Petitions and the form for the sanctification of the water were originally part of a service placed at the end of the Office for Private Baptism, and directed to be used 'afore any child be baptized.' In 1552 this service, which corresponded to the old *Benedictio Fontis* of the Manual, was abolished at the suggestion of Bucer, but parts of it were transferred to the Baptismal Service.

The third petition ran:

'Grant to all them which at this fountain forsake the devil and all his works: that they may have power,' etc. Then followed these petitions, struck out in 1552:

'Whosoever shall confess Thee, O Lord: recognize him also in Thy kingdom. Amen.

'Grant that all sin and vice here may be so extinct: that they never have power to reign in Thy servants. Amen.

'Grant that whosoever here shall begin to be of Thy flock: may evermore continue in the same. Amen.

'Grant that all they which for Thy sake in this life do deny and forsake themselves: may win and purchase Thee, O Lord, which art everlasting treasure. Amen.'

These petitions were mainly taken from the Mozarabic Rite.

The Four Petitions may be looked upon as prayers for the grace of perseverance, to enable the child to carry into effect the baptismal vows by which he has just been bound. They cover the whole spiritual life from the first renunciation of sin to the final triumph in heaven. They recognize on the one hand the reality of the gift, 'a death unto sin,' and on the other hand the life-long struggle by which evil tendencies are eradicated and the powers of evil vanquished. Baptism does not make us *saints*, but it imparts the germ of the saintly life, which is realized in

our sanctification ('endued with heavenly virtues'), and final glory ('everlastingly rewarded').

1. '*The old Adam*,' the tendency to evil which we inherit from Adam, the *peccatum originis*. See Article IX. *Cf.* Rom. vi. 4-6: 'Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection; knowing this, that our *old man* is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.'

'*Buried*.' 'This notion of Baptism being a burial of an old self, and the resurrection of a new and better self, was far more vividly set forth in the early days of the Church, when the convert was submerged in some stream, and rising again from its waters, was clad in the white robe of his new faith' (Norris).

'*The new man*.'—The regenerate man. *Cf.* 'Ye have put off the old man with his deeds, and have put on *the new man*, which is renewed in knowledge after the image of Him that created him' (Col. iii. 9, 10).

2. '*Carnal affections*,' fleshly or worldly desires. *Cf.* 'They that are Christ's have crucified the flesh, with the affections and lusts: if we live in the Spirit, let us also walk in the Spirit' (Gal. v. 24, 25).

'*Live and grow*.' Observe that we pray not only that they may *live* in the child, but *grow* in him. We ask not merely for continuance, but for the spirit of improvement. 'We are not contented if the plants we set merely just keep alive; if they leave off growing, we consider that more or less as a sign of decay' (Keble).

4. '*Dedicated*,' viz., as a Christian soldier. *Cf.* Canon XXX., 'And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children, when they were christened, to *dedicate* them by that badge to His service, whose benefits bestowed upon them in Baptism the name of the cross did represent.'

'*By our office and ministry*,' by us in the ministry of our office.

'*Endued*,' clothed. 'A phrase suggested by the white robe in which the newly-baptized used to be arrayed' (Norris).

'*Heavenly virtues*,' *i.e.*, 'thoughts and ways and turns of mind which can only come from heaven, and which are continually tending up thither, like fires from an altar' (Keble).

The Sanctification of the Water.—The form of Benediction in 1549 began with the following prayer:

'O most merciful God our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of Thy faithful

people, upon whom, being baptized in the River of Jordan, the Holy Ghost came down in the likeness of a dove; send down, we beseech Thee, the same Thy Holy Spirit to assist us, and to be present at this our invocation of Thy Holy Name; sanctify ✠ this fountain of baptism, Thou that art the Sanctifier of all things, that by the power of Thy word, all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.' This was omitted in 1552. The present prayer is the last in the old form of the Benediction of the font. The difference between this prayer and the Prayer of Consecration in the Communion Service should be noted. Here the water is solemnly set apart for the sacred use to which it is put, but it does not take on any new quality. Nor is there in the Church of England any manual act prescribed here.

Analysis:

1. Commemoration of Christ's shedding both *water* and blood.
2. Reference to the words of Institution.
3. Prayer for the sanctification of the water.
4. Prayer that the child may receive grace and may continue in the way of salvation.

'*Both water and blood*' (see St. John xix. 34)—water to cleanse, blood to redeem. 'These are the two blessed sacraments of the Spouse of Christ,' says Bishop Pearson, 'each assuring her of the death of her Beloved.' The efficacy of each is derived from His meritorious Cross and Passion. Alford, in commenting on 1 St. John v. 6, says that the 'water' represents 'the baptism of water which the Lord Himself underwent and instituted for His followers; the "blood" the baptism of blood, which He Himself underwent and instituted for His followers.'

'*Sanctify this water.*' Added in 1662. The old form ran: 'And grant that all Thy servants which shall be baptized in this water, prepared for the ministration of Thy Holy Sacrament,' etc. The Scottish Prayer-Book of 1637 added, 'which we here bless and dedicate in Thy name to this spiritual washing.'

'*Mystical*,' *i.e.*, spiritual, but not without reference to the mystery of Holy Baptism. The mode in which the outward sign is made the channel of conveying the inward grace is, as in the case of Holy Communion, beyond the power of comprehension.

'*The fulness of Thy grace*,' the full spiritual benefits to which Baptism admits us. These are: (1) a death unto sin; (2) a new birth unto righteousness; (3) a state of salvation involving (4) membership of Christ, (5) adoption into the family of God, (6) inheritance of the kingdom of heaven.

'What is the fulness of God's grace? More and more of it; full measure, according to all that the redeemed soul can need, either in this world or in the world to come' (Keble).

'*Elect*,' chosen. All who are baptized are elected to the means of salvation. They may, by falling away from grace, defeat the Divine purpose, but they can never cease to be elect in the sense that they have been called into a state of grace. The petition that the child may ever *remain* in the number of the faithful and elect, clearly shows that the framers of the prayer regarded the grace as at once universal and defectible—universal in that all the baptized are made children of God, defectible inasmuch as they may fail to continue faithful children of God (see Procter, p. 379).

The Naming of the Child at baptism as a custom probably founded upon the practice of the Jews, who as we see in the cases of our Lord and His forerunner, named their children at circumcision. The Romans also named their children on the eighth or ninth day after birth.

The name is given at baptism as a token of the new relation in which the child stands to God. It will be observed that it is given by the sponsors, not by the parents. Our Christian names are a pledge and token that we belong to God and are made partakers of the blessings that belong to Holy Baptism.

The priest takes the child into his hands to signify that it is about to be admitted into the Church and received into the arms of Christ's mercy.

The Baptism.—The rubric directs that the priest 'shall' (not 'may') *dip* the child in the water, if they shall certify him that he may well endure it, but, if the sponsors certify that the child is weak, it shall suffice to *pour* water upon it.

'*In the Name*.' *Cf.* St. Matt. xxviii. 19 (R.V. '*into* the Name'); Acts ii. 38 ; x. 48—'in the Name.' The *Name* of God is a revelation of what He is. Baptism brings us *into* a new relation with the Triune God into whose Name we are baptized and to whose likeness we are to be conformed. *Cf.* Eph. v. 26.

The First Prayer-Book of 1549 directed the priest to dip the child three times, 'first dipping the right side, second the left side, the third time dipping the face toward the font,' but it allowed affusion if the child was weak. Trine immersion had reference to the three Persons of the Holy Trinity,* in whose names the child was baptized, and was also symbolically connected with the three days during which our Lord lay in the grave. It was not enjoined in the Prayer-Book of 1552. Baptism was administered to the sick at a very early period by affusion ; and by the fourteenth century this mode of baptism had become general.

* *Cf.* 'Once in His Name Who made thee,
Once in His Name Who died for thee,
Once in His Name Who lives to aid thee,
We plunge thee in Love's boundless sea.'
'The Most Holy Name': Keble's 'Lyra Innocentium.'

Here followed in 1549 the ceremonies of putting on the chrisom or white vesture, and the anointing.* The chrisom was so called from the chrism or anointing which accompanied its putting on. The Prayer-Book of 1549 directed that the woman should 'offer'† the chrisom to the Church when she came to be churched; but if the child died before her churching she was excused from offering it. In that case the child was generally buried in the chrisom.‡ The custom of anointing was very ancient, and symbolized the anointing of the Holy Spirit.

In the primitive Church milk and honey were given to the newly-baptized, as a pledge of the heavenly Canaan. 'As soon as we are born,' says Clement of Alexandria, 'we are nourished with milk, which is the nutriment of the Lord: and as soon as we are born again, we become entitled to the hope of rest, the promise of Jerusalem which is from above, where it is said to rain milk and honey, for by these material things we are assured of that heavenly good.'

The Formal Reception is peculiar to our Church. We are not to infer from it that the child is not already received into the Church. Admission into the Church is the inseparable inward grace which accompanies valid baptism. We here only recognize the fact of the child's admission by giving it a formal reception on the part of the congregation. The words of reception are echoes

* '*Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called the chrisom: and say,* "Take this white vesture for a token of the innocency which by God's grace in this Holy Sacrament of Baptism is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayst be partaker of the life everlasting. Amen." *Then the Priest shall anoint the infant upon the head, saying,* "Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen."'

† 'The woman that is purified must *offer* her chrisom, and other accustomed offerings' (rubric in 'The Order of the Purification of Women,' 1549). The chrisoms, by a constitution of Edmund, Archbishop of Canterbury, 1236, after having served the purposes of baptism, were used for mending surplices, etc.

‡ See p. 37. A chrisom child was one that died within the month of birth. The reader will doubtless recall a beautiful passage in Jeremy Taylor's 'Holy Dying,' ch. i., § 2: 'Every morning creeps out of a dark cloud, leaving behind it an ignorance and silence deep as midnight, and undiscerned as are the phantasms that make a *chrisom-child* to smile.' Mrs. Quickly says of Falstaff, 'A made a finer end, and went away, an it had been any *christom* child' (*Henry V.*, II. 3). In Strype it is said to have been enjoined: 'To avoid contention, let the curate have the value of the chrisom, not under the value of 4d. and above as they can agree, and as the state of the parents may require.' This is given under A.D. 1560. See 'Annals,' i. 215.

of Holy Scripture. 'The Church has always thought it well that what has been inwardly and spiritually done should be outwardly and visibly accepted and declared: that Christians should acknowledge each fresh Christian coming or brought into their assembly with such solemn words of welcome' (Keble).

'*The congregation of Christ's flock*,' *i.e.*, the Holy Catholic Church. The reference to the 'flock' reminds us 'that the Church is our fold, Jesus Christ our Shepherd, and the infant . . . no other than a lamb, a lamb of Christ's fold, newly born, and, of course, an object of the Good Shepherd's very special care' (Keble).

'*Ashamed*.' 'Whosoever shall be ashamed of Me, and of My words, of him shall the Son of Man be ashamed' (St. Luke ix. 26).

'*To confess*.' 'Whosoever, therefore, shall confess Me before men, him will I confess also before My Father which is in heaven' (St. Matt. x. 32). 'Confess' = acknowledge.

'*Christ crucified*.' 'I determined not to know anything among you, save Jesus Christ, and Him crucified' (1 Cor. ii. 2.)*

'*Manfully to fight*.' 'Stand fast in the faith, quit you like men; be strong' (1 Cor. xvi. 13). 'Endure hardness as a good soldier of Jesus Christ' (2 Tim. ii. 3).

'*Against sin*,' in all its forms (Eph. vi. 11, 12).

'*The world*,' the allurements to sin by which, so long as we are in the world, we are surrounded.

The Sign of the Cross. By the Prayer-Book of 1549, the child was to be signed with the sign of the cross upon his forehead and breast, at an earlier part of the service, when the ceremony of exorcism was performed. It was customary in the primitive Church for persons to sign their foreheads with the cross on a variety of occasions, and there can be no doubt that the practice was, at an early period, observed at Baptism. St. Augustine says, 'Thou art to be signed this day on thy forehead with the sign of the passion and the cross.' So St. Jerome speaks of 'bearing the banner of the cross' on the forehead.

The Puritans strongly opposed the retention of the sign of the cross in Holy Baptism, and in 1603 made great endeavours to

* 'By using the Cross and no other figure we declare our faith, not simply in Christ, but in Christ crucified, in God Incarnate dying on the Cross to be the Sacrifice for our sins' (Keble). *Cf.* Alford's beautiful verses, beginning:

'In token that thou shalt not fear
Christ crucified to own,
We print the Cross upon thee here,
And stamp thee His alone.
In token that thou shalt not blush
To glory in His name,
We blazon here upon thy front
His glory and His shame.'

have it omitted. The Thirtieth Canon was drawn up to answer their objections, and is said to have been so satisfactory to Dr. Reynolds, the leader of the Puritan party, that he declared that he would never oppose the ceremony any more. It reminds us (1) that the primitive Christians rejoiced in the Cross, in spite of the ignominy which attached to it in the eyes of unbelievers, and that the Holy Scriptures include under it, 'not only Christ crucified, but the force, effects, and merits of His death and passion, with all the comforts, fruits, and promises which we receive or expect thereby;' (2) that the honour and dignity of the Cross itself begat, even in Apostolic times, a reverent estimation of the sign of the cross, which Christians soon came to use in all their actions, as a sign that they were not ashamed of Him who died for them on the cross; that they signed their children with the sign of the cross in baptism; and that this was done both in the Greek and Latin Churches; (3) that, although the Church of Rome had abused the sign of the cross, *the abuse of a thing doth not take away the lawful use of it;* and (4) that the Church of England, in retaining the cross in baptism, had simply recurred to primitive usage, guarding, at the same time, against future superstitions and error. In proof of this last point it urges that the Church of England teaches, firstly, that 'the sign of the cross . . . is no part of the substance of that Sacrament;' secondly, that 'the infant baptized is, by virtue of baptism, *before* it be signed with the sign of the cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the sign of the cross;' thirdly, that the cross is retained 'for the very [*i.e.*, true] remembrance of the cross, which is very precious to all them that rightly believe in Jesus Christ,' and as 'a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the service of Him that died upon the cross.' The American Prayer-Book adds the following rubric: 'If those who present the infant shall desire the sign of the cross to be omitted, although the Church knoweth no worthy cause of scruple concerning the same, yet, in that case, the minister may omit that part of the above which followeth the immersion, or the pouring of water on the infant.'

The Exhortation to Thanksgiving and Prayer. The Lord's Prayer and the Thanksgiving Prayer were both added in 1552.

'*Grafted into the Body of Christ's Church.*' In Holy Baptism we are engrafted on the true Vine, and, if we abide in Christ, we shall bear fruit through our living union with Him. 'The Church into which we are admitted is His mystical Body, by means of which He is still spiritually present on earth. Through her He acts; in her do we obtain contact and union with Him' (Francis Garden).

'*According to*,' in harmony with.

The Lord's Prayer is used here, as in the Post-Communion Service, eucharistically, the thanksgiving which follows it taking the place of the doxology.

In this sense it may be thus developed: Our Father, who art in heaven, and yet hast condescended to adopt this child as Thine own in Holy Baptism; hallowed be Thy name in which he has been baptized; Thy will be done by him here as by his angel in heaven; give him this day that spiritual bread which his newborn spirit will daily need for its sustenance; forgive him whatever trespasses he may commit, even as Thou hast already remitted his sins, and as he himself is bound by his baptismal vows to forgive them that trespass against him; exempt him from severe trials, and deliver him from evil both now and evermore.

The Thanksgiving Prayer:

1. Thanksgiving for the regeneration, adoption, and incorporation into the Church of the baptized child.

2. Prayer that as he is buried with Christ in His death, he may be partaker of His resurrection, and finally inherit that kingdom of which he is already the heir.

'*It hath pleased Thee to regenerate*,' etc. *Cf.* 'This child is *by* Baptism regenerate' (Form of Reception). The Presbyterians objected to this clause in 1661, on the ground that 'we cannot in faith say that every child that is baptized is "regenerated by God's Holy Spirit."' To this the Bishops replied: 'Seeing that God's Sacraments have their effects, where the receiver doth not *ponere obicem*, put any bar against them (which children cannot do), we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit.' It is clear from the whole tenor of this thanksgiving that while the Church holds that every baptized infant is regenerated, it contemplates the possibility of the infant's not continuing in that way of salvation into which it is admitted. After declaring that the child '*is* regenerate,' we pray that he 'may lead the rest of his life according to this beginning;' and again, that he 'may crucify the old man, and utterly abolish the whole body of sin.' The new birth unto righteousness is only the commencement of a lifelong process of sanctification; and it is that this process may be successfully carried on to the end we here pray. *Cf.* Collect for Christmas Day: 'Grant that we being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit.' Christian Baptism is almost invariably mentioned in Holy Scripture in connection with a death unto sin and a new birth unto righteousness. *Cf.* Gal. iii. 27; Rom. vi. 4; Col. ii. 12; Acts xxii. 16; 1 Cor. vi. 11.

Abolish, i.e., do away with, so that we may no more bring forth fruit unto death.

'*Body of sin.*' Rom. vi. 6 : 'Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.' By the 'body of sin' is meant 'the material body, with its proneness to sensual and other evil. He who is united to Christ crucified and risen is to live *as though* he had already laid aside this body in death ; mastering its sinful promptings, in the power of a new life derived from Christ in heaven' (Dr. Vaughan, Ep. to Rom.). *Cf.* Col. ii. 11, where the same truth is expressed by another figure, 'the putting off of the body of the flesh in the circumcision of Christ' (R.V.).

'*Partaker of His resurrection*' (2 Cor. i. 7). 'And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation.' *Cf.* Rom. vi. 4.

'*Residue*,' the rest, after those have been gathered out that offend (St. Matt. xiii. 41).

First Exhortation to Sponsors.—Composed 1549. The Sarum Manual directed that sponsors should charge the father and mother of the child to keep it 'from fire and water and other perils to the age of seven years,' and either teach it, or see that it was taught, 'the *Paternoster*, *Ave Maria*, and *Credo*.' They were also to see that it was confirmed 'in all goodly haste,' and that the mother brought the chrisom back to the church at her purification. Finally they were to wash their hands before they left the church. The duties of sponsors, as set forth in this exhortation, are to see :

1. That the child is taught as soon as possible the meaning and obligation of the baptismal vows, and, as a means thereto, that he receives proper religious instruction by hearing sermons and learning the Creed, Lord's Prayer, the Commandments, and '*all other* things which a Christian ought to know and believe to his soul's health.'

2. That he is piously brought up to follow the example of our Saviour Christ.

3. That he is confirmed as soon as he is sufficiently instructed for the purpose.

More briefly, they are to see that the child is properly instructed and properly trained, remembering that the Sacraments are 'badges or tokens of Christian men's profession.'

The second part of the Exhortation reminds sponsors :

1. That Baptism represents unto us our profession.
2. That this profession is the following the example of Christ by:
   (*a*) Dying to sin.
   (*b*) Rising to righteousness.
   (*c*) Daily advancing in godly living

'*The vulgar tongue*,' *i.e.*, the language of the people as opposed to Latin. In the Prayer-Book of 1549 the expression was 'the English tongue.'

'*His soul's health*,' *i.e.*, his soul's salvation.

'*Represent*,' viz., symbolically.

'*Proceeding*,' advancing. In modern English this word has lost much of its old force. Here it denotes actual progress.

Second Exhortation to Sponsors.—Added in 1662, the substance of it being taken from one of the final rubrics in the Prayer-Book of 1549: 'The minister shall command . . . that the children be brought to the Bishop to be confirmed of him so soon,' etc.

Final Rubrics.—The first declares that 'it is certain by God's Word that children which are baptized, dying before they commit actual sin, are undoubtedly saved.' The 'Institution of a Christian Man' (1537) had said, 'Infants and children dying in infancy shall undoubtedly be saved thereby, *and else not*.' These last words were omitted in the 'Necessary Doctrine and Erudition for any Christian Man' (1543).

'*By God's Word*.' These words were inserted to show that the framers of the rubric limited their affirmation to what is expressly revealed in God's Word, and therefore absolutely certain. There is no reference to any particular passage of Scripture bearing upon infants. The Scriptures teach that in Baptism we receive remission of sins. In the case of infants the guilt of original sin which they inherit from Adam is remitted. If they die before the commission of actual sin, they contract no fresh guilt; they do not fall away from the state of grace into which they are admitted, and therefore we may safely say, on the general warrant of Holy Scripture, that they are undoubtedly saved. The object of the rubric is to supply an additional reason why parents should lose no time in bringing their children to be baptized. It affirms nothing about children unbaptized, and sets no limit to Divine love and mercy.

The second rubric was added in 1662, to remove scruples concerning the sign of the cross, by reference to the Thirtieth Canon (see p. 428).

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

The title of this Office in the Prayer-Book of 1549 is: 'Of them that be baptized in Private Houses in time of necessity.'

The Private Baptism of children was provided for in the ancient manuals of the Church by rubrics. These were retained in the

Prayer-Book of 1549, which gives directions for Baptism by laymen in the following words: 'First, let them that be present call upon God for His grace, and say the Lord's Prayer if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words,' etc. In the Sarum Manual it is declared to be not lawful for a layman or for a woman to baptize, except in case of necessity; but parish priests are directed to frequently instruct their parishioners in the essentials of Baptism, so that if a necessity should arise they might know how to minister it in due form and in the mother-tongue [*in lingua materna*]. A canon prohibiting lay baptism was drawn up by Convocation in 1575, but Elizabeth refused to sanction it. In 1604 the rubrics were so altered as not to prohibit lay baptism, but to provide for no other baptism than that by a lawful minister. Lay baptism by pseudo-ministers is to be regarded as irregular, but, unless they are heretical, not invalid. 'It ought not to be done, but if it be done it is valid.' There is no discouragement of lay baptism by members of the Church in cases of emergency. The present office was drawn up in 1662. It really includes three distinct offices:

1. A Form for Baptism in Private Houses.
   (*a*) The Lord's Prayer and as many Collects from the Office for Public Baptism as the time will allow of.
   (*b*) The Baptism by affusion.
   (*c*) The Thanksgiving.
2. A Form for the public reception into the Church of children so baptized.
   (*a*) Questions as to
      (i.) The person by whom the baptism was performed.
      (ii.) The witnesses present.
      (iii.) The matter wherewith the child was baptized.
      (iv.) The words used.
   (*b*) Certification of the validity of the baptism if the answers are satisfactory.
3. A Form for Conditional Baptism.

I. Preliminary Rubrics.—The first rubric directs curates to often admonish the people that they delay not the baptism of their children beyond the first or second Sunday after their birth, without a great and reasonable cause. The rubric from 1549 to 1662 directed that baptism should not be deferred 'any longer than the Sunday, or other holy day next after the child be born.' The second rubric warns them against having their children baptized at home without urgent cause, and directs that the baptism in such cases shall be after the form prescribed. From

1549 up to 1604 the rubric says that 'without great cause and necessity they baptize not children at home in their houses.' The 1604 rubric said: 'they procure not their children to be baptized at home in their houses.' The objections to private baptisms, except in cases of necessity, are obvious. The rite is shorn of its solemnity; the idea of admission into the Church is weakened; the child loses the prayers of the congregation, and the worshippers lose the advantage of being reminded of their own profession. The third rubric lays down the Order for Private Baptism:

1. The minister, with them that are present, is to call upon God* and say the Lord's Prayer and so many Collects from the form of Public Baptism as the occasion will allow of.
2. Naming and baptizing of the child.
3. Thanksgiving.†

II. Public Reception of the Child into the Church in case of recovery.

1. Certification by the minister that the child has been lawfully baptized. [If, after questioning those that bring the child to church, he be not satisfied that the child was properly baptized, he is to baptize it, using this conditional form of words, 'If thou art not already baptized, N., I baptize thee,' etc.] The form prescribed for doubtful cases in the Statutes of Boniface, Archbishop of Mainz about A.D. 730, is as follows: 'I do not re-baptize thee, but, if thou art not yet baptized, I baptize thee, N., in the Name,' etc.
2. Gospel, St. Mark x. 13-17.
3. Address on Gospel.
4. 'Our Father.'
5. Thanksgiving Prayer. (Omitted in American Prayer-Book.)
6. Interrogatories. The object of these is that the Baptismal vows, which were omitted when there was no reasonable prospect that the child would live, might be undertaken by the sponsors.
7. Reception into the Church, and signing with the sign of the cross.
8. Exhortation to prayer and thanksgiving.
9. Thanksgiving Prayer.
10. Address to Sponsors.

'*The laver of regeneration*' 'According to His mercy He saved

* No prayers are specially mentioned, but the two Collects at the beginning of the service, the four prayers for the child, the Prayer for the Sanctification of the Water, the form of Reception, and the Lord's Prayer, would seem most desirable.

† This Thanksgiving is identical with that in the Office for Public Baptism, except (1) the passage relating to the child's life on earth, which is omitted, (2) 'the residue of Thy Holy Church' is here altered to 'the residue of Thy saints.'

us, through the washing (margin, 'laver') of regeneration and renewing of the Holy Ghost' (Titus iii. 5, R.V.). *Laver*, from Lat. *lavacrum*; Middle Latin, *lavarium*, a vessel used for ablution. The laver of regeneration here referred to is the baptismal font, which stands for the Sacrament itself. It is instructive to note in this verse the distinction drawn between regeneration and the subsequent renewal of the Holy Ghost. See Collect for Christmas Day, and note.

'*On this wise*,' *i.e.*, in this way.

'*Will give unto him the blessing of eternal life, and make.*' Prayer-Book of 1549, 'hath given . . . and *made*.' These alterations were made in order to avoid a possible misinterpretation. Baptism gives a title to eternal life, but the baptized may abjure this title. The original words seemed to imply that the baptized were not only heirs of eternal life, but were certain to enter upon their eternal inheritance.

The Lord's Prayer in this Office follows the Address in the Gospel, because the child, being already baptized and admitted into God's family, can say at once 'Our Father.' In the Office for Public Baptism it follows the Reception into the Church.

The Thanksgiving Prayer speaks of the regeneration of the child as an accomplished fact: 'Give Thy Holy Spirit to this infant that he, *being born again*, and *being made* an heir of everlasting salvation. . . . may *continue* Thy servant and *attain* Thy promise,' etc. There is an important difference between these words and those employed in the corresponding form in the Office for Public Baptism: 'That he *may* be born again and *be made*,' etc. This is explained by the fact that in the former the thanksgiving precedes the baptism, in the latter it follows the baptism. Here the baptism of the child is regarded as already consummated.

After the Address to the Sponsors the American Prayer-Book inserts the Address about Confirmation used in the Office for Public Baptism, which was probably omitted by inadvertence in our Book of 1662.

III. Form for Conditional Baptism.—To provide for cases where the answers relating to the private baptism are uncertain as regards (1) the *matter* with which the child was baptized and (2) the words used, viz.: 'In the Name of the Father, and of the Son, and of the Holy Ghost' (which are declared to be 'things essential to this Sacrament,' and, again, 'essential parts of Baptism'), the Church provides a conditional form of Baptism (see above).

The American Prayer-Book adds this rubric: 'If Infant Baptism, and the receiving of infants baptized in private, are to be at the same time, the minister may make the Questions to the Sponsors, and the succeeding prayers, serve for both. And, again, after the immersion, or the pouring of water,

and the receiving into the Church, the minister may use the remainder of the service for both.'

In some cases it may seem doubtful whether the Office for the Baptism of Infants or the Office for the Baptism of Adults should be used. The rubric at the end of the latter shows that the Office for Infants should be used in the case of persons 'before they come to years of discretion to answer for themselves.' The word 'infant' should be changed for 'child' or 'person,' as occasion requires. The Office for Adults contemplates the immediate admission of the baptized to Confirmation and Holy Communion, and should not be used in cases where the baptized is not qualified by age or intelligence for Confirmation.

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS AND ABLE TO ANSWER FOR THEMSELVES.

There was no Office for the Baptism of Adults in the old Service Books, nor was there any need for one in the Church of England at the Reformation, all persons being then baptized in their infancy.

The Office in the Prayer-Book is ascribed to the pen of Dr. Griffith, Bishop of St. Asaph, and was added in 1662. It was rendered necessary in consequence of the great numbers of persons who had not been baptized in the interval between the outbreak of the Civil War and the Restoration. It was also thought likely to be useful 'for the baptizing of natives in our plantations, and others converted to the faith.' See Preface to Prayer-Book.

Three Preliminary Rubrics :

1. Timely notice to be given by the parents, or some other discreet persons, to the Bishop, that the candidates may be examined whether they are 'sufficiently instructed in the principles of the Christian religion, and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this Holy Sacrament.' The American Prayer-Book prescribes that the notice shall be given to the *minister*.

2. Godparents are required, in the case of adults, not as sponsors but as witnesses.

3. To ascertain whether the candidates presented have been already baptized, so as to prevent the iteration of the Sacrament.

The American Prayer-Book prints the question, 'Hath this person been already baptized, or no?'

Analysis.

I. Ante-Baptism:

1. Address.
2. Prayers (*a*) for Final Safety, (*b*) for Remission of Sins. Unaltered from Office for Infants.
3. Gospel, St. John iii. 1-9.
4. Address, based not, as in the Office for Infants, upon the Gospel, but on various passages of the New Testament addressed to adults.
5. Prayer for Regeneration (unaltered).

II. The Covenant:

1. Address to candidates.
2. The three Baptismal Vows.

III. The Baptism:

1. The Four Petitions (unaltered).
2. The Sanctification of the Water (unaltered).
3. The priest takes the candidate by the right hand, and places him conveniently by the font.
4. The naming and baptizing.
5. The formal reception and signing with the cross (unaltered).

IV. Post Baptism:

1. Invitation to thanksgiving and prayer (unaltered).
   (*a*) Thanks for regeneration.
   (*b*) Prayer for perseverance.
2. Lord's Prayer.
3. Thanksgiving Prayer.*
   (*a*) Thanks for the privilege of being called to the knowledge of God's grace and faith in Him.
   (*b*) Prayer for the gift of the Holy Spirit and for final perseverance.
4. Exhortation to god-parents (witnesses).
   (*a*) Duty of reminding the baptized of their vows.
   (*b*) Duty of encouraging them to use all diligence 'to be rightly instructed.'
   [Note the advance upon what is insisted on in the case of infants.]
5. Exhortation to Baptized.
   (*a*) To 'walk answerably to' their 'Christian calling' and as the 'children of light.'

* This prayer occurs, with important modifications, twice in the Office for Adults, once before the actual baptism and once after. In the former case we pray for regeneration, 'that they *may* be born again,' in the latter we assume that the baptized are regenerate, and we pray for their final perseverance, 'that, being *now* born again . . . they may *continue*,' etc.

The same prayer occurs in each of the Offices for Infant Baptism, with similar modifications, *before* Baptism in the Office for Public Baptism, *after* Baptism in the Office for the reception of children privately baptized.

(*b*) To die to sin and to rise to righteousness, daily 'proceeding' (*i.e.*, advancing) in all virtue and godliness.

The chief respects in which this Office differs from that of Infant Baptism are the following:

1. Notice is to be given to the Bishop, and the candidates are to prepare themselves by prayer and fasting.

2. The Gospel is part of our Lord's discourse with Nicodemus. It is noteworthy that our Lord prepared His disciples, in this discourse, for the institution of Holy Baptism, as, in the discourse on the Bread of Life, He prepared them for the institution of Holy Communion.

3. The Address is based on the chief Scriptures relating to Holy Baptism, viz., St. John iii. 3-5; St. Mark xvi. 15, 16; Acts ii. 38-40; 1 Pet. iii. 21.

4. The candidates answer the interrogatories for themselves.* The Vow of Obedience, in the case of adults, is expressed in humbler terms than in the case of infants. In the latter the words are 'I will,' in the former 'I will endeavour so to do, God being my helper.'

5. The priest takes each person to be baptized by the right hand.

6. The godparents are spoken of not as 'sureties' but as 'witnesses.'

7. The godparents are directed to put their god-children in mind of the vows made by them before the congregation, and to induce them to take measures to be rightly instructed.

8. An exhortation addressed to the newly-baptized to walk 'answerably to their Christian calling.'

The Form of Reception and the Form of the Baptism of Adults agree with the Form of Public Baptism in their structure and main features, with such differences of arrangements and language as are rendered necessary by the differences of circumstances.

Concluding Rubrics.—1. Every person thus baptized to be confirmed by the Bishop as soon as possible, in order that he may be admitted to the Holy Communion.

2. Persons not baptized in infancy, but not come to years of discretion, to be baptized according to the Form for Infants, or, in case of danger, according to the Form for Private Baptism,

* St. Peter is supposed to refer to the interrogation of adult catechumens in the words, 'the answer [or questioning, ἐπερώτημα; 'interrogation,' R.V.] of a good conscience toward God' (1 St. Pet. iii. 21). Bishop Harold Browne says 'the "form of sound words" (2 Tim. i. 13), and the "good profession professed before many witnesses" (1 Tim. vi. 12), may very probably have similar significance.'

'only changing the word [infant] for [child *or* person] as occasion requireth.'

The American Prayer-Book adds the following rubrics: 'Whereas necessity may require the baptizing of Adults in private houses, in consideration of extreme sickness, the same is hereby allowed in that case. And a convenient number of persons shall be assembled in the house where the Sacrament is to be administered. And in the exhortation "Well-beloved," etc., instead of these words, "Come hither desiring," shall be inserted this word "desirous." And in case of great necessity the Minister may begin with the questions addressed to the candidate, and end with the thanksgiving following the baptism.'

'If there be occasion for the Office of Infant Baptism and that of Adults, at the same time, the Minister shall use the Exhortation and one of the prayers next following in the Office for Adults; only in the Exhortation and prayer, after the words "these persons" and "these Thy servants," adding "and these Infants." Then the Minister shall proceed to the questions to be demanded in the cases respectively. After the immersion or the pouring of water, the prayer shall be as in this service; only after the words "these Thy servants" shall be added "and these Infants." After which the remaining part of each service shall be used; first that for Adults and lastly that for Infants.'

Correction on page 378.

after the consecration has taken place. (Edition of 1755, 'that they may *be*.') The Sarum Use reads, 'ut nobis cor✠pus et san✠guis *fiat* (may be made or become) dilectissimi Filii Tui,' etc.

THE CATECHISM.*

Dr. Johnson defines the verb 'to catechize' as 'to instruct by asking questions and correcting the answers.' In an ecclesiastical sense a catechism is a treatise in which are summed up, in the form of question and answer, the chief principles of the Christian religion. 'Properly a system of oral instruction, from Greek κατηχίζω, κατηχέω, to sound, resound, to sound in the ears of anyone, to teach by oral instruction, teach the elements of any science' (Wedgwood). The root of the word is ἠχέω, to sound, whence ἠχώ, a sound, an echo. 'The catechist,' says Clement of Alexandria, 'delivers religious knowledge to the ignorant, and makes them repeat or echo it back again.' The verb κατηχέω occurs in St. Luke i. 4, where it is translated by 'instructed,' but should be translated 'catechized,' or 'orally instructed'; in Acts xviii. 25, where it appears to be applied to the instruction which Apollos had received 'in the way of the Lord' as taught by John the Baptist and his disciples; in Acts xxi. 21, where it is translated 'informed,' but should be translated 'carefully told'; in Rom. ii. 18, 'being instructed out of the law'; 1 Cor. xiv. 19, where it is rendered 'teach'; and in Gal. vi. 6, 'Let him that is *taught* in the word communicate unto him that *teacheth* in all good things.'

Short explanations of the Lord's Prayer and the Creed were used in the mediæval Church, but it appears from the Injunctions of 1536 and 1538 that this instruction was not systematic, and that the people were very ignorant of even the simplest rudiments of religious knowledge. These Injunctions direct curates to recite every Sunday and Holy-day one sentence of the Paternoster or Creed in English twice or thrice until the whole was learned. Each sentence was to be expounded as it was taught. Then the Ten Commandments were to be taught in the same way. In

* Note the alternative title 'An instruction to be learned of every person, before he be brought to be confirmed by the Bishop.' The title in the Prayer-Book of 1549, where the Catechism forms part of the Confirmation Office, is 'A Catechism, that is to say, an instruction to be learned of every child, before he be brought to be confirmed of the Bishop.' The alteration from 'child' to 'person' was probably rendered necessary in 1662 to meet the case of the large number of adults who, in the troublous times of the Civil Wars, had not been confirmed.

Lent all persons coming to confession were to be examined whether they could recite what had thus been learnt.

The Catechism, in its original form, is commonly attributed to Nowell, Dean of St. Paul's (1560-1602), but in 1549 second master of Westminster School. It has also been ascribed to Poynet, Bishop of Winchester, 1551, who applied for a licence to print a Catechism, though the Catechism does not appear to have been published until 1553, when six editions appeared in Latin and one in English. It has been conjectured, however, with some show of reason, that Bishop Goodrich, who sat on the Committee of Convocation for the revision of the Prayer-Book, 1549, was the author. In the Bishop's Palace at Ely there are two stone tablets, outside the window of a gallery built by Bishop Goodrich, on which are cut 'Our Duty towards God' and 'Our Duty towards our Neighbour,' in nearly the same words as those with which we are familiar. (The Catechism was inserted in the Prayer-Book in 1549.)

In 1552 the preface to the Commandments was added, and the Commandments themselves, which had before been given in an abridged form, were given at length. The explanation of the Sacraments is attributed to Dean Overall, who was directed by King James to make it 'in the fewest and plainest affirmative terms that may be.' It was added in 1604.* The author was indebted for some of his expressions to Peter Lombard's 'Sententiarum Libri Quatuor.'

Before 1662 the Catechism was prefixed to the Order of Confirmation, and a rubric directed that when the rite was administered, the Bishop, or his deputy, should ask the candidates such questions from the Catechism as they saw fit.

The 59th Canon directs that 'every parson, vicar, or curate, upon every Sunday and Holy-day . . . shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish

* The Commissioners of 1689 proposed to add after the present summary of the Creed:

Q. What do you learn further in this creed?

A. I learn that Christ hath had, still hath, and ever will have, a Church somewhere on earth.

Q. What are you there taught concerning this Church?

A. I am taught that it is catholic or universal, as it receives into it all nations upon the profession of the Christian faith in baptism.

Q. What privileges belong to Christians by their being received into this Catholic Church?

A. Four. First, the communion of saints, or fellowship of all true Christians in faith, worship and charity. Secondly, the forgiveness of sins, obtained by the sacrifice of Christ's death, and given to us, upon faith in Him, and repentance from dead works. Thirdly, the rising again of our bodies at the last day to a state of glory. Fourthly, everlasting life with our Saviour in the kingdom of heaven.

in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer.' The present rubric directs the clergyman to catechize after the Second Lesson at Evening Prayer.

The Catechism may be analyzed as follows:

I. The Baptismal Covenant.
   1. Its privileges.
   2. Its obligations.
      (*a*) The Vow of Renunciation.
      (*b*) The Vow of Belief.
      (*c*) The Vow of Obedience.

II. The Creed and its summary, intended to qualify the baptized child for the discharge of the second vow.

III. The Ten Commandments with their summaries, intended to qualify him for the discharge of the first and third vow.

IV. The Lord's Prayer and paraphrase, intended to enable him to pray for that Divine aid which he will need to obey and serve God.

V. The Holy Sacraments considered respectively with reference to:
   1. Their outward visible signs;
   2. Their inward spiritual grace;
   3. Their requirements.

The Order of the Catechism is eminently instructive. It is privilege before obligation; faith before duty; grace before both faith and duty.

THE BAPTISMAL COVENANT.

'*What is your name?*' The object of this question is to remind the child (1) that it was at Baptism his name was conferred upon him, (2) that it was the Church, acting through his sponsors, which conferred it, (3) that it was in his name he was bound by his sponsors to the observance of his baptismal vows. The Catechism, by going back to the occasion when the child received his name, reminds him of the position he already occupies in the Church. It does not start with what he has to do for God, but with what God has already done for him and with his own personality.

'*N. or M.*' The *N.* is supposed to be the initial of *nomen* (name); the *M.* a corruption of NN., itself an abbreviation of *nomina* (names). *Cf.* SS., the abbreviation of *sancti* (saints); LL.D. (Doctor of Laws), etc. This explanation is not quite satisfactory. There is no authority, so far as I know, for believing that more than one Christian name was ever given in England

previous to the sixteenth century. Writing in the reign of James I., Camden says, 'Two Christian names are rare in England; and I only remember his Majesty and the prince with two names.' 'M.' may have been chosen arbitrarily. But perhaps the plural NN. was intended to refer to several persons. The only letter used in the older occasional offices is N., *e.g.*, 'I *N.* take thee *N.*' (Marriage Service). In modern editions of the P.-B. 'I *M.* take thee *N.*,' 'I *N.* take thee *M.*' has been substituted. The belief that '*N. or M.*' stands for 'Nicholas or Mary' rests on no authority. The Latin Prayer-Book of 1560 has '*N. vel N.*'

'*Who gave you this name?*' *Cf.* the words in the Baptismal Office, 'Name this child,' which are addressed not to the parents, but to the sponsors.

'*My godfathers and godmothers.*' There is no mention of sponsors in the Bible, but the Jews had a custom at the circumcising of their children that certain sureties should enter into a solemn engagement for their pious education. Tertullian, speaking of Baptism, says: 'Thus are we thrice dipped, pledging ourselves to something more than the Lord hath prescribed in the Gospel; then, *some undertaking the charge of us*, we first taste the honey and milk.' Sponsors were probably first appointed during the period of Christian persecution, when there was a double danger to be confronted, (1) lest the parents should meet a violent death, (2) lest the baptized should lapse into paganism. The need for them exists at all times. Not only may parents die before their children come to years of discretion, but they may be neglectful of their religious duties to their children.

The 29th Canon of 1603 requires that sponsors should be communicants. Parents, by the same Canon, were not allowed to act as sponsors for their own children, but this restriction was partially removed by Convocation in 1865.

'*In my Baptism*,' at my Baptism.

'*Wherein I was made.*' This implies that prior to Baptism the child was not entitled to these privileges. By nature we are 'born in sin and the children of wrath;' in Baptism and by Baptism we are made 'children of grace.' *Cf.* 'We are *hereby* made the children of grace.'

'*A member of Christ*,' *i.e.*, of Christ's mystical body, the Church. Lat. *membrum*, a limb. *Cf.* 'Now ye are the body of Christ and *members* in particular' (1 Cor. xii. 27). 'For by one Spirit are we all baptized into one body' (ver. 13). Elsewhere Christ is spoken of as 'The Head of the body, the Church' (Col. i. 18). The idea underlying this figurative language is the close union between Christ and His people, and the vital character of their dependence on Him. As there is no life in the members if they are separated from the head, so there is no spiritual life in man

apart from Christ. To use another scriptural figure, He is the Vine, we are the branches. This union in Christ carries with it many correlative truths. In virtue of it we become the children of God and inheritors of the kingdom of heaven; we become members one of another (*cf.* 1 Cor. xii. 25, 26); the claims of our fellow-members upon our love and sympathy become the claims of Christ Himself (St. Matt. xxv. 40); we are under a stronger obligation to abstain from all sin and impurity; *cf.* 'Know ye not that your bodies are the members of Christ?' (1 Cor. vi. 15).

'*The child of God.*' Note the definite Article as expressing the individual love of God involved in our adoption. We are *the* special objects of His care. *Cf.* 'Receive him for Thine own child by adoption' (Baptismal Office); 'Being . . . made Thy children by adoption and grace' (Collect for Christmas Day). Baptized and unbaptized are by creation children of God (*cf.* 'Have we not all one father? hath not one God created us?'—Mal. ii. 10); but the former are His children in a still higher sense, viz., by regeneration and adoption. *Cf.* 'Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ' (Gal. iii. 26, 27). 'God sent forth His Son, made of a woman, made under the law, . . . that we might receive the adoption of sons' (Gal. iv. 4, 5). 'Except a man be born of water and of the Spirit he cannot enter into the kingdom of God' (St. John iii. 5). To be 'of the Spirit' is to become 'the child of God.' This expression also carries with it important correlative truths. If we are 'the children of God,' then He is our Father, and not only are all Christians brethren in Him, but Christ Himself is our Elder Brother. *Cf.* 'For both He that sanctifieth [viz., the Son] and they who are sanctified are all of One; for which cause He is not ashamed to call them brethren' (Heb. ii. 11).

'*An inheritor.*' Not merely an heir, a prospective inheritor, but an actual inheritor. The baptized child is not only an heir to the future happiness of the Church triumphant, he is already in possession of the privileges of the Church militant. *Cf.* 'If children, then heirs; heirs of God and joint-heirs with Christ' (Rom. viii. 17; Gal. iii. 27-29).

'*The kingdom of heaven.*' This phrase should be taken in its widest sense, as including Christ's Church here on earth as well as His everlasting kingdom. The privileges of the former are a foretaste and pledge of those of the latter. In this kingdom Christ is recognized as our rightful Sovereign, and His laws are accepted as the rule of our life.

PROMISES MADE AT BAPTISM.

'*For you.*' Not for your benefit, but in your behalf. *Cf.* the answer, 'They did promise and vow three things in *my name.*'

'*Promise and vow.*' To promise is to engage ourselves to or before our fellow-*men;* to vow is to engage ourselves to and before *God*—to solemnly call God to witness that we will fulfil our engagement.

'*In my name,*' in my stead. It is important to observe, (1) that the baptismal vows are not an essential part of the Sacrament; (2) that the duties to which they relate are obligatory upon men, whether they have been bound by baptismal vows or not. The vows do but more solemnly bind us to the recognition of duties that are universally obligatory.

'*Renounce,*' abjure, refuse allegiance to, break off all connection with. *Cf.* 'Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal [*i.e.*, sinful] desires of the flesh, *so that thou wilt not . . . be led by them?*' (Office for Public Baptism). In Baptism we were placed under the banner of Christ, and bound thereby to recognize no other captain, to make His cause our cause, to love what He loves, to hate what He hates.

Up to 1662 both here and in the Baptismal Office the word 'forsake' was used where we now have 'renounce.' The change was an obvious improvement. We cannot forsake the world, still less can we forsake ourselves; but we can refuse to be led by the world, the flesh, or the devil.

'*All his works.*' All sins are works of the devil, but there are certain sins which, more than others, seem immediately referable to his direct agency. Such are pride, lying, malice, cruelty, murder, and all sins that give no other pleasure than is found in the mere contemplation of evil. We recognize the devilish character of these sins in calling them diabolical.

'*The pomps.*' 'Pomp' means literally a procession. Hence pageantry, splendour, ostentatious display, 'the vain pomp and glory of the world' (Baptismal Service). Archbishop Trench says, 'It is easy to perceive how "pomp" obtained its wider application. There is no such favourable opportunity for the display of state and magnificence as a procession.'

'*Vanity.*' Literally, emptiness. Here the unreal and transitory pleasures of sin. Eccles. i. 2: 'Vanity of vanities; all is vanity.' There is no reference here to the personal quality which we call vanity. Note the singular form of the word. Up to 1662 the answer ran, 'that I should forsake the devil and all his works

and pomps, the vanities of the wicked world.' The singular brings out the common character of all these concrete vanities. The Scottish Book (1637) reads: 'The pomps and vanities of the wicked world.' 'Vanities' is not altered in the Convocation copy of 1636.

'*Of this wicked world.*' We are not to renounce the world, for God has given us work to do in the world, but those sinful pursuits and pleasures which God has denounced, and which are directly opposed to the work that God has given us to do. Christ said, 'I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil' (St. John xvii. 15).

'*Sinful lusts,*' unlawful desires; or lawful desires immoderately indulged in. 'Lust' originally signified any desire, whether good or bad. *Cf.* 'Mine eye also shall see his lust [*i.e.*, its desire] of mine enemies' (Ps. xcii. 10). The epithet 'sinful,' therefore, is not superfluous. It distinguishes the unlawful desires which we are to renounce from those desires that are lawful and innocent.

'*The flesh, i.e.*, the body, or rather, our fallen human nature. It is clear from St. Paul's list of 'the works of the flesh' that he included under this expression the whole range of offences to which the natural man is prone. *Cf.* 'The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like' (Gal. v. 19-21). 'For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would' (Gal. v. 17). For obvious reasons the Church does not enter into the same detail in regard to the first vow as in regard to the second and third, which are the subjects of separate questions and answers.

'*The Articles,*' the several clauses. Lat. *articulus*, little joint. Just as a number of little joints make up a limb, so the various articles of the Creed make up, in their totality, the Christian faith. The significance of the figure should not be overlooked. The Creed is an organic whole, and its clauses are vitally related to each other, so that there is a mutual dependence between them. You cannot take away one clause without maiming the others.

'*The Christian faith.*' '*All . . . .*things which a Christian ought to know and believe to his soul's health' [*i.e.*, salvation] (Baptismal Service). More particularly here, as we see from the answer to the request, 'Rehearse the articles of thy belief,' the summary of the Christian faith called the Apostles' Creed.

'*God's holy will and commandments.*' The 'Ten Command-

ments' are expressions, but not the only expressions, of His will. His will is to be sought in the general teaching of Holy Scripture, in the dictates of conscience, in the harmonies of the universe, and in the purpose of the ages as revealed in history. It is important to observe that none of God's commandments are arbitrary expressions of His will. They merely indicate the conditions which He, in His love and wisdom, has laid down for our well-being in all our various relations.

'*Bound.*' This obligation does not spring exclusively out of the vows under which we were placed by our sponsors. We are bound to renounce the devil, because he is the enemy of God and man; we are bound to believe the Christian faith, because it is the true faith; we are bound to obey God's holy will, because it is holy. These are necessities imposed upon us by the very laws of our being. The instinct of self-preservation bids us avoid evil in all its forms; reason compels us to believe when the evidence of the truth is clearly apprehended; conscience prompts us to do what is right as soon as the moral faculty perceives the right. But we are placed under more powerful obligations by our baptism. As members of Christ we can have no part nor lot with the devil; as children of God we are bound to believe and obey our heavenly Father; as inheritors of the kingdom of heaven we are bound to shape our lives in accordance with our present privileges and our high destiny.

'*This state of salvation,*' this state of safety into which I was introduced at Baptism, and which, if I continue in it, will lead to my final salvation. *Cf.* 'Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ' (1 St. Pet. iii. 21). That it is not meant that final salvation is ensured by Baptism is clear from the words, 'I pray unto God to give me His grace that I may *continue* in the same.' At present we are being saved. *Cf.* Acts ii. 47: 'And the Lord added to the Church daily such as should be saved' [R.V., 'those that were being saved,' *i.e.*, such as were in the way of salvation].

'*Through Jesus Christ.*' The Sacraments have no efficacy apart from their Divine founder. It is He who gives the inward and spiritual grace that accompanies the outward and visible sign; and it is by His meritorious cross and passion that we obtain remission of our sins and are made partakers of the kingdom of heaven. The Sacraments are channels through which grace flows from the Divine Fountain-head.

'*That I may continue in the same,*' viz., the same state of salvation. The baptized child may lose the privileges, by neglecting the duties, of the baptismal covenant. He can never cease in this life to be a member of Christ, the child of God, and an

inheritor of the kingdom of heaven; but he may become a corrupt member (St. John xv. 6), and be cast forth as a branch that is withered; he may ignore the duties of sonship, and throw away his birthright; he may prove unworthy of his inheritance, and so never enter upon it.

THE CREED

is usually divided into twelve Articles, which may be grouped as follows:

I. Relating to God the Father (1).
II. Relating to God the Son (2-7).
III. Relating to God the Holy Ghost and to His work of sanctification in the Holy Catholic Church (8-12).

God the Father.

1. '*I believe in.*' Not merely 'I believe,' but 'I believe *in*.' We must not only believe that God exists (*credere Deum*), and that His word is true (*credere Deo*), but we must put our trust in Him (*credere in Deum*), and accept the practical consequences of our belief. There can, of course, be no true belief unless our conduct is *influenced* by our belief. Religion is not a theory but a life.

'*God the Father.*' Not *a* God, but God *the Father* of our Lord Jesus Christ, 'who hath made *me* and all the world.' God has revealed Himself as the Father of (1) the only begotten Son; (2) of all mankind; (3) of the regenerate; but it is as the Father of the only begotten Son that He bears the title of 'God the Father.'

'*Of heaven and earth*,' *i.e.*, of the whole universe. This in opposition to those who taught that matter is eternal. *Cf.* 'All things visible and invisible' (Nicene Creed). This clause does not appear in any of the Western Creeds before the seventh century.

God the Son.

2. '*Jesus*,' *i.e.*, Jehovah, our Saviour; the name given to our Lord as man. 'Thou shalt call His name Jesus; for He shall save His people from their sins' (St. Matt. i. 21).

'*Christ*,' *i.e.*, the Anointed One, a name corresponding to the Hebrew 'Messiah.' 'We have found the Messias, which is, being interpreted, the Christ.' Marg., 'the anointed' (St. John i. 41). This was the name by which our Lord was spoken of in prophecy. *Cf.* Dan. ix. 26: 'And after three-score and two weeks shall Messiah be cut off' (*i.e.*, 62×7 years). Prophets,

priests, and kings were all anointed under the old dispensation. Christ combined the three offices in Himself. As a Prophet, He revealed the will of the Father; as a Priest, He offered Himself as a sacrifice for the sins of the world; as a King, He claims the homage and obedience of all mankind.

'*His only Son.*' *Cf.* 'The only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father' (Nicene Creed). 'He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God' (St. John iii. 18). The word 'only' (Lat., *unicus*) implies that Christ is a Son in a unique sense. He is not a created or adopted Son, but a Son in His eternal relation to the Father. The Creed in the Baptismal Office reads, 'His only-begotten Son.'

'*Our Lord*,' Whom therefore we are bound to worship and obey. 'God hath made that same Jesus whom ye have crucified both Lord and Christ' (Acts ii. 36).

3. '*Conceived by the Holy Ghost*,' and therefore the Son of God in time as from all eternity. *Cf.* 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; *therefore* also that Holy Thing which shall be born of thee shall be called the Son of God' (St. Luke i. 35). Note the word 'therefore.'

'*Born of the Virgin Mary*,' and therefore man, but free from all taint of birth-sin (see Arts. II. and XV.).

4. '*Suffered under Pontius Pilate*,' *i.e.*, in the governorship of Pontius Pilate. The reference to the time fixes the fact as historical.

'*Crucified, dead, and buried.*' 'Crucified' fixes the *mode* of His death; 'dead,' the *fact;* 'buried,' the *proof* of its reality.

'*Hell*,' Hades, the unseen world into which the soul passes when it is separated from the body, and where it awaits the resurrection of the body and the final judgment. This clause, which first appears in a Creed of the fourth century, though it does not appear to have been generally adopted until the seventh, shows that Christ had a reasonable human soul, subject at death to precisely the same law as we are subject to. The Descent into Hades is not mentioned in the Nicene Creed.

5. '*The third day.*' He was buried on the Friday, and rose again early on the following Sunday morning.

'*He rose again.*' Our Lord's resurrection is the most convincing proof of the sufficiency of His sacrifice. Hence the Apostles insisted upon it with greater urgency than upon any other fact in His incarnate life. 'If Christ be not risen, then is our preaching vain, and your faith is also vain' (1 Cor. xv. 14).

6. '*He ascended into heaven*,' *i.e.*, He passed into the invisible abode of God. His *visible* ascension was doubtless a gracious condescension to the sense-bound faculties of the Apostles. They were enabled to follow Him with their eyes, that their hearts might rise with Him and 'with Him continually dwell' (see Collect for Ascension Day).

'*Sitteth*.' Mark the change of tense. We do not believe in a dead Saviour, but in One who at this present time occupies the place of highest dignity in heaven, and who will hereafter judge both quick and dead.

7. '*From thence He shall come to judge the quick and the dead*.' *Cf.* 'This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven' (Acts i. 11).

'*The quick*,' those who will be living at His coming (see p. 120).

God the Holy Ghost.

8. '*I believe in the Holy Ghost*.' The doctrine of the Holy Trinity is not directly asserted in the Apostles' or Nicene Creed, but is distinctly implied in the introduction to the three sections of the Creed :—

'I believe in *God the Father ;*
and in *Jesus Christ . . . our Lord ;*
I believe in *the Holy Ghost*.'

The Holy Ghost is called 'holy,' because (1) He is Himself absolutely holy ; (2) He sanctifies [*i.e.*, makes holy] God's people. He is called 'Ghost,' or 'Spirit,' because (1) He is a Spirit, having never become incarnate ; (2) as the spirit or ghost of man gives life to his body, so the Holy Ghost gives spiritual life to the mystical body of Christ, and to each individual believer. That the Holy Ghost is God appears from many passages of Scripture. Compare the following :

'Why hath Satan filled thine heart to lie *to the Holy Ghost ?*' (Acts v. 3).

'Know ye not that ye are *the temple of God*, and that the Spirit of God dwelleth in you ?' (1 Cor. iii. 16).

'For the prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the *Holy Ghost*' (2 St. Pet. i. 21).

'Thou hast not lied unto men, but *unto God*' (Acts v. 4).

'Know ye not that your body is the *temple of the Holy Ghost ?*' (1 Cor. vi. 19).

'All Scripture is given by inspiration of God' (2 Tim. iii. 16). R.V. : 'Every Scripture inspired of God.'

In the articles that follow the work of the Holy Ghost is set forth in detail, as, in the previous section, we have the work of Christ set forth.

9. '*The Holy Catholic Church*,' which was founded upon the Day of Pentecost, when the Holy Ghost descended upon the

Apostles, and of which He is the abiding Sanctifier and Guide and Paraclete, is the sphere within which His operations are more especially displayed, though we are not to forget that, as the Spirit of truth, He is the Source of all truth wherever proclaimed. *Cf.* 'But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you' (St. John xiv. 26). 'Howbeit when He, the Spirit of truth, is come, He will guide you into all truth' (St. John xvi. 13). It is upon these promises of Christ that the Church rests her claim to inspiration by the Holy Ghost. Moreover, it is by the continual agency of the Holy Ghost that the Church is kept holy. *Cf.* 'Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit' (Communion Service). The word 'Catholic' means universal. St. Cyril of Jerusalem says, 'The Church is called Catholic because it exists all over the world, from one end of the earth to the other; and because it teaches universally, and with no omissions, the entire body of doctrines which men ought to know.'

The Church is called 'holy' because it is (1) united to Christ and (2) sanctified, both in its members individually and in its collective capacity, by the indwelling of the Holy Ghost.

The word Church is from κυριακός, belonging to the Lord—κύριος. It is used in the A.V. to translate ἐκκλησία, which means an assembly of persons called out for some specific purpose.

'*The Communion of Saints*,' the fellowship in which the saints of God, whether living or departed, are all knit together. It is the one Holy Spirit who has incorporated us into the mystical body of Christ, who enables us to feel our oneness, and who prompts that brotherly love and sympathy in which communion consists. The Communion of Saints is not another name for the Holy Catholic Church, it is rather the privilege of fellowship conveyed through Church membership. *Cf.* '*By one Spirit* are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit' (1 Cor. xii. 13). Commenting on this passage, Bishop Woodford says, 'As the human soul dwelling in the body makes all the varied limbs and capacities one man, so the One Holy Spirit makes the Church one, however widely dispersed and variously endowed.' In the Sacrament of Holy Communion the people of God enter into communion with Christ and with each other, and it is possible that the expression 'the communion of saints' is used in this Creed in this special sense. Archdeacon Norris says: 'We believe, further, that all who enter, or have in previous ages entered, into this communion with their risen Lord are thereby bound together in holy fellowship one with another

also. And to this holy fellowship of those whom the Spirit has sanctified, one with another and with their Lord, we give the glorious name of "the Communion of Saints"' ('Rudiments of Theology,' p. 144).

The clause 'communion of saints' does not appear in any Creed before the fifth century.

10. '*The forgiveness of sins.*' At first sight the connection between this article and the Holy Ghost may not strike the reader. It is this: The Church is the instrument which God has appointed to convey to man the forgiveness of sins; and it is to the Holy Spirit the Church owes its existence and its powers. It is the regeneration effected by the Holy Spirit in Baptism which secures the remission of sins; it is by the gift of the Holy Ghost that the ministers of the Church are empowered to authoritatively declare to those who are truly penitent and believe His holy Gospel, the forgiveness of the sins which they commit day by day. *Cf.* ['I acknowledge] one Baptism for the remission of sins' (Nicene Creed). 'Receive the Holy Ghost for the office and work of a priest in the Church of God . . . . Whose sins thou dost forgive they are forgiven' (Ordination of Priests).

11. '*The resurrection of the body.*' In the interrogative Creed in the Office for the Public Baptism of Infants the words are, 'the resurrection of the flesh.'

12. '*The life everlasting.*' Throughout the Scriptures the Holy Spirit is represented as the source of life. At the Creation He is represented as 'moving,' or rather *brooding*, 'upon the face of the waters' (Gen. i. 2). St. John says, 'It is the Spirit that *quickeneth*' (vi. 63). St. Paul says, 'If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also *quicken* your mortal bodies by His Spirit that dwelleth in you' (Rom. viii. 11). *Cf.* 'The Spirit giveth *life*' (2 Cor. iii. 6). 'If we *live* in the Spirit, let us also walk in the Spirit' (Gal. v. 25). See note on the expression, 'Giver of Life,' Nicene Creed.

'*Amen*' here = 'So it is'—an expression of our full assent to all the articles going before.

Summary of the Belief.—It will be observed that the three main articles of the Creed are here set forth subjectively. The catechumen says, I believe in God the Father, not merely as the Maker of heaven and earth, but as the Maker of *me* and all the world; in God the Son, not merely as the Crucified Saviour, but as the Redeemer of *me* and all mankind; in God the Holy Ghost, not merely as the Sanctifier of the Church at large, but of *me* and all the elect people of God. The Creed is in this way directly connected with our own spiritual life, and prepares us for the recognition of the vow of obedience which we are about

to consider. The Rev. A. W. Robinson points out that in this answer there are brought before us three gradually lessening circles—(1) 'all the world,' the circle of *creation;* (2) 'all mankind,' the circle of the *redeemed;* (3) 'all the elect people of God,' the circle of the *Church* ('Church Catechism Explained').

'*Redeemed.*' Literally, purchased back. *Cf.* 'Ye were not redeemed with corruptible things . . . but with the precious Blood of Christ' (1 St. Pet. i. 18, 19). 'For ye are bought with a price' (1 Cor. vi. 20). 'Who gave Himself a ransom for all' (1 Tim. ii. 6). These metaphorical expressions should not be pressed too far. They set forth very forcibly our deliverance from the bondage of sin, but we should not seek for all the correlative ideas of a literal redemption. Considered with reference to our natural and present condition, and to the great cost of our salvation, our deliverance from the guilt and power of sin is spoken of as a redemption; considered with reference to the devil, it is rather a rescue from bondage effected by one mightier than he. No ransom money was paid *to him. Cf.* 1 St. John iii. 8: 'For this purpose the Son of God was manifested, that He might destroy the works of the devil.' Also Heb. ii. 14: 'That through death He might destroy him that had the power of death, that is the devil.'

'Ransom' is etymologically the same word as 'redemption,' but came to us through the N.F. *rançon.*

'*Sanctifieth.*' Note the change of tense. 'Creation and redemption are past and finished works: sanctification a present, continuous, and progressive one' (Boyce's 'Catechetical Helps'). Our sanctification is begun by the Holy Spirit in Baptism; it is continued by Him throughout life. *Cf.* 2 Thess. ii. 13: 'God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.' 1 St. Pet. i. 2: 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit.'

'*The elect people of God,*' *i.e.*, the Church. God's people are chosen out of the world to be adopted into His family, not for their own sakes, but for the salvation of the world. There is no favouritism with God, neither does election involve rejection. God chooses the few in order that He may the more surely save the many. *Cf.* St. John xv. 16, 19: 'Ye have not chosen Me, but I have chosen you.' . . . 'I have chosen you out of the world, therefore the world hateth you.' *Ecclesia* and 'elect' really mean the same thing, both signifying that which is called, or chosen out. The American Prayer-Book omits the word 'elect.'

THE COMMANDMENTS.

The version of the Ten Commandments which is given here and in the Communion Office was probably made expressly for the Prayer-Book. In the original form of the Catechism, as published in 1549, the first five and the tenth of the Commandments were given only in substance. The preface to the Answer was added in 1552. That the Ten Commandments are still binding upon Christians is clear from (1) their own character, inasmuch as they set forth duties to God and to our fellow-men that are the unalterable conditions of our well-being; (2) from our Lord's words with regard to them—'If thou wilt enter into life, keep the commandments' (St. Matt. xix. 16-19). 'Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil' (St. Matt. v. 17-19). By 'fulfil' we are to understand more than to obey. It means literally to *fill full*, to fill up, and so here to give the full significance of. *Cf.* the use of the word in the prayer 'humbly beseeching Thee, that all we who are partakers of this Holy Communion may be *fulfilled* with Thy grace' (Communion Service). The 'Duty towards God' and the 'Duty towards our Neighbour' are not unreasonably ascribed to Goodrich, Bishop of Ely. See p. 441.

The Commissioners of 1689 proposed that the 'Duty towards God' and the 'Duty towards our Neighbour' should be followed by questions and answers based on each separate Commandment—*e.g.*: 'Q. What learn you by the Fourth Commandment? —A. To serve Him truly all the days of my life, especially on Lord's days.' Similarly the 'Desire' was to be followed by questions and answers based upon each separate petition of the Lord's prayer—*e.g.*: 'Q. Tell me what you desire of God in the first petition.—A. I desire my Lord God, etc., that we may worship Him.'

We subjoin in parallel columns the Commandments and the summary of them given in the Catechism:

The First Table.	Our Duty towards God.
1. Thou shalt have none other gods but Me.	My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength.
2. Thou shalt not make to thyself any graven image, etc.	To worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.
3. Thou shalt not take the Name of the Lord thy God in vain, etc.	To honour His holy Name and His word.
4. Remember that thou keep holy the Sabbath-day, etc.	And to serve Him truly all the days of my life.

The Second Table.	Our Duty towards our Neighbour.
5. Honour thy father and thy mother, etc.	My duty towards my neighbour is . . . to love, honour, and succour my father and mother; to honour and obey the Queen, and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters;
6. Thou shalt do no murder.	To bear no malice nor hatred in my heart; to hurt no body by word nor deed;
7. Thou shalt not commit adultery.	To keep my body in temperance, soberness, and chastity:
8. Thou shalt not steal.	To be true and just in all my dealing; to keep my hands from picking and stealing;
9. Thou shalt not bear false witness against thy neighbour.	To keep my tongue from evil speaking, lying, and slandering;
10. Thou shalt not covet thy neighbour's house, etc.	Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

In interpreting the Commandments we should, in each case, try to lay hold of the *principles* that underlie them. In doing this we have for our guidance our Lord's comments on the third, sixth and seventh Commandments in the Sermon on the Mount. We should also remember that the Commandments cannot be said to be obeyed until, in our Lord's words, they are fulfilled—*i.e.*, filled full. The germs of truth which they contain must be developed; the principles must be carried to their practical consequences. It will also be borne in mind that a positive command involves the prohibition of its opposite, and that a prohibition by implication enjoins its positive opposite.

I. Commandment. (**Principle**. The duty of undivided worship and service.)

'*Other gods*,' such as the Gentile nations had. We virtually break this Commandment when we ignore God as our Creator and Preserver, when we attribute the incidents of life to chance or necessity, when in our investigations of nature and history we refuse to go beyond secondary causes, and when we allow anything to come between us and God, so as to rob Him of the worship and service that are His due.

II. Commandment. (**Principle**. The duty of spiritual worship.)

'*Graven*,' *i.e.*, engraved. O.E. *grafan*, to carve, dig. The First Commandment forbade the Israelites to worship any other God than the true God. The second forbade them to worship any

visible representation of even the true God. It was not the making of images that was forbidden, but the bowing down to them and worshipping them.

'*The likeness of any thing.*' R.V., 'of any form.'

'*In heaven above,*' such as the sun, moon, or stars. 'The idolatrous objects here alluded to were chiefly those with which the Israelites had become acquainted in Egypt. There they had witnessed the gorgeous ceremonies which attended the worship of Ra, the sun-god, and of Isis and Osiris. There they had seen incense burnt three times every day in honour of the sacred black calf Mnevis at On' [or Heliopolis, the City of the Sun], 'and of his rival, the bull Apis, at Memphis. There they had seen religious honours paid to the sacred goat of Mendes; to the ram of Ammon; to the mighty Pharaoh, the child and representative of the sun-god; to the Nile, "the life-giving father of all that exists"; to the cat, the dog and the serpent; to the hawk, the hippopotamus and the crocodile' (Maclear's 'Catechism,' pp. 80, 81).

'*Thou shalt not bow down to them.*' It is much to be regretted that this clause of the Commandment is separated from what goes before by a full-stop. In the Prayer-Book of 1552 in this place there is only a colon, though in the corresponding place in the Communion Service there is a full-stop. What is forbidden is not the mere making of any image, but the making of it with a view to bowing down and worshipping it (see Lev. xxvi. 1). The artists Bezaleel and Aholiab, who designed the forms of the cherubim that were placed over the mercy-seat, are stated to have been inspired by the Spirit of God (see Exod. xxxi. 3, 6); so carved bulls and lions were used to decorate Solomon's Temple.

'*A jealous God,*' admitting of no rival. *Cf.* 'Thou shalt worship the Lord thy God, and *Him only* shalt thou serve' (St. Matt. iv. 10). 'I am the Lord; that is My name, and My glory will I not give to another, neither My praise to graven images' (Isa. xlii. 8).

'*Visit,*' send evil upon. The children are not *punished for* their guilty parents, but they *suffer with them* the consequences of violating God's law. By a right use of God's visitation for ancestral sin the evil may be converted into a blessing. *Cf.* Ezek. xviii. 20, where the complementary truth is taught. The common mistake in dealing with this subject is to regard all suffering as penal.

'*Unto thousands,*' viz., of generations.

'*In them,*' in the case of them. A.V. and R.V. 'of them.'

III. Commandment. (**Principle.** The duty of reverence.)

The third commandment enjoins the duty of *honouring* the name of the true God, the fourth of setting apart a day for His

worship as a recognition of the fact that the whole of our life belongs to Him.

'*Take*,' take up. Thou shalt not utter the name of the Lord thy God lightly or blasphemously. The reference would seem to be to the irreverent use of God's name in conversation, to the thoughtless use of it in language addressed to God, and to the defiant use of it in perjury. *Cf.* 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths' (St. Matt. v. 33).

'*The name*,' not only His name, but everything that He has set His name upon: His word, His service, His Sacraments, His ministers.

'*Guiltless*,' free from guilt. A strong way of asserting that He will hold the offender guilty. See note on Ninth Commandment.

IV. Commandment. (**Principle.** God's claim upon the whole of life.)

The institution of the Sabbath dates from the Creation (Gen. ii. 2, 3), and it would appear to have been observed even before the giving of the Law on Mount Sinai (Exod. xvi. 23-30). It was intended (1) to commemorate God's rest from the finished work of Creation. But we gather from various passages of Scripture that it was further intended (2) to commemorate the deliverance of Israel from Egypt. *Cf.* Deut. v. 15: 'And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee thence through a mighty hand and by a stretched out arm: *therefore* the Lord thy God commanded thee to keep the Sabbath day.' (3) To be a sign of the perpetual covenant between God and Israel (Exod. xxxi. 16, 17). (4) As a humane provision for the recreation of man and beast: 'Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed' (Exod. xxiii. 12). It seems not improbable that the Sabbath was connected with the deliverance of the Israelites from Egypt with the object of impressing this lesson of humanity upon them. As they had been delivered from the servile drudgery of Egypt to enjoy the rest of Canaan (*Cf.* Ps. xcv. 11), so they were to deliver man and beast from the hard labour of the six working days to enjoy the rest of the Sabbath. As, again, they had been strangers in Egypt, so they were to treat kindly and considerately the strangers within their gates. (5) As a type of the heavenly Sabbath. *Cf.* Heb. iv. 9: 'There remaineth, therefore, a rest' [marg. 'keeping of a Sabbath'] 'to the people of God.' The first day was substituted for the seventh as the day to be observed by the Christian Church, probably because

it was the day on which Christ rose from the dead and the Holy Spirit descended upon the Apostles. There is no scriptural injunction authorizing the change, but the Apostles would appear to have paid special honour to the day. *Cf.* St. John xx. 19-26; Acts xx. 7; 1 Cor. xvi. 2. It is commonly supposed that St. John alludes to the first day in Rev. i. 10: 'I was in the Spirit on the Lord's day' (ἐν τῇ κυριακῇ ἡμέρᾳ—in Dominica die). The expression 'the Lord's Day' does not occur elsewhere in Scripture, but the Church has ever recognized its fitness as a designation of the day on which our Lord rose. In interpreting this commandment we should bear in mind the words of our Lord: 'The Sabbath was made for man and not man for the Sabbath,' *i.e.*, it was instituted for man's highest welfare, and it is to be observed in such a way as most conduces to his highest welfare.

'*Remember that thou keep holy the Sabbath Day*,' R.V., 'Remember the Sabbath day to keep it holy.' The form of the commandment implies that the institution of the Sabbath was not new.

'*Holy*,' *i.e.*, set apart, dedicated, to the purposes for which it was founded.

'*The Sabbath of*,' R.V., 'A Sabbath unto.' Sabbath means 'rest.'

'*The stranger*,' R.V., 'thy stranger,' *i.e.*, thy Gentile servant.

'*Within thy gates*,' *i.e.*, dwelling within thy house.

'*Blessed*,' made it a blessing to those who observed it.

'*The seventh day*,' R.V., 'the Sabbath day.'

'*Hallowed*,' consecrated, set apart as holy.

V. Commandment. (**Principle.** The duty of submission to rightful authority.)

'*Honour*,' etc. This commandment stands at the head of the second table, because of its vast importance in our moral education; nearly all our duties, both to God and man, being first enjoined upon us by parental authority. Filial love, filial obedience, and filial honour are the best guarantees for the growth of other virtues.

In the summary this commandment is interpreted as enjoining honour to all who are in authority.

'*That thy days may be long in the land*.' It will be remembered that the Commandments were given to the Israelites when they were on their way to Canaan, and there may be a reference to the promised land here. But the primary reference is to the blessing of long life, as is clear from Eph. vi. 2, 3: 'Honour thy father and mother, which is the first commandment with promise;* that it may be well with thee, and thou mayest live long on the earth' (ἐπὶ τῆς γῆς). The observance of this commandment in

* The second commandment contains a promise, but the promise is of a general character, and applies to man's conduct generally. Here the promise is especially connected with the observance of this particular commandment.

its widest sense tends not only to the welfare of individuals and families, but to the stability of society and of nations.

VI. Commandment. (**Principle.** The duty of, negatively, avoiding all forms of ill-will; positively, cultivating active benevolence.)

'*Murder.*' The A.V. reads: 'Thou shalt not kill.' The R.V. agrees with the Catechism. What is forbidden is not the bare taking away of life, but the wrongful taking of it away. This commandment had been previously given to Noah and his sons. *Cf.* 'Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man' (Gen. ix. 6). Our Lord taught that murder might be committed by the mere indulgence of causeless anger, by malicious wishes, or by the cruel stabs of hard and contemptuous words. See St. Matt. v. 22.

VII. Commandment. (**Principle.** The duty of self-control.)

'*Adultery.*' For our Lord's comment on this Commandment see St. Matt. v. 27, 28. *Cf.* Eph. v. 3.

VIII. Commandment. (**Principle.** The duty of justice.)

'*Steal.*' The Catechism explains this Commandment as forbidding all kinds of dishonesty. We are to be 'true and just in all our dealing.' *Cf.* 'And here note . . . that this worde, thefte, doeth not onely signifie open robberies, extorcions, and manyfest poollyng,* but also all manner of craftes, and subtile wayes, by the whiche we conuey our neyghbours goodes from him, contrarye to his knowledge or wyll, althoughe the gyle haue neuer so fayre a coloure of vertue and honesty' (Cranmer's Catechism).

IX. Commandment. (**Principle.** The duty of truthfulness.)

'*False witness.*' Not merely in a court of law, but in society, and before the tribunal of public opinion. This Commandment forbids evil-speaking in all its forms. The Ninth Commandment regulates the use of the tongue as regards our neighbour, as the third regulates it as regards God; the two taken together are the law of the tongue. See St. Jas. iii. 2; v. 12.

X. Commandment. (**Principle.** The duty of contentment.)

'*Covet.*' The previous Commandments of the second table forbid overt *acts* of sin. This goes further and forbids the encouragement of those sinful desires in which such acts originate. *Cf.* 'Out of the heart proceed evil thoughts, murders (Com. vi.), adulteries, fornications (Com. vii.), thefts (Com. viii.), false witness, blasphemies' (Com. ix.) (St. Matt. xv. 19). See the variation of this Commandment, Deut. v. 21.

'*Nor his servant, nor his maid.*' Nor his *man*-servant, nor his maid-servant. In Old English 'servant,' when used without any

* Poollyng—*i. e.*, polling, plundering. *To poll* signified (1) to impose a poll-tax; (2) to extort more than was due; (3) to plunder. *Cf.* 'Thou pillest, pollest, and miserably oppressest thy brother' (Latimer).

qualifying word, usually denotes a man-servant. *Cf.* 'As the eyes of *servants* look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress' (Ps. cxxiii. 2). 'And on my *servants* (δούλους) and on my handmaidens (δούλας)' (Acts ii. 18). *Cf.* Exod. xxi. 20.

To *covet* is not simply to desire, for desire to acquire must prompt all purchase and exchange, but to desire what we cannot lawfully acquire. There would have been no sin in Ahab's desire to acquire Naboth's vineyard. The sin lay in the persistent desire to have it after Naboth's refusal.

DUTY.

My duty towards God. This summary sets forth (1) the mental attitude which we should assume towards God, (2) the duties which grow out of our relations to Him. Belief, fear, and love are to find their expression in worship, thanksgiving, trust, reverence, and service.

'*To fear*,' not with slavish dread, but with that fear which springs out of love, and with that reverent awe which should be inspired by a consideration of His greatness, holiness, justice, and hatred of sin. *Cf.* 'The spirit of Thy holy fear' (Confirmation Service).

'*With all my heart*,' etc. With all the affections of my heart, and all the power of my mind, and all the firmness of my will, and all the energies of my body. The Catechism here follows Deut. vi. 5, which our Lord quoted to the scribe who had asked, 'Which is the first commandment of all?' (St. Mark xii. 28) and of which He said, 'This is the first and great commandment.'

'*His Word*.' We honour His Word by treating it with becoming reverence, recognizing its Divine authority, obeying its precepts, heeding its warnings, believing its promises, seeking its guidance.

'*To serve Him truly*.' The Puritans complained in 1661 that there was no reference made in the 'Duty towards God' to the Fourth Commandment, and wished to place at the end of it the words 'particularly on the Lord's Day.' The Bishops replied: 'It is not true that there is nothing in that answer which refers to the Fourth Commandment; for the last words of the answer do orderly relate to the last commandment of the first table, which is the fourth.' If we serve God truly 'all the days of our life,' we must, of necessity, observe the day of rest. There is a great risk, on the other side, lest the end of the commandment should be forgotten in the means, and the observance of the Sunday be substituted for the week-day service of God. One object of the Sunday is to enable us to serve God better during the rest of the week.

My duty towards my neighbour. '*To love him as myself*' (Lev. xix. 18). *Cf.* Rom. xiii. 9; Gal. v. 14; St. James ii. 8. Not to the same extent, but in the same way as, viz., truly and unfeignedly, 'without dissimulation.' This summary of the second table is based upon our Lord's words to the scribe: 'And the second [commandment] is like, namely this, Thou shalt love thy neighbour as thyself' (St. Mark xii. 31). *Cf.* 'If there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself' (Rom. xiii. 9). The question 'Who is my neighbour?' was answered by our Lord in the parable of the Good Samaritan. He is our neighbour who needs our help. Archbishop Secker says, 'Our neighbour is every one with whom we have at any time any concern, or on whose welfare our actions can have any influence.'

'*Governors*,' *i.e.*, guardians, masters, all persons having the charge of children.

'*Masters*,' *i.e.*, employers, not schoolmasters. Teachers have been already mentioned. Among the classes who were to be brought to church to be catechized 'servants' and 'apprentices' are expressly mentioned (see second rubric after the Catechism).

'*Order*,' conduct. *Cf.* 'Let us, therefore, *order* ourselves so that we may say it worthily' (Latimer, 'Serm.,' p. 377).

'*Lowly and reverently.*' The former word relates to the estimate we set upon ourselves; the latter to the way in which we regard the claims of our superiors. Lowliness is seen in an absence of haughtiness and self-assertion, reverence in the ready recognition of the title of our superiors to our respect.

'*To hurt no body by word nor deed.*' A summary of Com. ix. ('word'), and Coms. vi., vii., viii. ('deed').

'*True and just in all my dealing.*' The clause 'all my dealing' is dependent on both 'true' and 'just.' The word 'true' does not refer so much to the general habit of truthfulness as to fidelity in keeping all our promises, engagements, and agreements.

'*No malice nor hatred.*' 'Malice' is the desire of bringing evil on another; 'hatred' is that intense dislike that can scarcely endure the sight or existence of its object. Both are of the nature of murder, and have often led on to it. 'Hates any man,' says Shylock, 'the thing he would not kill?'

'*Picking*,' pilfering, petty stealing. *Cf.* 'I had of late occasion to speak of *picking and stealing*' (Latimer). Shakespeare evidently had this passage in mind when he made Hamlet say, 'By these *pickers and stealers*,' *i.e.*, by these hands. 'Children and chicken must be always *picking*' (Ray's 'Proverbs').

'*Evil-speaking.*' A generic term for all misuse of the gift of speech, and including 'lying and slandering.'

'*Temperance*,' moderation, self-restraint. As 'soberness' follows,

it has been thought that 'temperance' here refers to moderation in eating; but it seems better to take it in its widest application, as referring to all the bodily appetites. See 1 Cor. ix. 25: 'Every man that striveth for the mastery is *temperate in all things*.'

'*Soberness*.' Not only self-restraint in what we drink, but in all matters of conduct.

'*Chastity*,' *i.e.*, purity in thought, word, and deed. The close connection between these three virtues should be noticed. One form of self-indulgence disposes towards another.

'*Covet nor desire*,' *i.e.*, nor even desire. 'Covet' is the stronger word. *Cf.* Deut. v. 21. *Desire* means here to cherish desires that lead to sin.

'*Truly*,' honestly.

'*It shall please God to call me*.' Note the tense. This clause is often misquoted, as though the Catechism said, 'it *has* pleased God to call me.' The Church recognizes no caste and offers no discouragement to the endeavour to rise by legitimate means and for legitimate ends. What it does discourage is restless discontent, and selfish ambition.

MEANS OF GRACE.

The connecting-link between the foregoing parts of the Catechism and that which follows is the question leading up to the Lord's Prayer. One of our baptismal vows was that we should keep God's holy will and commandments. The question referred to asserts:

1. Our inability of ourselves to keep God's commandments;
2. Our consequent need of His special grace to help us;
3. The duty of praying for that grace.

'*Special grace*.' We need Divine grace, not merely in a general way, but to think each right thought, and say each right word, and do each right deed. Theologians recognize two kinds of grace, viz., *prevenient*, that which disposes us to good; *co-operative*, that by which we are enabled to carry good intentions into effect (see Article X.).

The Lord's Prayer as given in the Catechism does not follow any of the versions of the Bible. It first appeared in the Prayer-Book of 1549. It consists of:

1. An invocation.
2. Three petitions relating to God.
3. Four petitions relating to ourselves.
4. A doxology.

In it we approach God as (1) children, (2) worshippers, (3) subjects, (4) servants, (5) dependants, (6) sinners, (7) probationers,

(8) adorers. The order of the petitions is instructive. In the first three we are lifted above our own personal needs to the contemplation of our Divine Father, whose abode is in the heaven of heavens, to the supreme necessity for the extension of His kingdom, and to the duty of subordinating in our prayers all our wishes to His eternal will and purpose. Our prayers run: *Thy* name, *Thy* kingdom, *Thy* will; in the last four petitions our words are, Give *us*, Forgive *us*, Lead *us*, Deliver *us*. The Lord's Prayer admirably illustrates our Lord's own injunction: 'Seek ye first the kingdom of God and His righteousness, and all these things [*i.e.*, all these lower things] shall be added unto you' (St. Matt. vi. 33).

'*Our.*' Not *my*. At the very outset of the prayer we are reminded of our natural brotherhood—that our petitions may ascend before God, not as the selfish wishes of isolated individuals, each thinking of nis own welfare only, but as the common request of members of the same family, all interested in one another's welfare. We are also reminded of our spiritual brotherhood as 'very members incorporate' in the mystical body of Christ, who, as it were, leads us in this prayer to the footstool of Divine grace with the words, 'Behold, I and the children which God hath given Me' (Heb. ii. 13). St. Augustine says of the Lord's Prayer, 'Oratio fraterna est' ('It is the brotherly prayer').

'*Father.*' God is our Father (1) by creation. Acts xvii. 28: 'For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring'; (2) by His providential care. St. Matt. x. 29, 30: 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered'; (3) by His love, Ps. ciii. 13 (A.V.): 'Like as a father pitieth his children, so the Lord pitieth them that fear Him'; (4) by adoption, Gal. iv. 4, 5: 'God sent forth His Son, made of a woman, made under the law, . . . that we might receive the adoption of sons' (see also St. John i. 12).

'*Which art in heaven.*' These words were probably intended to remind us of the wide gulf which separates us from the infinite power, wisdom, and goodness of God, and so inspire us with becoming reverence and humility. Eccl. v. 2: 'Be not rash with thy mouth, and let not thine heart be hasty to utter any thing [margin, 'or word'] before God: for God is in heaven and thou upon earth; therefore let thy words be few.'

'*Hallowed be Thy name.*' God has revealed Himself to mankind, not under any visible form, but under a name, *i.e.*, through the medium of language. This clause means, therefore, May that character of Thyself, which Thou hast revealed in Holy

Scripture, be regarded with due reverence and humility. May Thy name be not taken in vain even in prayer. May everything on which Thou hast set Thy name be had in honour. The names under which God was known to the Jews were (1) El, the strong one; (2) El Shaddai, God Almighty (see Exod. vi. 2, 3); (3) Jehovah, the self-existent (represented in the LXX. by Κύριος, Lord, which is really a translation of Adonai, the name substituted by the Hebrews for Jehovah); (4) Jehovah Sabaoth, the Lord of Hosts. But by 'name' we are to understand here all the ideas of the nature and attributes of God which His name calls up to a mind instructed in the teaching of the Bible.' See Mal. ii. 11.

'*Hallow.*' Old Eng. *halgian*, to keep holy, consecrate. *Cf.* 'All Hallows,' *i.e.*, All Saints. Here 'hallow' means not merely to treat as holy, but to worship.

'*Thy kingdom come.*' The kingdom of God is come wherever His rule is recognized as supreme and lovingly obeyed. It is identical, therefore, with the Church in its entirety. In this petition we pray:

1. That the kingdom of God may be established more completely in our own hearts, so that we may, with undivided allegiance, 'serve Him as we ought to do.'

2. That the Church may grow as the grain of mustard-seed and spread as the leaven, until the kingdom which Christ set up on earth is established all over the world.

3. That that eternal kingdom of glory may speedily come for which we pray in the Burial Service in the words, 'beseeching Thee that it may please Thee of Thy gracious goodness shortly to accomplish the number of thine elect and *to hasten Thy kingdom.*' *Cf.* Rev. xi. 15 (R.V.): 'And there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever.' See also 1 Cor. xv. 24.

The petition that Christ's kingdom may come in our own hearts involves the duty of renouncing the devil, for we cannot serve two kings; the petition that it may come in the extension of the Church militant involves active exertion in the propagation of the Gospel both abroad and at home; the petition that it may come as the kingdom of glory involves the duty of preparing for Christ's second advent.

'*Thy will be done in earth as it is in heaven.*' The original, both in St. Matt. vi. 10 and St. Luke xi. 2, would be more closely rendered 'as in heaven so in earth' (ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς). Some would connect this adverbial clause with each of the three previous petitions. On earth God's will is done very imperfectly, with feebleness of will and execution, with many hindrances both from

within us and without us. In heaven it is done perfectly, with entirety of will, with fulness of power, and without any opposition. We pray that our wills may be brought into complete harmony with God's will, and that all obstacles to the accomplishment of His will may be removed. We also recognize in this petition the infinite wisdom and love which direct the will of God. We say, Thy will be done, even though it involve the refusal of some of the boons we are about to ask, for Thou knowest what is best for us, and we prefer trusting to Thy love to trusting to our own fallible judgment.

'*Give us this day our daily bread*,' *i.e.*, 'all things that be needful both for our souls and bodies.' (Paraphrase.) *Cf.* 'Man doth not live by bread only' (Deut. viii. 3). See also St. John vi. 27, 48.

'*This day*.' St. Luke, 'day by day.' We do not ask for more than suffices for the needs of the passing day. We are here indirectly taught the duty of trusting to God's providence. While we rightly make provision for the morrow, we are not to 'take thought,' *i.e.*, be over-anxious about it (St. Matt. vi. 25). Neither are we to be over-solicitous about our future spiritual necessities. 'God will provide. Here also our language should be:

> Keep Thou my feet; I do not ask to see
> The *distant* scene; *one step* enough for me.'

'*Daily*.' The word thus rendered occurs nowhere else in the Scriptures or in classical Greek. Some would translate the original, 'Give us this day our bread for the morrow'; others, 'Give us this day the bread needed for our subsistence.'

'*Forgive us our trespasses, as we forgive them that trespass against us*.' *Cf.* 'Forgive us our debts, as we forgive our debtors' (St. Matt. vi. 12). 'Forgive us our sins: for we also forgive every one that is indebted to us' (St. Luke xi. 4). In this petition we do not pray that God may forgive us to the same extent only as we forgive others; but, while asking God to forgive *us*, we forgive, if we have not forgiven already, those who have trespassed against us. This is in accordance with our Lord's injunction: 'And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses; but if ye do not forgive, neither will your Father which is in heaven forgive your trespasses' (St. Mark xi. 25, 26). 'As much as thou desirest to be forgiven, forgive so much; as often as thou desirest to be forgiven, forgive so often; yea, because thou desirest the whole be forgiven thee, forgive the whole. O man, know that by pardoning others thou hast obtained pardon for thyself' (quoted by Nicholson).

'*Trespasses*.' 'Our debts' (St. Matt.); 'our sins' (St. Luke).

Fr. *trespasser*, to overpass. Lat. *trans*, beyond, and *passus*, a step. *Cf.* transgressions.

'*As.*' Gr. ὡς καὶ, 'as we also.' 'As we also have forgiven' (St. Matt., R.V.); 'for (Gr. καὶ γὰρ) we ourselves also forgive' (St. Luke, R.V.).

'*And lead us not into temptation.*' The word 'tempt' is used in two senses—(1) to lead into sin; *e.g.*, 'Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man' (St. James i. 13); (2) to try, to put to the proof,* *e.g.*, 'God did *tempt* Abraham' (Gen. xxii. 1), viz., when He called upon the patriarch to offer up his only son Isaac. Also St. James i. 2: 'Count it all joy when ye fall into divers *temptations*,' *i.e.*, trials of your faith. When our Lord said to His disciples, 'Ye are they which have continued with Me in My *temptations*' (St. Luke xxii. 28), it was probably in this sense that He used the word. In this petition we pray that the trials of our faith to which we may be exposed may not become to us occasions of sin, and that we may be saved from such temptations as we fear we might succumb under. Every condition of life brings its own special temptation. Hence in the Litany we pray that God may deliver us not only 'in all time of our tribulation,' but also 'in all time of our wealth.' In Rev. iii. 10 (R.V.) deliverance from trial or temptation is promised as a blessing; 'Because thou didst keep the word of My patience I also will keep thee from the hour of *trial*' (Marg., 'temptation').

'*But deliver us from evil*' (ἀπὸ τοῦ πονηροῦ). Literally, 'from the evil one.' *Cf.* St. Matt. xiii. 19; 'Then cometh the wicked one,' etc. But perhaps it is better to take 'evil' in its widest sense, as including (1) moral and spiritual evil, (2) its author, and (3) its consequences. In the previous petition we pray that we may be spared severe trials of our faith. But trials of some sort are inevitable. Hence we pray here that we may be delivered from evil whencesoever it proceeds—from the evil which we carry about with us in our own hearts, from the evil in the world around us, which we cannot escape, from the solicitations to sin that come to us direct from the tempter.

There is no doxology to the Lord's Prayer in the Catechism. It is supplied here for the convenience of the student.

'*For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.*' This doxology does not occur in many ancient MSS. of

* Davies, in explaining and illustrating this use of the word, says, 'Fuller states that William of Wykeham built New College of such a strength that it might be able, if necessary, to stand a siege, "though may it never have a *temptation* in that kinde to trie the strength of the walls thereof" ("Ch. Hist.," IV. i. 29).'—'Bible English,' p. 192.

St. Matthew's Gospel nor in St. Luke's Gospel, and was probably an early liturgical conclusion which found its way into the MSS. of St. Matthew's Gospel. The doxology seems originally to have formed part of the 'Embolismus,'* which in almost all ancient liturgies follows the Lord's Prayer. A careful study of these liturgies makes it clear that originally the doxology, the wording of which varies considerably, must have been as distinct from the Lord's Prayer as the Lesser Litany which usually precedes it. St. Paul would seem to have had the Doxology in mind when he wrote to Timothy, 'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen' (1 Tim. i. 17); and again, 'The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to whom be glory for ever and ever. Amen' (2 Tim. iv. 18); *cf.* also Rev. xix. 1: 'Salvation, and glory, and honour, and power, unto the Lord our God.' It does not occur in any of the pre-Reformation service books, and was not introduced into our own Prayer-Book till 1662, when it was added to the Lord's Prayer at the commencement of the daily offices, in the Post-Communion Service, and in the office for the Churching of Women.

'*The kingdom.*' We pray to Thee that Thy kingdom may come, for Thine is the kingdom.

'*The power,*' and therefore, Thou art able to do all that we ask of Thee.

'*And the glory.*' To Thee alone, therefore, is our adoration due. All other glory is but a reflection of Thine.

'*Amen.*' *So be it* as we have prayed. *So it is,* as we have declared.

PARAPHRASE OF THE LORD'S PRAYER.

Our Father which art in Heaven,	I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send His grace unto me and to all people;
Hallowed be Thy Name.	That we may worship Him,
Thy Kingdom come.	Serve Him,
Thy will be done on earth as it is in heaven.	And obey Him as we ought to do.
Give us this day our daily bread.	And I pray unto God that He will send us all things that be needful both for our souls and bodies;
And forgive us our trespasses, as we forgive them that trespass against us.	And that He will be merciful unto us, and forgive us our sins;

* 'Embolismus,' *i.e.*, an inserted prayer, so called because it was interposed after the Lord's Prayer. It was usually founded on one or both of the last two petitions.

And lead us not into temptation ;	And that it will please Him to save and defend us in all dangers ghostly and bodily ;
But deliver us from evil.	And that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

Note carefully the words and clauses in the Lord's Prayer to which the paraphrase corresponds.

'*Worship*' Him, on account of the glorious attributes under which He is revealed.

'*Serve*' Him, as our King.

'*Obey Him*,' as our only Master.

'*Save and defend us.*' Save us when attacked ; defend us from attack.

'*In all dangers.*' *Cf.* Collect for Fourth Sunday after Epiphany : 'O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright ; grant to us such strength and protection as may support us in all dangers and carry us through all temptations.'

'*Ghostly*,' spiritual (Old Eng., *gástlic*). So below, 'Our *ghostly* enemy,' *i.e.*, the devil. *Cf.*

> 'Hence will I to my *ghostly* father's cell.'
> *Romeo and Juliet*, II. 2

'*Sin and wickedness.*' Sins are evil thoughts, words, and deeds ; wickedness is that evil condition of heart in which sin originates. Sin may arise from negligence or ignorance ; wickedness implies a certain wilfulness in wrong-doing.

'*His mercy and goodness*,' *i.e.*, His merciful goodness. He shows His goodness in sending us all things that be needful, His mercy in forgiving us our sins, in not leading us into temptation, and in delivering us from evil.

THE SACRAMENTS.

Having set forth the absolute necessity of prayer to enable us to obey God's holy will and commandments, the Catechism proceeds to explain the nature of the two Sacraments, which are also indispensable to the Christian as channels of Divine grace.

Number of the Sacraments.—'*Two only as generally necessary to salvation.*' Observe, the question is not, How many Sacraments are there ? but, How many Sacraments hath *Christ ordained* in His Church ? And the answer is not, Two only ; but, Two only as generally necessary to salvation : *i.e.*, there may be more than

two, but two only have this distinctive mark. The Church of Rome holds that there are five other Sacraments, besides Baptism and the Supper of the Lord, viz., Confirmation, Penance, Orders, Matrimony, and Extreme Unction. Of these Article XXV. says that they 'are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles; partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony *ordained of God.*'

History and Signification of the Word 'Sacrament.'—The word 'Sacrament' comes from the Latin *sacramentum*, which denoted (1) a sign or pledge, (2) the oath taken by a recruit to be faithful to his commander, (3) a solemn engagement of any kind. Pliny apparently uses the word in the third sense, but may refer to the Lord's Supper. He says that the Christians were accustomed 'on a fixed day to assemble before dawn, and to sing a hymn to Christ as to God, and to bind themselves by an oath (seque *sacramento* non in scelus aliquod obstringere) not to commit any wickedness,' etc. In ecclesiastical language the word *sacramentum* was used to designate any sacred sign. The Homily 'Of Common Prayer and Sacraments' says: 'In a general acceptation the name of a Sacrament may be attributed to any thing whereby an holy thing is signified. In which understanding of the word the ancient writers have given this name, not only to the other five, commonly of late years taken and used for supplying the number of the seven Sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as Sacraments in the same signification that the two forenamed Sacraments' [viz., Baptism and the Lord's Supper] are. In the Church of England the word is now usually restricted to the two sacred ordinances the institution of which by Christ Himself is recorded in the Gospels.

'*Generally necessary*,' *i.e.*, universally, as opposed to ordinances necessary only under particular circumstances. 'Generally' has now the force of *in most cases*. In Old English it is used in its literal sense of *universally*. So the adjective 'general' implied that the word which it qualified related to the whole of the class as opposed to individuals. *Cf.* 'I counsel that all Israel be *generally* gathered unto thee from Dan even to Beersheba.' Vulgate, *universus Israel*; LXX., πᾶς Ἰσραήλ (2 Sam. xvii. 11). 'There shall be lamentation *generally* upon all the housetops of Moab' (Jer. xlviii. 38). 'Thou shalt not die, though our commandment be *general*' (Esth. xv. 10, Apoc.). 'We must receive God's promises in such wise as they be *generally* set forth' ['ut

nobis in sacris literis *generaliter* propositæ sunt'] (Art. XVII.). 'The *General* Confession,' *i.e.*, the Confession to be used by *all*. The '*General* Thanksgiving,' *i.e.*, the Thanksgiving that may be used on *all* occasions, as distinguished from the Special Thanksgivings intended to be used on particular occasions. The '*General* Epistles' are such as are not addressed to particular Churches, but to Christians generally. Blunt questions whether any writer in the sixteenth or seventeenth centuries used the word 'generally' otherwise than with the meaning 'universally.' The word 'general' would appear to have lost something of its original force in Shakespeare's time. *Cf.* 'the play pleased not the million; 'twas caviare to the general' (*i.e.*, to the public) ('Hamlet,' Act II., Scene 2). But are the two Sacraments universally necessary to salvation? Our Lord said to Nicodemus, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God' (St. John iii. 5); He said to the Jews, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you' (St. John vi. 53). By 'salvation' we are not to understand merely *final* salvation, but that present state of salvation which Church membership involves, and which, if faithfully continued in, will be followed by final salvation. For present salvation these two Sacraments are, wherever they are to be had, undoubtedly universally necessary; for Baptism is essential to our admission into the Church, and the Lord's Supper to our continuing faithful members of Christ. In instituting Baptism our Lord said, 'Go and make disciples of *all* the nations, baptizing them,' etc.; in instituting the Sacrament of the Lord's Supper He said, without any restriction, 'Take, eat,' etc., 'Drink ye *all* of this,' etc. In saying this we ought to remember that it is for God and not for us to judge the cases of those who, through the fault of others, or through 'invincible ignorance' on their own part, are deprived of the means of grace.

Definition of a Sacrament.

'*I mean*,' etc. The essentials of a Sacrament are here declared to be:

1. An outward and visible sign of
2. An inward and spiritual grace given unto us; which sign was
3. Ordained by Christ Himself, as
   (*a*) A means whereby we receive that grace and
   (*b*) A pledge to assure us of it.

Cf. the definition given in Art. XXV.: 'Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses [*testimonia*] and effectual signs [*efficacia signa*] of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth

not only quicken [*excitat*], but also strengthen and confirm our faith in Him.' The Homily says: 'As for the number of them [*i.e.*, of the Sacraments], if they should be considered according to the exact signification of a Sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ, there be but two' ('Of Common Prayer and Sacraments'). It will be observed (1) that the Homily requires only that the outward sign should be found in the New Testament, whereas the Catechism requires that it should be ordained by Christ Himself; (2) that the Catechism does not, in this place, define the nature of the inward grace, while the Homily makes it include (*a*) forgiveness, (*b*) sanctification, (*c*) incorporation in Christ.

'*Outward and visible sign.*' Called in the case of Baptism the '*matter*' of the Sacrament. *Cf.* 'With what matter was this child baptized?' (Office of Private Baptism); in the case of the Lord's Supper, 'the *elements*.' *Cf.* 'Item sacramentum est invisibilis gratiæ visibilis forma' ('Likewise a Sacrament is a visible form of an invisible grace'). Peter Lombard, Senten. IV.

'*Sign*,' *i.e.*, symbol, token, form. *Cf.* 'We do sign him with the *sign* of the Cross, in *token*,' etc. (Baptismal Service). 'What is the outward visible sign, *or form*, in Baptism?'

'*Grace*,' or help. 'Grace' has two meanings: (1) God's good will towards us; (2) the manifestations of that good will in assisting us whereinsoever we need His aid. Here it is used in the latter sense, and means gift, help.*

* In the MS. Book Annexed to the Act of Uniformity of 1662 there is a comma after 'grace.' The part of the Catechism which relates to the Sacraments was originally put forth by Royal Letters Patent, and both editions of Rymer's 'Fœdera' give the comma. The two editions of 1604, in which this part of the Catechism first appeared, both contain the comma. The Hague edition of 'Rymer' in the French translation renders 'given unto us' by '*qui nous est donnée*,' showing by the gender that it refers to 'grace.' The comma exists also in the Black Letter Book of 1636, in which all the alterations made by Convocation at the last revision were posted up. The Scottish Book (1637) contains the comma. The American Prayer-Book (1892) punctuates the answer as follows: 'I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means,' etc. And certainly this punctuation makes the best sense, and the best English. The grace is 'given'; the sign is 'ordained.' If 'given' and 'ordained' were both intended to be referred to 'sign,' we should have expected that they would have been joined together by the conjunction 'and.' It is only fair, however, to say that the original punctuation receives some support from Peter Lombard's definition of a Sacrament in his 'Libri Sententiarum': 'Sacramentum est sacræ rei signum. . . . Signorum vero alia sunt naturalia, ut fumus significans ignem, alia *data*. Et eorum quæ *data* sunt, quædam sunt sacramenta, quædam non' ('A Sacrament is a sign of a sacred thing. . . . But of signs some are natural, as smoke signifying fire, some *given*. And of those that are *given* certain are Sacraments, certain not').

'*Given unto us.*' These words are to be connected with 'grace.

'*Ordained.*' To be referred back to 'sign.' The construction of this answer is as follows: I mean an outward and visible sign, ordained by Christ Himself, of an inward and spiritual grace [which is] given unto us; [and this outward and visible sign was ordained by Christ] as a means whereby we receive the same [viz., the inward grace], and [as] a pledge to assure us thereof [*i.e.*, of the gift of that grace].

'*Himself,*' *i.e.*, not instrumentally through His Apostles, or through the Church, but by Himself personally.

'*As a means,*' *i.e.*, a medium. God could, undoubtedly, have given the inward grace without any intermediate instrument, but, in His infinite wisdom, He has been pleased to use outward and visible things as supernatural means of grace. The Israelites who had been bitten by the fiery serpents were required not merely to have faith, but to look up at the serpent of brass, before they could be healed. Naaman had to wash in the Jordan before he could be healed of his leprosy. Our Lord put his fingers into the ears and touched the tongue of the man who was deaf and had an impediment in his speech. Again, He spat on the ground and made clay of the spittle, and anointed the eyes of a blind man with the clay, and bade him wash in the pool of Siloam. All these outward means were probably employed partly as tests of faith, partly as corroborations of it. A supernatural effect wrought without any outward sign might not be referred to its true source, but when conveyed through a visible means, the mind was assisted in tracing it to its true origin.

'*A pledge,*' *i.e.*, a sign or security that a promise or engagement will be observed. Thus the rainbow was 'a token of a covenant' between God and Noah, and circumcision was 'a token of the covenant' between God and Abraham. Such pledges are given us by God in gracious condescension to our faculties. 'If thou hadst been incorporeal, He would have delivered thee the incorporeal gifts bare; but because the soul hath been locked up in the body, He delivers thee the things that the mind perceives in things sensible' (St. Chrysostom, quoted in Sadler's 'Church Teacher's Manual'). The particular pledges ordained were doubtless selected because of their commonness, so that we may be constantly reminded of the grace conveyed through them in the Holy Sacraments.

Parts of a Sacrament.

'*Two.*' Hence the doctrine of Transubstantiation, which involves the conversion of the outward sign into the inward grace, and so reduces the *two* parts to *one*, 'overthroweth the nature of a Sacrament' (Art. XXVIII.).

Baptism. At the opening of the Catechism, Baptism is con-

sidered in its personal aspect, with special reference to the accompanying covenant. Here it is considered as a Sacrament with reference to its outward sign, its inward grace, and its requirements.

'*The outward visible sign or form.*' By 'form' is here meant the whole outward ceremony, including both the use of the water and the form of words by which it is accompanied. Both are essential. *Cf.* 'That He might sanctify and cleanse it with the washing of *water* by the *word*' (Eph. v. 26); R.V., '*with* the word.' Hence, when a child who has been privately baptized is formally received into the Church, two questions are asked:

(1) 'With what *matter* was this child baptized?'

(2) 'With what *words* was this child baptized?'

'*Baptized.*' The answer originally ran: 'Water; wherein the person baptized is dipped, or sprinkled with it, in the Name,' etc. The alteration was made in 1662, to bring the Catechism into conformity with the rubrics of the Baptismal Offices, which recognize immersion and affusion, but not 'sprinkling.' Affusion is recognized in 'The Teaching of the Apostles' (§ 7), a work which belongs to the end of the first or the early part of the second century: 'Baptize in the Name of the Father, and of the Son, and of the Holy Ghost in living (*i.e.*, running) water. But, if thou hast not living water, then baptize in other water; and if thou art not able in cold, then in warm. But, if thou hast neither, then pour water on the head thrice in the Name,' etc. From the same source we learn that it was customary for the baptized to fast a day or two before, and for the person who baptized and those who took part in the rite to fast also.

'*In the Name.*' Lit., '*into* the Name,' *i.e.*, into union with.

'*A death unto sin,*' *i.e.*, a death as regards the life of sin to which our inherited evil nature inclines us. (Rom. vi. 2, 4.) *Cf.* 'Grant that the old Adam in this child may be so buried,' etc.; 'Grant that all carnal affections may die in him' (Baptismal Service).

'*A new birth unto righteousness,*' *i.e.*, as regards the life of righteousness to which the grace of regeneration disposes us. *Cf.* 'Grant . . . that the new man may be raised up in him.' 'Grant . . . that all things belonging to the Spirit may live and grow in him' (Baptismal Service). In Baptism we die to live; we are buried in the waters with Christ, that we may rise again to newness of life. See notes on Collect for Christmas Day, p. 235.

'*By nature.*' *Cf.* 'Original sin standeth not in the following [*in imitatione*] of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man

is very far gone [*quam longissime distet*] from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit: and therefore in every person born [*in unoquoque nascentium*] into this world it deserveth God's wrath and damnation' (Art. IX.).

'*Born in sin*,' with a sinful nature. *Cf.* Ps. li. 5, A.V.: 'Behold I was shapen in iniquity, and in sin did my mother conceive me.' See also Job xiv. 4; xxv. 4.

'*Children of wrath*,' *i.e.*, liable, so long as they shall continue in the sinful state in which they are born, to suffer from that Divine wrath that sin provokes. *Cf.* 'Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires [marg. 'wills'] of the flesh and of the mind; and were by nature the children of wrath, even as others' (Eph. ii. 3). We must not suppose that God is wroth with the children for ancestral sin. The children inherit sinful tendencies from and through their parents, and therewith liability to the consequences of God's hatred to sin; but they are objects of Divine wrath only so far as they wilfully reject those means of grace by which they might be lifted out of their naturally sinful condition. 'The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son' (Ezek. xviii. 20). It will be observed that the word 'children' is here used, not with special reference to children in years, but generically. *Cf.* Acts xiii. 10. The words 'by nature,' however, show that children in years are included. *Cf.* also Rom. i. 18: 'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.' Here the wrath of God is connected with actual sin, but it must be remembered that actual sin partly springs out of inherited sinfulness. Hence the state of sinfulness into which we are born is rightly spoken of as being under the wrath of God.

'*Hereby*,' viz., by Holy Baptism. In the second answer of the Catechism the word used is 'wherein,' not 'whereby,' but there is no inconsistency in using both words. We are made the children of grace *by* God *in* Holy Baptism. God is the *efficient* cause; Holy Baptism the *instrumental*.

'*Children of grace*,' *i.e.*, brought into a state of favour with God, whereby they are enabled the more successfully to struggle against their evil nature.

Requirements for Baptism. These are declared to be repentance and faith. *Cf.* Acts ii. 38: 'Then said Peter unto them, *Repent*, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' See St. Luke xxiv. 46, 47. 'He that *believeth* and is

baptized shall be saved; but he that believeth not shall be damned' (St. Mark xvi. 16).

'*Repentance*' implies (1) the recognition of sin, not merely as a blunder, or a folly, or a venial error, but as an offence against God; (2) regret for its commission; (3) a determination, with God's help, to abstain from it and lead a holier life in future.

'*Faith*' implies not only a general belief in the truths of the Christian religion, but more especially in the promises of God made in Baptism, viz., (1) remission of sins; (2) the gift of the Holy Ghost; (3) the blessing of eternal life. See address to sponsors in the Baptismal Service. Belief in the promises is at once essential to their fulfilment, and in part the means whereby the grace of Baptism works. It has its practical outcome in the Christian's life. It enables and encourages him to build upon these blessings, not as contingencies, but as most certain realities, and so powerfully and permanently influences his conduct for good.

Infant Baptism.

'*Perform them*,' viz., Repentance and Faith.

'*They promise*,' viz., the infants by their sponsors. *Cf.* the questions and answers in the Service for the Public Baptism of Infants: 'Dost thou, in the name of this child, renounce? etc. *Answer. I* renounce them all. Dost *thou* believe? etc. *Answer.* All this *I* steadfastly believe. . . . Wilt *thou* then obediently keep God's holy will? etc. *Answer. I* will.' *Cf.* also the language of the exhortation to the sponsors: 'Forasmuch as this child *hath promised* by you his sureties,' etc. The practice of infant baptism is justified by the analogous Jewish rite of circumcision, by which children eight days old were admitted into covenant with God. Nor ought it to surprise us that God should give the grace of Baptism to a little child, when He allows the same little child to be born into the world with an inherited tendency to evil.

'*Both*,' viz., both the requirements. This answer originally ran: 'Yes; they do perform them by their sureties, who promise and vow them both in their names; which when they come,' etc. The change was made in 1662.

'*By their sureties.*' Sponsors have a double duty to perform, viz., (1) to act as a mouthpiece for the child, (2) to give surety, or security, that the child shall be brought up to recognize its baptismal obligations. In reference to the former duty they are called 'sponsors'; in reference to the latter, 'sureties.' *Cf.* Heb. vii. 22: 'By so much was Jesus made a surety of a better testament.' Sponsors are not essential to the validity of the Sacrament, as may be seen from the fact that they are not required in private baptism. If, however, the child privately baptized is afterwards formally received into the Church, sponsors are insisted on.

The arguments in favour of infant baptism may be thus summed up:

1. Christ teaches that the new birth is universally necessary (St. John iii. 5).

2. The command of Christ that little children should be brought to Him shows that they are not too young to be capable of being blessed.

3. His assertion that 'of such is the kingdom of God' shows that the qualification of adults for the kingdom of heaven is the innocency of childhood.

4. The baptism of whole households, as recorded in Acts xvi. 15, 33; 1 Cor. i. 16.

5. The practice of the primitive Church.

The analogy of Baptism to Circumcision has been already treated of. Our Lord gave commandment to baptize to those who were already accustomed to baptize infants, and who would continue to do so in default of any express command to the contrary.

'*To age*,' *i.e.*, to years of discretion, 'so soon as he shall be able to learn what a solemn vow, promise, and profession' he has already made by his sponsors (Baptismal Service).

Object of the Lord's Supper. For the continual remembrance of:

1. The sacrifice of the death of Christ.

2. The benefits which we receive thereby.

'*Continual remembrance*.' *Cf.* 'This do in remembrance of Me.' Literally, 'Do this for My remembrance,' εἰς τὴν ἐμὴν ἀνάμνησιν (St. Luke xxii. 19). These words are not recorded by the other Evangelists, but they are preserved in St. Paul's First Epistle to the Corinthians (xi. 24, 25). That the commandment was not intended to be restricted to the Apostles to whom it was immediately given is clear from the words of St. Paul, 'I have received of the Lord that which also *I delivered unto you*,' etc. And thereupon he proceeds to warn the Corinthians of the danger of unworthy reception. By 'remembrance' we are to understand, (1) in memory of; (2) to plead before God as a memorial sacrifice. See p. 380.

'*The sacrifice*.' Christ died not merely as a martyr, in defence of the truths which He taught, but as a sacrifice for the sins of the world. *Cf.* St. John i. 29: 'Behold the Lamb of God, which taketh away the sin of the world.' St. Matt. xx. 28: 'The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.' *Cf.* also, 'Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world' (Communion Service).

'*Benefits*,' viz., (1) remission of sins; (2) reconciliation with God; (3) present peace and future happiness. *Cf.* 'Humbly beseeching Thee to grant that by the merits and death of Thy Son, Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain *remission of our sins and all other benefits of His passion*' (Communion Service).

The outward part of the Lord's Supper. By the Divine ordinance the paschal lamb had been eaten with 'unleavened bread' (Exod. xii. 8). It was also customary for all who took part in the feast to drink four cups of wine. The first was called the Cup of Consecration, over which the master of the feast pronounced the blessing, 'Blessed be Thou, O Lord our God, the King of the universe, who hast created the fruit of the vine.' Then the unleavened bread and the paschal lamb were laid upon the table, and the second cup, called the *Haggadah*, or 'showing forth,' was drunk. Then the master of the feast broke one of the unleavened cakes with the words, 'Blessed be Thou, O Lord, King of the universe, who bringest forth fruit out of the earth,' and gave a portion to each person at the table. Then, after the lamb was eaten, the master blessed the third cup, called the Cup of Blessing, and handed it round. Then followed further thanksgiving, and the fourth cup, called the Cup of Song, was drunk. The rite ended with the singing of the Hallel (Pss. cxiii.-cxviii.), from which the fourth cup probably derived its name.

'Christ exalts the *bread* into the chief place in the new paschal feast, instead of the lamb, which held the chief place in the old. Why is this? Doubtless because the types and shadows were to cease when the real Sacrifice was come. There was to be no more shedding of blood when once His all-prevailing blood was shed. There must be nothing which might cast a doubt upon the all-sufficiency of *that*' (Bishop How on St. Matt. xxvi. 26). The one bread, or rather the one *loaf*, symbolizes the unity of the mystical body of Christ. *Cf.* 'For we being many are one bread, *and one body*' (1 Cor. x. 17).

The inward part of the Lord's Supper. The body and blood of Christ. *Cf.* 'The cup of blessing which we bless, is it not the communion [*i.e.*, the means of joint participation] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' (1 Cor. x. 16). The consecrated elements are not a mere symbol of the body and blood, nor are they converted into the carnal body and blood; and yet in some mysterious way, which we cannot, and therefore need not, comprehend, but of which we are none the less certain, Christ conveys Himself to the faithful recipient. Hooker's remarks cannot be quoted too often: 'What these elements are in themselves it skilleth [matters] not. It is enough that to me which take

them they are the Body and Blood of Christ. His promise in witness hereof sufficeth. His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this, "O my God, Thou art true; O my soul, thou art happy"? ('Ecclesiastical Polity,' V. lxvii. 12).

'*Verily and indeed*,' truly and really. *Cf.* 'For My Flesh is meat *indeed*, and my blood is drink indeed;' or rather (for so the original should be translated), 'For My flesh is true meat (ἡ γὰρ σάρξ μου ἀληθής ἐστιν βρῶσις), and My blood is true drink' (see Alford on St. John vi. 55).

'*Taken and received*.' Taken with the hand of faith and received into the heart, even as the outward signs are taken with the bodily hand and received into the body. *Cf.* 'Take, and eat this in remembrance that Christ died for thee, and *feed on Him in thy heart by faith, with thanksgiving*' (Communion Service). 'The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner, and the mean whereby the body of Christ is received and eaten in the Supper is faith' (Art. XXVIII.). 'Almighty and everliving God, we most heartily thank Thee for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the *spiritual food* of the most precious Body and Blood of Thy Son,' etc. (Second Thanksgiving, Communion Service). The words of the Catechism clearly indicate that the body and blood of Christ have an existence external to the recipient, for the recipient is represented as 'taking' and 'receiving' them. This external existence is spiritual, for the body and blood are received after a heavenly or spiritual manner. The reality of Christ's presence in the Sacrament is not dependent upon the faith of the recipient; what is dependent on his faith is the partaking of Christ. Instead of sharing in the benefit of the Sacrament, unworthy recipients incur loss.

'*By the faithful*,' *i.e.*, those who 'have a lively [living] faith in God's mercy through Christ,' and more especially 'believe in the promises of God made to them in' this 'Sacrament.' We may not be able to formulize our belief in this great mystery and yet may be faithful recipients. It is well if we can use the words of Dr. Donne, Dean of St. Paul's, commonly ascribed to Queen Elizabeth:

> 'He was the Word that spake it:
> He took the bread and brake it:
> And what that Word did make it,
> I do believe and take it.'—*Divine Poems.*

'The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather to their

condemnation do eat and drink the *sign or sacrament* of so great a thing' (Art. XXIX.).

The Benefits of the Lord's Supper, viz., (1) the strengthening, and (2) the refreshing, of our souls. As the bread 'strengthens man's heart' (Ps. civ. 15) and the wine gladdens it (Ps. civ. 15), so in this holy Sacrament our souls receive the spiritual sustenance which they need in the service of God and in the daily struggle with sin, and are refreshed by the assurance of the forgiveness of our sins and of God's great love towards us. See St. John vi. 53-56.

Requirements of those who come to the Lord's Supper. Self-examination as to whether we have—

1. True repentance, including a steadfast purpose of amendment.
2. A lively faith in God's mercy.
3. A thankful remembrance of Christ's death.
4. Charity towards all men.

Cf. 'Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries' (see Exhortation, Communion Service).

'*Examine*,' *Cf.* 1 Cor. xi. 28: 'Let a man examine himself (δοκιμαζέτω ἑαυτόν, let him put himself to the test), and so let him eat of that bread and drink of that cup.' This self-examination is to be carried on in the light of God's Word. *Cf.* 'Examine your lives and conversations [*i.e.*, conduct] by the rule of God's commandments' (First Exhortation, Communion Service).

'*Repent them.*' Reflexive. *Cf.* Gen. vi. 7: '*It repenteth Me* that I have made them.'

'*Lively*,' living.

'*In God's mercy*,' as seen in sending His Son to die for our sins, and in allowing us to partake of the benefits of Holy Communion.

'*A thankful remembrance.*' *Cf.* 'Above all things ye must give most humble and hearty thanks to God the Father the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ' (Exhortation, Communion Service). Where there is no gratitude the Eucharist ceases to be a Eucharist.

'*In charity with all men.*' Just as we cannot hope that God will forgive our trespasses unless we forgive the trespasses of others, so we cannot hope to derive any benefit from the feast of love while we cherish any bitterness towards our fellow-men. St. Matt. v. 23; 1 Cor. v. 7, 8. This Christian charity is shown in a readiness:

1. To make restitution and satisfaction, according to our powers, for injuries we have done to others.

2. To forgive those who have injured us.

3. To help with our alms and prayers those who need our assistance.

Rubric 1. The duty of the 'curate' to catechize upon Sundays and Holy-days after the Second Lesson at Evening Prayer. In 1549 a rubric at the end of the Confirmation Service required that the catechizing should be held 'once in six weeks at the least,' upon some Sunday or Holy-day, half an hour before Evensong. In 1552 the word 'diligently' took the place of 'once in six weeks.' The rubric assumed its present form and position in 1662.

'*Curate* means here, as elsewhere in the Prayer-Book, the incumbent who has the cure (care), or charge, of the souls of the parish.

'*Evening Prayer.*' It should be remembered that Evensong was formerly said in the afternoon.

Rubric 2. The duty of Parents and others to send Children, Servants and Apprentices to Church to be catechized. In 1549 the words 'which are not yet confirmed' occupied the place of the words 'which have not learned their Catechism.' The change was made in 1552.

'*Dames*,' *i.e.*, schoolmistresses.

Rubric 3. Children to be brought to be confirmed, as soon as they know the Catechism, and every one to have a godfather or a godmother, as a witness of their Confirmation. This rubric in 1549 contained the words, after 'questions of this short Catechism,' 'as the Bishop (or such as he shall appoint) shall by his discretion appose them in,' *i.e.*, ask them. The present form was adopted in 1662, when the words 'are come to a competent age' were inserted in it.

Rubric 4. The curate to supply the Bishop with a list of all such persons as he shall think fit to be confirmed. Up to 1604 the rubric ran 'which can say the articles of their faith, the Lord's Prayer and the Ten Commandments; and also how many of them can answer to the other questions contained in this Catechism.' The present rubric gives a larger liberty to the incumbent.

SUPPLEMENTARY QUESTIONS PROPOSED IN 1887

These questions and answers were drawn up by a Committee of the Lower House of the Convocation of Canterbury appointed 'to prepare a few Questions and Answers on the Church, which may be used as Supplementary to the Catechism; the Answers to be taken as far as practicable from the Articles and the Prayer-Book.' The Upper House, while acknowledging the pains which the Lower House had bestowed on the subject, declined to consider the

proposed Supplement, on the ground that formularies professing to set forth the doctrine of the Church . . . ought, if legitimate, to proceed from the Upper, and not from the Lower House.

Q. What meanest thou by the Church ?

A. I mean the Body of which Jesus Christ is the Head, and of which I was made a member in my baptism.

Q. How is the Church described in the Creeds ?

A. It is described as One, Holy, Catholic, and Apostolic.

Q. What meanest thou by each of these words ?

A. I mean that the Church is One, as being One Body under the One Head ; Holy, because the Holy Spirit dwells in it and sanctifies its members ; Catholic, because it is for all nations and all times ; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

Q. We learn from Holy Scripture that in the Church the evil are mingled with the good. Will it always be so ?

A. No ; when our Lord comes again, He will cast the evil out of His kingdom ; will make His faithful servants perfect both in body and soul ; and will present His whole Church to Himself, without spot, and blameless.

Q. What is the office and work of the Church on earth ?

A. The office and work of the Church on earth is to maintain and teach everywhere the true faith of Christ, and to be His instrument for conveying grace to men, by the power of the Holy Ghost.

Q. How did our Lord provide for the government and continuance of the Church ?

A. He gave authority to His Apostles to rule the Church ; to minister His Word and Sacraments ; and to ordain faithful men for the continuance of this ministry until His coming again.

Q. What orders of ministers have there been in the Church from the Apostles' time ?

A. Bishops, Priests, and Deacons.

Q. What is the office of a Bishop ?

A. The office of a Bishop is to be a chief pastor and ruler of the Church ; to confer Holy Orders ; to administer Confirmation ; and to take the chief part in the ministry of the Word and Sacraments.

Q. What is the office of a Priest ?

A. The office of a Priest is to preach the Word of God ; to baptize ; to celebrate the Holy Communion ; to pronounce Absolution and Blessing in God's Name ; and to feed the flock committed by the Bishop to his charge.

Q. What is the office of a Deacon ?

A. The office of a Deacon is to assist the Priest in Divine Service, and specially at the Holy Communion ; to baptize infants in the absence of the priest ; to catechize ; to preach, if authorized by the Bishop ; and to search for the sick and the poor.

Q. What is required of members of the Church ?

A. To endeavour, by God's help, to fulfil their baptismal vows ; to make full use of the means of grace ; to remain steadfast in the communion of the Church ; and to forward the work of the Church at home and abroad.

Q. Why is it our duty to belong to the Church of England ?

A. Because the Church of England has inherited and retains the doctrine and ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.*

THE rite of Confirmation is so called because it is a means whereby the baptized are confirmed and strengthened by the gift of the Holy Spirit. It is also the occasion on which the candidate confirms the promises made in his behalf at Holy Baptism; but it is not on this account that the rite is called Confirmation. The candidates are brought to the Bishop *to be confirmed*. Confirmation was practised in earlier times under other names, such as 'the imposition of hands,' 'chrism,' and 'the seal.' It is a connecting-link between Holy Baptism and Holy Communion, being made the occasion for the renewal of our baptismal vows, and a preliminary preparation for coming to the altar (see rubric at the end of the service).

In the Old Testament we find that laying on of hands was used both for blessing and ordination. Thus, Jacob laid his hands upon Ephraim and Manasseh when he blessed them, and Moses laid his hands upon Joshua as a sign that he was to succeed him (Gen. xlviii. 14; Num. xxvii. 18-20).

In the New Testament we find our Lord laying hands on little children when blessing them, and on sick folk to heal them. There is no account of the institution of the rite of Confirmation, but it is clear from the Acts of the Apostles that the Apostles laid their hands on newly-baptized persons; and the promptness with which they practised the rite affords a reasonable presumption that in so doing they were acting upon Divine authority. In support of the Divine origin of Confirmation it may be mentioned that the laying on of hands is expressly mentioned in Heb. vi. 1, 2 as one of 'the principles of the doctrine of Christ.' St. Peter and St. John laid their hands on the Samaritan converts who had been baptized by Philip. So St. Paul confirmed the

* The title in the Prayer-Books of 1549, 1552 and 1559 was 'Confirmation, wherein is contained a Catechism for Children.' In 1604 it was altered to 'The Order of Confirmation, or laying on of hands upon children baptized and *able to render an account of their faith according to the Catechism following*.' The present title was adopted in 1662, when the Catechism was removed from the Office, and had a separate place assigned to it.

Ephesian disciples of John the Baptist as soon as they were baptized into the Christian Church. In both these cases extraordinary gifts of the Holy Spirit accompanied the celebration of the rite. What those gifts were may be gathered from Acts xix. 6 and 1 Cor. xii. 10. They were bestowed for a special purpose, and as soon as that purpose had been served, they appear to have been withdrawn from the Church. But the ordinary gifts of the Spirit are still bestowed in the ordinance of Confirmation. Such gifts are 'love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance' (Gal. v. 22, 23). We are not to infer that the gift of the Holy Spirit is not bestowed before Confirmation. It accompanies Baptism, as we may see from Acts ii. 38; but at Confirmation there is a fresh outpouring of the grace of the Holy Spirit whereby the soul is strengthened and illuminated to meet its new needs.

The passages relating to Confirmation in the Acts of the Apostles should be carefully studied. From Acts viii. 12-17 we learn:

1. That though the evangelist Philip *baptized* the converts at Samaria, they were not confirmed until the Apostles Peter and John were sent to them by the Church at Jerusalem.

2. That the outward and visible sign of laying on of hands was accompanied by the inward and spiritual grace of the gift of the Holy Spirit.

Hence we infer that, while Baptism could be administered by one in the lower order of the Christian ministry, the administration of the rite of Confirmation was restricted to the Apostles, as it is now to the Bishops who are their successors. The reason for this is obvious. Baptism is a Sacrament of such supreme importance that it could not be safely postponed for the presence of an Apostle, and therefore might be administered by a deacon, or even, in cases of extreme necessity, by a layman, whereas Confirmation not only admitted of delay, but even demanded careful preparation and examination.

Some have thought that the rite of Confirmation is referred to in Acts xiv. 22; xv. 41. It has been suggested that the Apostles laid their hands on their second missionary tour on those disciples whom they had baptized on their first.

The other passage in the Acts bearing on Confirmation is the following (xix. 5, 6): When they [*i.e.*, the converts at Ephesus] heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them, and they spake with tongues and prophesied.'

St. Paul has been supposed to refer to Confirmation in several passages of his epistles. Thus, he tells the Ephesians that they

had been 'sealed with that Holy Spirit of promise, which is the earnest of our inheritance' (Eph. i. 13, 14). Again, he says to them: 'Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption' (Eph. iv. 30). In Greek Confirmation was sometimes called σφραγίς, 'a seal,' as being the seal of the gift of the Holy Spirit bestowed in Baptism. It was sometimes called χρίσμα, 'unction,' as being an anointing of the Holy Spirit. In 2 Cor. i. 21 St. Paul possibly refers to Confirmation under both these terms: He who '*anointed* us is God, who also *sealed* us, and gave us the earnest of the Spirit in our hearts' (R.V.). Similarly St. John says: 'Ye have an *unction* from the Holy One, and ye know all things' (1 St. John ii. 20).

In the primitive Church Confirmation followed immediately upon Baptism, even in the case of infants. The Bishop first anointed the newly-baptized with an ointment composed of oil and balsam, and then laid his hands upon them. Tertullian (150-220) says: 'After this, having come out from the bath, we are anointed thoroughly with a blessed unction, . . . and next to this the hand is laid upon us, calling upon and inviting the Holy Spirit through the blessing.' Subsequent to Tertullian's time the references to Confirmation are of frequent occurrence, and invariably allude to anointing as a part of the rite. The earliest Confirmation Offices are found in the Sacramentaries of Gelasius and Gregory. In the mediæval English Church the rite of Confirmation was separated from Baptism, and was not administered in the case of children till they had reached seven years of age. The chief respects in which the modern Anglican rite differs from the mediæval rite are the following:

1. The anointing, the sign of the cross, and the blow on the cheek (see below, p. 490), have been abandoned.

2. The rite is not administered until the baptized have reached years of discretion.

3. The Bishop lays his hand on each candidate instead of merely extending his hands towards the whole of the candidates. In the Roman Church the Bishop merely extends his hands towards those who are to be confirmed.

The Greek rite differs from the Western:

1. In not employing the imposition of hands at all.
2. In allowing priests to confirm.
3. In being administered immediately after Baptism.

The Confirmation Office may be divided into three parts:

I. **Ante-Confirmation.**

(*a*) Address to the congregation.

(*b*) Question to the candidates with regard to their willingness to confirm and ratify their baptismal vows.

(*c*) Answer.

II. The Confirmation.

(*a*) Versicles directing the minds of the candidates to God as the source of their strength.
(*b*) Prayer of invocation.
(*c*) Laying on of hands and prayer of the Bishop.

III. Post-Confirmation.

(*a*) Mutual Salutation.
(*b*) Lord's Prayer.
(*c*) Prayer for the newly confirmed.
(*d*) Collect for the congregation at large.
(*e*) Benediction.

The Address is an abridgment of a rubric prefixed to the Catechism in the Prayer-Book of 1549. It was appointed to be read at the last review. Up to 1662 the Bishop or his deputy (see p. 441) first asked such questions from the Catechism as seemed fit, and then followed the Versicles and Collects and the act of laying on of hands.

'*The more edifying.*' The reason is here given why Confirmation does not, as in the primitive Church, follow immediately on Baptism.

'*Convenient.*' Here, as elsewhere in the Prayer-Book, befitting, proper.

'*Years of discretion,*' *i.e.*, an age when they are capable of discerning or discriminating between right and wrong, and exercising their own independent judgment.

'*Ratify and confirm.*' Prayer-Book of 1549, 'ratify and *confess*' (*i.e.*, profess). To 'ratify' is to approve by our own act that which has been done for us by another. The two verbs are found in similar combination in the declaration prefixed to the Thirty-nine Articles. It is much to be regretted that the word 'confirm' was substituted for 'confess. It has led to the false notion that Confirmation is so called because the children have to confirm their baptismal vows. They have, indeed, to do this, and a very solemn part of the service it is, but it cannot be sufficiently insisted on that the essence of the rite is not something which the children *do*, but something which *is done* to them. The Confirmation which gives its name to the rite is *passive*, not *active*. The final address to sponsors in the office for Holy Baptism warns them that they are to see that the child is brought to the Bishop '*to be confirmed* by him.'

'*Endeavour themselves.*' Used as a reflexive verb (see note on Collect for Second Sunday after Easter).

Here the American Prayer-Book inserts: 'Reverend Father in God, I present unto you these children [*or* these persons] to receive the Laying on of Hands.' *Then the Bishop, or some Minister appointed by him, may say:*

'Hear the words of the Evangelist St. Luke in the eighth chapter of the Book of the Acts of the Apostles.' Then follows Acts viii. 14-18.

Versicles.—'*Our help,*' etc. Here the Sarum Office of Confirmation began. This versicle has a special significance in connection with the answer 'I do,' just given by the candidates. It reminds them that they cannot hope to fulfil their baptismal vows without the assistance of Divine grace, and at once directs them to seek that aid. The versicles are taken from Pss. cxxiv. 7, cxiii. 2, and cii. 1.

The Prayer of Invocation is found in the Sacramentaries of Gregory and Gelasius, and has been in use in the Church of England more than 1,200 years. The invocation consists of a grateful recognition of the regeneration and the remission of sins conferred in Baptism. The petition is for the Holy Ghost as the Divine Strengthener or Comforter, and for the daily increase in the confirmed of the seven-fold gifts of the Spirit.

'*To regenerate . . . and hast given unto them forgiveness of all their sins.*' The Puritans in 1661 objected to the preface of this prayer that it 'supposeth that all the children who are brought to be confirmed have the Spirit of Christ, and the forgiveness of all their sins; whereas a great number of children at that age, having committed many sins since their Baptism, do show no evidence of serious repentance, or of any special saving grace; and therefore this Confirmation (if administered to such) would be a perilous and gross abuse.' The reply of the bishops was, 'It supposeth, and that truly, that all children were at their Baptism regenerate by water and the Holy Ghost, and had given unto them the forgiveness of all their sins; and it is charitably presumed that notwithstanding the frailties and slips of their childhood, they have not totally lost what was in Baptism conferred upon them; and therefore adds "Strengthen them," etc. None that lives in open sin ought to be confirmed.' On this reply Blunt excellently remarks: 'A faithful certainty respecting God's justice, mercy, and grace, mingled with a loving habit of charitable doubt respecting the sins of individual Christians, pervades the whole of the Prayer-Book.'

'*The Comforter,*' *i.e.*, literally, the Strengthener.

'*Manifold gifts.*' Lat., *septiformem spiritum. Cf.* 'Who dost Thy sevenfold gifts impart,' in the hymn *Veni Creator.* The reference is to Isa. xi. 2: 'And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.' The Prayer-Book follows the Vulgate, 'Spiritus sapientiæ et intellectus, spiritus consilii et fortitudinis, spiritus scientiæ et pietatis, et replebit eum spiritus timoris Domini.' The last clause in the Vulgate Version, 'And shall fill Him with the

spirit of the fear of the Lord,' has for its counterpart in the A.V., 'And shall make Him of quick understanding in the fear of the Lord.'

'*Of wisdom.*' Wisdom enables us to set before us worthy *ends*, and to make a right use of all other gifts. The highest wisdom is, of course, that which makes us wise unto salvation.

'*Of understanding.*' Understanding gives us insight and discernment in spiritual things, and directs us to the employment of right *means*. 'The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1 Cor. ii. 14).

'*Of counsel.*' What is called in the Collect for Whitsunday 'a right judgment in all things.' Counsel enables us to deliberate before we act, to seek the guidance of God's Word, to consult our own conscience.

'*Of ghostly* [*i.e.*, *spiritual*] *strength.*' Ghostly strength is needed to supplement our own natural weakness. We are by nature spiritually weak; with God's help we are rendered omnipotent (see St. Matt. xvii. 20: 'Nothing shall be impossible unto you').

'*Of knowledge.*' Knowledge about God can be acquired by reading and hearing about God; but the knowledge of God can only be acquired by direct communion with God. It is in this latter knowledge our eternal life consisteth. *Cf.* the second Collect for Matins, and St. John xvii. 3: 'This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.'

'*True godliness.*' The A.V. puts 'fear' in the sixth place, but the Vulgate reads here '*pietatis*' (LXX. εὐσεβείας), a word which is better translated by 'piety,' or, as in our Prayer-Book, by 'true godliness.'

'*Holy fear*,' *i.e.*, reverence, power to recognize the infinite claims which God has upon our adoration and obedience. We need fear to *restrain* us from evil, when love does not *constrain* us to good; *fear* to inspire us with humility, lest love should grow too familiar and presume. 'A heart to love and dread Thee.' Up to 1662 the prayer ran '*fulfil* them,' etc.

Norris admirably sums up the seven gifts thus:

'Wisdom, to choose the one thing needful.
Understanding, to know how to attain to it.
Counsel, the habit of seeking guidance of God.
Strength, to follow where He shall lead us.
Knowledge, that we may learn to know God.
Godliness, that, knowing Him, we may grow like Him.
Holy fear, meaning reverence and adoration.'

('Manual of Religious Instruction on the Prayer-Book,' p. 252.)

The first enables us to form worthy ideals; the second applies ideals to practice; the third secures prayerful deliberation; the fourth moral courage; the fifth the power of knowing God; the sixth ability to see God in all things; the seventh reverence. The first two may be grouped as intellectual; the second two as moral; the last three as spiritual.

This prayer has no mediation ending. Goulburn says: 'All that I can suggest in the way of explanation is, that genuine faith in Christ, the principle which makes His mediation available to us, is presupposed very emphatically in the Catechumens for whom the prayer is offered; for the Bishop prays thus for them: 'Almighty and everliving God, who . . . hast given unto them forgiveness of all their sins.' Those words are not true except on the hypothesis that the Catechumens have exercised true faith in Christ. And to exercise true faith in Christ is to plead for ourselves His atonement, and present ourselves to God under the shelter of His mediation. The mediation clause, therefore, is implied, though it is not expressed, in this prayer ('Collects,' i. 105-6).

Laying on of Hands.—Note how carefully the Prayer-Book follows the order described in Acts viii. 15, 17—first the prayer for the Holy Ghost; then the laying on of hands. After the Prayer of Invocation the Book of 1549 proceeds thus: '*Minister.* Sign them, O Lord, and mark them to be Thine for ever, by the virtue of Thy holy cross and passion. Confirm and strength (*sic*) them with the inward unction of Thy Holy Ghost, mercifully unto everlasting life. Amen. *Then the Bishop shall cross them in the forehead, and lay his hand upon their heads, saying,* N——,* I sign thee with the sign of the cross, and lay my hand upon thee: In the Name of the Father, etc. *And thus shall he do to every child one after another. And when he hath laid his hand upon every child, then shall he say,* The peace of the Lord abide with you. *Answer.* And with thy spirit.' The present prayer of blessing, 'Defend, O Lord,' was added in 1552.

The Bishop's Prayer asks (1) for God's defence, so that the confirmed child may continue God's child for ever; (2) for the child's daily increase in the Holy Spirit. The blessing asked for is not one that is exhausted on the occasion of Confirmation, but a life-long blessing, renewed day by day. As at Baptism, the grace asked for is final perseverance.

The Lord's Prayer. Added 1662. It will be noted that, as at Baptism and Holy Communion, the Lord's Prayer is used immediately after the central rite. The Doxology is not used because the dominant idea of the prayer in this part of the service is not Eucharistic but precatory. Each clause of the prayer has a new significance in connection with the profession of the confirmed,

* Occasionally a new name was given at Confirmation. Lord Coke held that the name given at Confirmation superseded the name given at Baptism.

the daily bread they will need, the temptations to which they will be exposed, and the evil from which we pray that they, with us, may be delivered. There is no direction for the congregation to say the Lord's Prayer with the Bishop, and the practice varies in different dioceses. The rubric 'Let us pray,' the type of the Amen, which indicates that the congregation are to say Amen with the Bishop, and the analogy of the saying of the Lord's Prayer by the priest and people after Communion, afford a presumption that it was intended that the congregation were to say the prayer with the Bishop.

The Collect, 'Almighty and everliving God,' is based upon one which precedes the act of Confirmation in Archbishop Hermann's Order of Confirmation. It is a prayer for the newly-confirmed candidates (1) That God's fatherly hand may ever be over them. (2) That His Holy Spirit may ever be with them. (3) That He will so lead them in the knowledge and obedience of His Word, that in the end they may obtain everlasting life.

'*Both to will and to do.*' The assertion of the need of both prevenient and co-operating grace, so constantly made in the Sunday Collects (see Collect for Fourth Sunday after Trinity), is peculiarly appropriate here for the purpose of reminding the confirmed of the Divine Source to which they must look for strength both in the good resolutions they make and in carrying those resolutions into practice.

'*After the example of Thy holy Apostles,*' *i.e.*, according to their example. See previous references to examples in the Acts.

'*Certify,*' *i.e.*, to assure, make known. *Cf.* 'that I may be *certified* how long I have to live' (Ps. xxxix. 5). The laying on of hands is not only part of the appointed means by which the gift of the Holy Spirit is bestowed; it is also symbolic ('by this sign') of God's favour and goodness. It is the outward sign of benediction. The sense of touch and pressure comes to the help of the mind, and enters into that combination of associations which makes so deep and helpful an impression upon the memory. 'We are so constituted,' says Norris, 'body and spirit in such close sympathy one with the other, that words accompanied by touch affect us more strongly than words spoken merely.' It was, doubtless, partly for this reason that our Lord took by the hand, or otherwise touched, so many of those whom He healed.

The Last Collect is one of the Collects appointed to be said after the offertory, when there is no Communion, and at other times. It is a prayer that God may direct, sanctify, and govern both our hearts and bodies, so that 'both here and ever'—that is, both temporally and eternally—we may be preserved in body and soul; and is appropriately introduced here at a moment when the newly confirmed are about to go forth into the world to enter

upon the responsibilities of adult life, and when body and soul alike are about to be exposed to such great dangers.

Concluding Rubric. In the mediæval Church the confirmed proceeded to Holy Communion at once in the case of adults. Our Church contemplates Confirmation as the proper approach to Holy Communion, but it does not refuse Communion in the case of those who are ready and desirous to be confirmed, but have no opportunity for Confirmation. It is a great mistake, however, to assume that the grace of the greater ordinance contains the grace of the less. Each of God's ordinances has its own special grace. The American Prayer-Book inserts the following rubric before the concluding rubric: 'The Minister shall not omit earnestly to move the persons confirmed to come, without delay, to the Lord's Supper.'

The following is a translation of the Office for Confirmation according to the Use of Sarum:

First let the Bishop say, Our help is in the Name of the Lord. *Ans.* Who hath made heaven and earth. Blessed be the Name of the Lord. *Ans.* From this time world without end. The Lord be with you. *Ans.* And with thy Spirit. *Let us pray.* Almighty and everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and who hast given them forgiveness of all their sins; send forth upon them Thy sevenfold Spirit, the Holy Paraclete, from Heaven. Amen. The Spirit of wisdom and understanding. Amen. The Spirit of knowledge and piety. Amen. The Spirit of counsel and fortitude. ✠ Amen. And fill them with the Spirit of the fear of the Lord. ✠ Amen. And sign them with the sign of the holy Cross ✠; confirm them mercifully with the anointing of salvation unto life everlasting. Amen. Then inquiring the name of each, and anointing him with his thumb, the Bishop shall make the sign of the Cross on his forehead, saying: I sign thee, *N.*, with the sign of the Cross ✠, and confirm thee with the anointing of salvation. In the Name of the Father, and of the S✠on, and of the Holy Ghost. Amen. Then shall follow the Psalm: Lo, thus shall the man be blessed that feareth the Lord. The Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long. Glory be to the Father, etc. Send forth Thy Spirit and they shall be created. *Ans.* And Thou shalt renew the face of the earth. Peace be unto thee. *Let us pray.* O God, who gavest the Holy Spirit to Thine Apostles, and didst will that they should impart the same unto their successors, and unto the rest of the faithful, look down with mercy on this our service, and grant that the hearts of these Thy servants, whose foreheads we have anointed with holy oil and signed with the sign of the holy Cross, may, by the same Holy Ghost coming down into them, and by His vouchsafing to dwell in them, be made the temple of His glory. Through our Lord Jesus Christ, who with, etc. God Almighty bless you; the Fa✠ther, the S✠on, and the Holy ✠ Spirit. Amen.

On the third day after the Confirmation the sponsors were to go with the children who had been confirmed to the church to leave there the *chrismalia* —*i.e.*, the linen bands tied across the foreheads of the newly confirmed.

In the Church of Rome the Bishop, after confirming the candidates, gives each a little blow on the cheek, saying, 'Peace be with thee,' to signify that he is to be ready like a true soldier of Christ to suffer injuries and affronts in His service, and to comfort himself with the thought that the peace of God will ever be with those who suffer for Christ's sake.

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

MARRIAGE has ever been solemnized with religious rites in the Christian Church. Indeed, the Church of Rome regards it as a Sacrament, basing its teaching upon the words of Eph. v. 32, 'This is a great mystery,' which in the Vulgate runs, '*Sacramentum* hoc magnum est.' Tertullian (150-220) says, 'How can we find words to describe the happiness of that marriage which the Church brings about, and the oblation confirms, and the benediction seals, and the angels announce, and the Father ratifies' (Ad. Ux., ii. 8). On account of its accompanying festivity marriage was forbidden at a very early period during the season of Lent. In the eleventh century it was forbidden between Advent and the Octave of Epiphany; between Septuagesima and the Octave of Easter; during fourteen days before the Feast of St. John the Baptist; during the Ember fasts, and on all vigils. An attempt was made in 1661 to restore some of these restrictions, but it was not successful.

The service is mainly derived from the Sarum Manual.

Rubric. The rubric of 1549 does not specify at what part of the service the **banns*** were to be read. That of 1662 directs that they should be read immediately before the sentences for the offertory. The form of words for the publication of the banns was inserted in 1662.†

* *Banns.* Wedgwood says that the primitive meaning of the verb *ban* seems to have been, to summon to the army. This feudal calling out of persons capable of bearing arms was called *bannire in hostem.* 'The raising of the king's banner marked the place of assembly, and the primitive meaning of *bannire* was, to call the people to the *bann*, or standard. The term was then applied to summoning on any other public occasion, and thence to any proclamation.' *Cf.* Old Eng. *abannan*, to publish; *ban*, to curse; the *ban* of the empire; *abandon; bandit; contraband.*

† By Act 26 George II., c. 33, from and after March 25, 1754, Banns of Matrimony shall be published 'During the Time of Morning Service, or of Evening Service, (if there be no Morning Service in such Church or Chapel) upon any of those *Sundays*, immediately after the Second Lesson.'

This is the punctuation of the Act as originally published in black letter. The 8vo. reprint of 1766 omits the first and third commas, shifting the parenthesis to after 'Sundays,' and omits the capitals.

The Act of 4 George IV. c. 76 reads: 'During the Time of Morning Service, or of Evening Service (if there shall be no Morning Service in such Church or

Third Rubric. '*The persons to be married shall come into the body of the church.*' The Sarum Manual directs that 'the man and the woman should be placed before the door of the church [ante ostium ecclesiæ], before God and the priest and the people, the man at the right of the woman, and the woman at the left of the man.'

'*With their friends and neighbours.*' Hermann's 'Consultation' supplies the reason of this provision, 'for the prayers of many are godly desired.' Witnesses are also required by the Marriage Act to sign the register.

'*The man on the right hand.*' According to Jewish usage the woman was placed in this position. *Cf.* 'Upon thy right hand did stand the queen in a vesture of gold' (Ps. xlv. 10). It has been conjectured that by right hand is meant the right hand of the priest, but the Sarum ritual distinctly says 'on the right hand of the woman' [a dextris mulieris].

The Address is almost identical with that in the Prayer-Book of 1549. It is taken partly from Hermann's 'Consultation,' partly from the Sarum Use.

'*Instituted of God in the time of man's innocency*' (Gen. ii. 18). *Cf.* St. Matt. xix. 4.

'*The mystical union that is betwixt Christ and His Church*' (see Eph. v. 32, 33). By 'mystical' is here meant spiritual. *Cf.* 'we are very members incorporate in the *mystical* body of Thy Son' (Communion Service). Both expressions are based on Eph. v. 32: τὸ μυστήριον τοῦτο μέγα ἐστίν ('this mystery is great').

'*Enterprised*,' *i.e.*, undertaken. The imperfect participle 'enterprising' is still in common use; but the verb is obsolete. This clause of the Preface is adapted from Jerome's version of Tob. vi. 17: 'Hi namque qui conjugium ita suscipiunt, ut Deum a se et a sua mente excludant, et suæ libidini ita vacent, sicut equus et mulus, quibus non est intellectus, habet potestatem dæmonium super eos.'

'*Commended of St. Paul.*' Heb. xiii. 4: 'Marriage is honourable in all, and the bed undefiled.'

'*If any man can show any just cause*,' etc. *Cf.* 'I warne you alle

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Chapel upon the *Sunday* upon which such Banns shall be so published), immediately after the Second Lesson.'

This is the punctuation of the Act as originally published. The 8vo. reprint of 1838 omits the first comma, introduces one after 'Evening Service,' and places the last one *inside* the parenthesis.

According to Wharton's Law Lexicon 'Punctuation has no . . . weight in Acts of Parliament.' The reader will naturally ask why it is inserted and, having been inserted, why is it altered?

It seems most probable that the words 'during the Time of Morning Service' continue the rule of the rubric, and that the rest of the sentence is to provide for those places where there is no Morning Service held.

that yf there bee any of you whych wost owht [knows anything] by* [against] thys man and thys woman where fore they won nat lawfully kome to gedyr, knowleche [make known] ye hyt here now or never' (Sarum Use, quoted by Blunt).

'*I require*,' etc. The York Use has, 'Also I charge you both, and eyther be your selfe, as ye wyll answer before God at the day of dome, that yf there be any thynge done pryuely or openly, betwene your selfe: or that ye knowe any lawfull lettyng [hindrance] why that ye may not be wedded togyther at thys time: say it nowe, or [before] we do any more to this mater.'

Rubric. '*If any man do allege and declare*.' To 'allege' now means merely to assert; it formerly meant to adduce evidence or proof. Lat. *allegare*, a law term. *Cf.* 'Such as do worship images do unjustly *allege* Gregory for them' (Homily against Peril of Idolatry). 'Opening and *alleging* that Christ must needs have suffered,' Acts xvii. 3. '*Declare*' meant to make clear. Pharaoh complained that when he told his dream to his magicians 'there was none that could *declare* it to me' (Gen. xli. 24).

The Espousals, or Mutual Promise, were formerly made some time before the actual marriage, at a separate service. These public espousals were 'a formal religious recognition of what is now termed an engagement, and took place sometimes months, sometimes years, before the marriage itself' (Blunt's 'Dict. Theol.'). The ceremonies were '(1) the verbal expression of free consent; (2) presentation of gifts, "*arræ*" or "*sponsalia*"; (3) giving and receiving a ring; (4) a kiss; (5) joining of hands; (6) settling a dowry in writing' (*Ibid.*).

'*Wilt thou have*,' etc. The object of these questions is to ascertain from each of the two persons to be married whether the marriage takes place with their own free will and consent.

'*After God's ordinance*,' *i.e.*, according to God's ordinance.

'*Wilt thou obey him?*' York Manual has 'be buxum † to him.'

'*Who giveth this woman?*' York Manual, '*Deinde sacerdos*, Who gyues me this wyfe? *i.e.*, this woman.

The Betrothal is almost identical with the corresponding forms in the old uses. That in the Sarum Use ran, 'I *N.*, take the *N.* to my weddyd wyf to have and to holde fro thys day forwarde, for beter for wers, for richere for porere; in sykenesse and in

* *By*, against. *Cf.* 'I know nothing *by* myself' (1 Cor. iv. 4). 'An intelligent woman, if she know *by* herself the least defect, will be most curious to hide it' (Jonson's 'Silent Woman,' iv. 1). See Davies's 'Bible English,' p. 81, for numerous other instances.

† *Buxum*. Old Eng. *bocsam*, obedient, from *bugan*, to bow. *Cf.* Ger. *biegsam*, supple, flexible.

> 'For holy church hoteth [commandeth] all manere puple
> Under obedience to be and *buxum* to the lawe.'
>
> PIERS PLOWMAN.

hele ; tyl dethe us departe ; if holy chyrche it wol ordeyne ; and therto I plycht the my trouthe.'

'*For better for worse.*' The York Use inserts before this clause 'for fairer for laither'* [*i.e.*, loathlier]. A manuscript version of the Sarum Use reads 'for fairer for fouler' [*i.e.*, less fair].

'*Do part.*' Originally and up to 1662 'depart.' See p. 50. *Cf.* 'Faith, Hope, and Love be three sisters; they never can depart in this world' (Tyndal). The older versions of Rom. viii. 39, 'Separate us from the love of God,' read 'depart.' 'Separate' appears for the first time in the Rheims version of 1582.

'*Plight thee my troth,*' *i.e.*, pledge thee my troth, fidelity. Old English *treowa*, faith, trust.

In the woman's pledge in the Sarum Use, the words 'to be bonere † and buxum' followed the word 'elthe.'

The Wedding. 'Wed' originally signified to engage one's self, then to marry. The form in the Sarum Manual was as follows: 'With this rynge I the wed, and this gold and siluer I the geue, and with my body I the worshipe, and with all my worldely cathel ‡ I the endowe; *et tunc inserat sponsus annulum pollici sponsæ dicens*, In nomine Patris; *deinde secundo digito dicens;* et Filii; *deinde tertio digito dicens;* et Spiritus sancti; *deinde quarto digito dicens*, Amen. *Ibique dimittat annulum.*' ('And then let the bridegroom place the ring on the thumb of the bride, saying, *In the name of the Father;* then upon the second finger, saying, *and of the Son;* then upon the third finger, saying, *and of the Holy Spirit;* then upon the fourth finger, *Amen.* And there let him leave the ring.') It was an old belief that a particular vein proceeded from the fourth finger to the heart. The ring is emblematical of eternity, constancy, and purity. Herrick writes:

> 'And as this round
> Is no where found
> To flaw, or else to sever:
> So let our love
> As endless prove,
> And pure as gold for ever.'
>
> *Hesperides.*

Gold and silver were formerly given with the ring as earnests of dowry. This practice was retained in the First Prayer-Book of Edward VI., but was omitted from the book of 1552.

* *Laither*, Old Eng. *lath* hateful. *Cf.* Fr. *laid*, ugly; O.E. *wlætian*, nauseate, loathe; *latsom*, loathsome.

† *Bonere*, gracious, gentle, débonair (Fr. *de bon air*). *Cf.* Milton's 'So buxom, blithe, and débonair' ('L'Allegro').

‡ *Cathel*, goods, property. *Cf. cattle, chattels.* Lat. *capitale*, money at interest, as distinguished from the interest; capital.

'*Worship*,' *i.e.*, honour. *Cf.* Hereford Use: 'Wyth mine body ych the honoure.' See p. 45. The American Prayer-Book omits this clause.

The Prayer 'O Eternal God' is adapted from one in the Sarum Manual, used at the blessing of the ring. In the Prayer-Book of 1549 the allusion to Isaac and Rebecca was as follows: 'That, as Isaac and Rebecca (after bracelets and jewels of gold given of the one to the other for tokens of their matrimony) lived faithfully together.' The parenthetical clause was omitted in 1552.

The ceremony of joining the right hands of the bride and bridegroom, together with the **Address to the people** which follows it, was taken from Hermann's Consultation.'

The Benediction is from the Sarum Use. In the Prayer-Book of 1549 it stood thus: 'God the Father bless you. ✠ God the Son keep you; God the Holy Ghost lighten your understanding; the Lord mercifully with His favour look upon you, and so fill you with all spiritual benediction and grace, that you may have remission of your sins in this life, and in the world to come life everlasting.' It was altered to its present form in 1552.

The Psalm (either cxxviii. or lxvii.) was evidently intended as an introit, the rubric prefixed to it being as follows: Then the minister or clerks, *going to the Lord's table*, shall say or sing this psalm following. The old rubric was 'Hic intrent ecclesiam usque ad gradum altaris.' The remainder of the service was preparatory to Holy Communion.

Prayer, 'O God of Abraham.' From the Sarum Manual.

'*And as Thou didst send Thy blessing upon Abraham and Sarah.*' This clause has been substituted for the allusion to Tobias and Sara in the old form: Et sicut misisti sanctum angelum Tuum Raphaelem ad Tobiam et Saram, filiam Raguelis. The change was made in 1552

Prayer, 'O merciful Lord.' From the Sarum Manual.

'*Honesty*.' In the language of the sixteenth century this word usually denotes *honour* when applied to a man, and *chastity* when applied to a woman. *Cf.* 'He is of a noble strain, of approved valour, and confirmed *honesty*' ('Much Ado about Nothing,' II. 1). 'Could beauty, my lord, have better commerce than with *honesty*?' ('Hamlet,' III. 1.) '*Honesty* coupled to beauty, is to have honey a sauce to sugar' ('As You Like It,' III. 3). See Rom. xii. 17; 2 Cor. viii. 21.

Prayer, 'O God, who by Thy mighty power.' From the Sarum Manual.

'*Consecrated the state of matrimony.*' The Puritans objected to this expression in 1661. They said, 'Seeing the institution of marriage was before the Fall, and so before the promise of Christ, as also for that the said passage in this Collect seems to

countenance the opinion of making matrimony a sacrament, we desire that clause may be altered or omitted.' The committee of Convocation replied, 'Though the institution of marriage was before the Fall, yet it may be now, and is, consecrated by God to such an excellent mystery as the representation of the spiritual marriage between Christ and His Church. We are sorry that the words of Scripture will not please. The Church in the twenty-fifth Article hath taken away the fear of making it a sacrament.'

'*Amiable.*' The old prayer ran: 'Sit amabilis ut Rachel viro: sapiens ut Rebecca: longæva et fidelis ut Sara.' Up to 1662 the form in the Prayer-Book read 'amiable to her husband as Rachel, wise as Rebecca, faithful and obedient as Sara.'

Benediction. From the Sarum Manual.

'*Sanctify and bless.*' Printed in the Prayer-Book of 1549, 'Sanctify and ✠ bless you.'

Rubric. The rubric from 1552 up to 1662 was as follows: 'Then shall begin the Communion.'

'*Convenient*,' *i.e.*, befitting, proper. So the rubric in the service for the Churching of Women: 'And if there be a Communion, it is *convenient* that she receive the Holy Communion.' In both these passages 'convenient' means not what suits our convenience but what is fitting. *Cf.* 'Neither filthiness, nor foolish talking, nor jesting, which are not *convenient*' (Eph. v. 4). 'God gave them over to a reprobate mind, to do those things which are not *convenient*' (Rom. i. 28). See also Philemon 8. 'In the homily on the right use of the Church (Part II.), we are told, in reference to Acts xxi. 28, that the Jews "judged it *convenient* that none but godly persons and the true worshippers of God should enter into the temple of God"' (Davies, 'Bible English').

THE ORDER FOR

THE VISITATION OF THE SICK.

THE visitation of the sick is made by our Lord one of the tests of true discipleship, and from the very beginning of the Christian Church provision was made that it should be systematically attended to. 'Is any sick among you?' says St. James. 'Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him' (v. 14, 15). There can be little doubt that the practice here described is identical with that which was observed by the Apostles themselves when they were sent out two by two by our Lord. St. Mark says of them: 'They cast out many devils, and *anointed with oil many that were sick, and healed them.*' In the Greek Church the apostolic direction is still literally carried out, the priests jointly anointing the sick as well as praying for them. The Church of Rome also anoints the sick, but only in the case of those who are at the point of death. The original intention of anointing was twofold, viz., the miraculous healing of the sick, and the bestowal of the inward grace of forgiveness of sins. The former is wholly abandoned by the Church of Rome; and Extreme Unction, as it is called, is administered for the remission of light offences, and the preparation of the soul for its final struggle with the tempter. The view of the subject which prevailed in England at the eve of the Reformation is well set forth in 'The Institution of a Christian Man,' which says: 'All Christian men should repute and account the said manner of anoiling among the other sacraments of the Church, forasmuch as it is a visible sign of an invisible grace, whereof the visible sign is the anoiling with oil in the name of God; which oil (for the natural properties belonging unto the same) is a very convenient thing to signify and figure the great mercy and grace of God, and the spiritual light, joy, comfort, and gladness which God poureth out upon all faithful people, calling upon Him, by the inward unction of the Holy Ghost. And the grace conferred in this sacrament is the relief and recovery of the disease and sickness wherewith the sick person is then diseased and troubled, and also the remission of his sins, if he be then in

sin.' The form for anointing that was inserted in the Prayer Book of 1549 has been already given (see p. 38). It was dropped in the book of 1552, and in the same year Extreme Unction was pronounced in one of the Articles to be not a Sacrament in the same sense as Baptism and the Lord's Supper. Our Visitation Service is founded on the ancient formularies of the Church, the chief difference between it and the mediæval service being in the omission of the formal procession of the priest and his clerks to the house of the sick, saying the Penitential Psalms, and the disuse of the rite of Extreme Unction. The four prayers at the end of the service were added in 1662.

The Salutation is based upon our Lord's injunction to His Apostles: 'And into whatsoever house ye enter, first say, Peace be to this house' (St. Luke x. 5). No words could more beautifully set forth the object of the visit of the messenger of peace. In 1549 Ps. cxliii. (one of the Penitential Psalms) followed the Salutation.

The Deprecation. 'Remember not, Lord,' etc. We are thus reminded at the outset that, whatever be the special object of this Divine visitation, sin is the primal cause of all human suffering. At the same time, we are directed to the healing powers of the precious blood of Christ.

'*Our iniquities nor the iniquities of our forefathers.*' This clause is taken from Tobit iii. 3 (see p. 195).

The Lord's Prayer is appropriately prefaced by the *Kyrie eleison* (Lord, have mercy upon us), originally uttered by sufferers who sought the Lord's miraculous help. It occupies the place which is assigned to it at the opening of all our services. The clauses, 'Thy will be done,' and 'Give us this day our daily bread,' are specially suitable in the case of the sick.

The Versicles are taken from the Psalms, and are identical, with slight exceptions, with those used in the other occasional offices.

The Prayers. Here followed originally nine collects, of which two only are translated.

1. '*O Lord, look down.*' *Cf.* Deut. xxvi. 15: 'Look down from Thy holy habitation, from heaven, and bless Thy people Israel.' The Collect originally contained a reference to God's blessing on Abraham, Isaac, and Jacob, and a prayer that He would in like manner bless the sick man. This, together with a petition that an angel of peace might be sent to keep him and his house in perpetual peace, was omitted in translation.

2. '*Hear us, Almighty.*' The original contained a reference to Peter's wife's mother, to the centurion's servant, and to Tobias and Sara. Reference to Tobias and Sara was preserved in the Prayer-Book of 1549, but omitted in 1552. The words 'Peter's wife's mother' and 'the captain's servant' were retained until 1662.

'*Who is grieved with sickness*' ('Quem diversa *vexat* infirmitas'). In Old English 'grieve,' with all its congeners, grief, grievous, grievously, was applied to bodily* as well as mental pain. *Cf.* 'The archers have sorely *grieved* him' (Gen. xlix. 23); 'acquainted with *grief*' (Isa. liii. 3).

The Exhortation is divided into two parts, the second of which is not to be used when the person visited is very sick. The Exhortation may be thus analysed:

I. (*a*) All sickness is of God's visitation;
   (*b*) Whatever be its immediate object, it will, if rightly used, help us forward in the way to everlasting life.

II. (*a*) Chastisement the instrument of love (Heb. xii. 6-11);
   (*b*) The example of Christ;
   (*c*) Exhortation to patience and self-examination.

'*As St. Paul saith.*' The authorship of the Epistle to the Hebrews is much disputed. The early Fathers of the Eastern Church accepted it as an epistle of St. Paul. The early Fathers of the Western Church either do not refer to the Epistle at all, or are silent about its authorship. Luther conjectured that Apollos was the author, and has been followed by many more recent critics. Others have assigned the authorship to St. Luke, others to St. Barnabas.

'*After their own pleasure*,' *i.e.*, according to their own pleasure, as opposed to God's chastisements, which are dictated solely by a regard for our welfare.

'*These words, good brother, are written in Holy Scripture.*' Up to 1662 this passage ran, 'These words, good brother, are God's words, and written in,' etc.

Self-examination. To enable the sick man to ascertain whether he believes as a Christian man should, the minister here rehearses to him the Articles of the Faith, and asks him whether he believes them or not. In the Sarum Manual the priest was to recite to the sick man the fourteen Articles of the Faith, of which the first seven related to the mystery of the Trinity, and the other seven to the humanity of Christ. If the sick man were a laic or not liberally educated (*simpliciter literatus*), the priest was to question him generally under a form prescribed.

The rubric following this interrogation directs that the minister shall examine the sick man whether he truly repents and is in charity with all the world, and exhort him to forgive all who have injured him, to seek forgiveness from those whom he may have injured, and to make amends to the utmost of his power.

* Thus Hotspur apologizes for his answer to the fop by saying that he spoke out of his *grief* and the impatience arising from it ('Hen. IV.,' Part I., I. 3). So Falstaff says, 'Can honour set to a leg? no; or an arm? no; or take away the *grief* of a wound? no' ('Hen. IV.,' Part I., V. 1).

If the sick man has not disposed of his goods, he is to be admonished to make his will and to inform his friends of the exact position of his affairs. The rich are to be earnestly moved [urged] to be liberal to the poor. If the sick man feels his conscience troubled with any weighty matter, he is to be moved to make a special confession of sin, after which confession the priest is to absolve him (if he humbly and heartily desire it) 'after this sort,'* *i.e.*, according to the form prescribed. The rubric of 1549 added, 'and the same form of absolution shall be used in all private confessions.' This was dropped in 1552. The parenthesis, 'if he humbly and heartily desire it,' was added in 1662. The only other passage in the Prayer-Book directly bearing upon the subject of auricular confession is one in the first exhortation in the Communion Service, which has been already commented on. In the Prayer-Book of 1549 that exhortation refers to the 'absolution of the Priest,' and again to the 'comfort and absolution, as of 'the ministers of God and of the Church.' The 113th Canon 'straitly charges and admonishes' the minister who has received a confession 'that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same) under pain of irregularity.' The Homily of Repentance gives a general direction on the subject: 'If any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's Word.'

The Absolution differs from the declaratory form in the Daily Offices and the precatory form in the Communion Service in being more authoritative in its language. The conditions of pardon are stated in the opening of the Absolution, viz., faith and repentance. This part of the Absolution is taken from the Absolution in the 'Order of Communion' of 1548, which closely followed Daye's translation of Hermann's 'Consultation,' 1547. The pardon pronounced in the second part is, of course, dependent on the satisfaction of these conditions, and assumes it. The formula 'Ego te absolvo' ('I absolve thee') was not used before the twelfth or thirteenth century.

The Collect, 'O most merciful God,' is the original Absolution found in the Sacramentary of Gelasius and the mediæval service-books, in which it was entitled 'The Reconciliation of a Dying Penitent.' The clause, 'Strengthen him with Thy blessed Spirit;

* Sort. The Prayer-Book of 1549 directs 'after this form.'

and when Thou art pleased to take him hence,' was inserted in 1662.

'*Decayed*,' destroyed, weakened. Lat. 'Quicquid diabolica fraude violatum est.'

The Psalm (lxxi., 'In Domine speravi') is admirably well suited for the place which it occupies in this service, praying as it does for help and deliverance, and at the same time breathing of patience, and faith, and thanksgiving. The American Prayer-Book has substituted Ps. cxxx., *De Profundis*.

The Antiphon ('O Saviour of the world') is the only one left of the many antiphons with which our services were formerly studded. It emphasizes the leading idea of the previous psalm, and converts it into a Christian prayer.

The Benedictions. The first of these was composed in 1549. The second, an expansion of the blessing which Aaron and his sons were to pronounce upon the children of Israel (Num. vi. 24-27), was added in 1662.

The Four Prayers, viz., (1) for a sick child; (2) for a sick person when there appeareth small hope of recovery; (3) a commendatory prayer for a sick person at the point of departure; and (4) a prayer for persons troubled in mind or in conscience, were also added in 1662. '*Distempers*' in the last prayer means distress of mind. It is much to be regretted that there is not a greater variety of these occasional prayers. The American Prayer-Book adds the following:

'A Prayer which may be said by the Minister in behalf of all present at the Visitation.

'O God, whose days are without end, and whose mercies cannot be numbered, make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives; that, when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with Thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen*.'

'A Prayer which may be said in case of Sudden Surprise and Immediate Danger.

'O most gracious Father, we fly unto Thee for mercy in behalf of this Thy servant, here lying under the sudden visitation of Thine hand. If it be Thy will, preserve *his* life, that there may be place for repentance; but if Thou hast otherwise appointed, let Thy mercy supply to *him* the want of the usual opportunity for the trimming of *his* lamp. Stir up in *him* such sorrow for sin, and such fervent love to Thee, as may in a short time do the work of many days: that among the praises which Thy saints and holy angels shall sing to the honour of Thy mercy through eternal ages, it may be to Thy unspeakable glory, that Thou hast redeemed the soul of this Thy servant from eternal death, and made *him* partaker of the everlasting life, which is through Jesus Christ our Lord. *Amen*.'

'A Thanksgiving for the beginning of a Recovery.

'Great and mighty God, who bringest down to the grave, and bringest up again; we bless Thy wonderful goodness, for having turned our heaviness into joy and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be Thy Name that Thou didst not forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to Thy will; and at last didst send *him* seasonable relief. Perfect, we beseech Thee, this Thy mercy towards *him;* and prosper the means which shall be made use of for *his* cure: that, being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to Thine house, to offer Thee an oblation with great gladness, and to bless Thy holy Name for all Thy goodness towards *him;* through Jesus Christ our Saviour, to whom, with Thee and the Holy Spirit, be all honour and glory, world without end. *Amen.*'

THE COMMUNION OF THE SICK.

BOTH in the Eastern and Western Churches it was a general practice to administer Holy Communion to the sick and dying. A canon of the English Church of the date A.D. 960 directs every priest to 'give housel'* to the sick when they need it. He was not, however, to administer the Holy Communion if the sick man were only 'half living, because Christ commanded that the housel should be eaten' (970). A canon of the Synod of Westminster, A.D. 1138, decrees that the Body of Christ should not be reserved beyond eight days, and that it should not be conveyed to the sick by any one but a priest or a deacon, except in case of necessity, and by them only with the greatest reverence. The practice of reserving a portion of the elements consecrated at church for the use of the sick is undoubtedly primitive, and is expressly referred to by Justin Martyr. It was provided for in the Prayer-Book of 1549 in the following rubric: 'And if the same day there be a celebration of the Holy Communion in the church, then shall the priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him (if there be any). And so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself. But before the curate distribute the Holy Communion, the appointed *General Confession* must be made in the name of the communicants, the curate adding the *Absolution with the comfortable sentences of Scripture* following in the open Communion; and after the Communion ended the Collect *Almighty and everliving God, we most heartily thank Thee*, etc. But if the day be not appointed for the open Communion in the church, then (upon convenient warning given) the curate shall come and visit the sick person afore noon. And having a convenient place in the sick man's house (where he may reverently celebrate), with all things necessary for the same, and not being otherwise letted [hindered] with the public service, or any other just impediment, he shall there celebrate the Holy Communion after such form and sort as hereafter is appointed. Another

* *Housel*, *i.e.*, Holy Communion. O.N. *hunsl*, *husl*, sacrifice. Goth. *hunsljan*, to offer sacrifice. *Cf.* 'unhouselled, disappointed, unannealed' ('Hamlet').

rubric in the Prayer-Book of 1549 provides that if there be more than one sick person to be visited on the same day, a portion of the Sacrament of the Body and Blood should be reserved from the first celebration to serve for the others.

Restriction has been laid on the use of private Communion by Canon 71: 'No minister shall preach or administer the Holy Communion, in any private house, except it be in time of necessity, when any being either so impotent as he cannot go to the church, or very dangerously sick, are desirous to be partakers of the Holy Sacrament, upon pain of suspension for the first offence and excommunication for the second.'

The order of the service in 1549 was Introit, Lesser Litany, Mutual Salutation, Collect, Epistle, Gospel, Mutual Salutation, *Sursum Corda*. The service was then continued 'unto the end of the Canon.'

The present rubric is substantially the same as that of 1549 as far as 'communicate with him.' The rest of it is nearly the same as in 1552. It underwent some slight changes in 1662, apparently to give greater countenance to, and facilitate, private Communions.

The object of the rubric directing that the sick person should communicate last would appear to be to avoid any danger of contagion. The minimum number, 'three or two at the least,' who are to communicate with the sick, was fixed in 1662. At the same time, the rubric provided for shortening the service by commencing at once with the Collect, Epistle and Gospel, and then proceeding to the exhortation, 'Ye that do truly,' etc.

The rubric which sets forth the cases in which a man may be prevented from actual communion and yet spiritually communicate, as from extremity of sickness, or from want of due warning to the curate, was composed in 1549. 'For lack of company' was added in 1552. According to the Sarum Manual, if the sick man were unable to communicate the priest was to say to him, 'Brother, in this case true faith and a good will suffice: believe only, and thou hast eaten.' This is in accord with St. Augustine's comment on St. John vi. 27-29, 'Crede et manducasti' ('Believe, and thou hast eaten').

'*And giving Him hearty thanks therefore.*' The word 'therefore' is here used as a pronoun in the sense of there-for, *i.e.*, *for that, on that account.*

In case the proper company cannot, through fear of contagion, be gathered together, 'the minister may only* communicate with' the sick person.

* '*Only*,' *i.e.* alone. *Cf.* 'Of whose *only* gift it cometh,' etc. (Collect 13th Sunday after Trinity). 'Wherefore all sin is remitted in the *only* faith of Christ's passion' (Hooker, 'Eccl. Pol.,' VI., v. 2).

The American Prayer-Book has the following additional rubrics:

'In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice: The Confession and the Absolution; Lift up your hearts, etc., through the Sanctus; the Prayer of Consecration, ending with these words, "partakers of His most blessed Body and Blood"; the Communion; the Lord's Prayer; the Blessing.'

'This Office may be used with aged and bed-ridden persons, or such as are not able to attend the public Ministration in Church, substituting the Collect, Epistle, and Gospel for the day, for those appointed above.'

If the Visitation Service be used at the same time as the Holy Communion is administered, the former ends with the Psalm. The Prayer-Book of 1549 prescribed that, if the sick man desired to be anointed, the priest was to use the appointed prayer without any Psalm.

THE ORDER FOR
THE BURIAL OF THE DEAD.

THE earliest reference to a special place for the burial of the dead is Gen. xxiii. 4-10, where we read of Abraham's buying the cave of Machpelah for that purpose. Many peoples were accustomed in ancient times to burn their dead, and attempts have been made to revive the practice in our own days. The early Christians paid great honour to their dead, and commemorated the martyrs at the graves where they were buried. At first the dead were buried in extra-mural cemeteries. In the sixth century we find persons of rank buried in the churchyard. The Council of Mentz, A.D. 813, allowed persons to be buried in the church itself. The earliest service at Christian funerals consisted mainly of hymns and psalmody, expressive of the joy and hope with which the separation of death was regarded. Funeral rites were refused in the case of catechumens who had neglected to be baptized, suicides, and the excommunicate. The mediæval services included (1) the Commendation of the souls of the dead, said in the house between the death and burial; (2) the Inhumation itself; (3) the Mass for the Dead, called also the Requiem;* (4) the Office for the Dead, called also the Dirge;† (5) Trentals, or masses said for thirty days after the day of death;‡ and (6) Anniversary Commemorations (Procter, p. 423). The Burial Service of the Church of England has undergone great changes. The Prayer-Book of 1549 contained a prayer for the soul of the departed. (Quoted p. 42.) Then followed the celebration of Holy Communion. This practice was of great antiquity, having been observed as early as the fifth century. Its primary object was, undoubtedly, to enable the mourners to express their belief

* *Requiem.* So called from the first word of the anthem 'Requiem æternam dona eis, Domine, et lux perpetua luceat eis.'

† *Dirge.* See p. 19. The Dirge consisted of two parts, viz., the Vespers, or *Placebo*, so called from the first word of the Antiphon with which it commenced, and the Matins, or *Dirige*, also called from the first word of the opening Antiphon.

‡ 'Though the corpse had been buried, the funeral rites were not yet over. All through the month following *Placebo* and *Dirige* and masses continued to be said in that church, but with more particular solemnity on the third, the seventh, and the thirtieth day, at each of which times a dole of food or money was distributed among the poor.'—Rock's 'Church of Our Fathers,' ii. 516.

in the Communion of Saints, and to afford them the comfort which that doctrine affords; but, in process of time, the Communion which was intended for the benefit of the living was converted into a mass for the dead. In the Prayer-Book of 1552 prayers for the dead and the celebration of Holy Communion were omitted. At the same time the words uttered by the priest, as he cast earth upon the corpse, 'I commend thy soul to God the Father Almighty and thy body to the ground,' were omitted, and the present form of commendation, which was to be said while the earth was cast upon the body 'by some standing by,' was substituted for them.

The Preliminary Rubrics. The *first* was added in 1662. The three classes excluded from Christian burial, viz., the unbaptized, suicides, and the excommunicate, are the same as were excluded by the ancient canons of the Church. It seems questionable whether Christian rites were refused in the case of catechumens who had not *voluntarily* neglected Holy Baptism. Baptism is regarded as valid by whomsoever performed, if the proper matter and the proper words have been used. The excommunicate are those who are under what is called in the 68th canon 'the greater excommunication,' a spiritual punishment formerly inflicted for some 'grievous and notorious crime,' not repented of. Suicides are of two classes, viz., those who, in the full possession of their senses, have deprived themselves of life, and those who have killed themselves while in a state of insanity. With regard to all other persons the Church charitably assumes that the language of Christian hope may be uttered over their graves. They may have lived in faith, though they died, it may be, in sin. They may have truly repented of their sin, though no expression or outward act attended their repentance.

The *second* rubric directs the priest and clerks to meet the corpse at the entrance of the churchyard, and go before it singing or saying the processional anthems, 'either into the church or towards the grave.' This seems to authorize the minister to read the whole service, if he think fit, at the graveside. This option was probably left to meet cases where the deceased had died of some infectious disease.

The Processional Anthems are (1) St. John xi. 25, 26; (2) Job xix. 25-27; (3) 1 Tim. vi. 7 and Job i. 21.

The second, 'I know that my Redeemer liveth,' etc., clearly indicates that Job looked forward to his vindication in a future life. The word *Goel*, rendered Redeemer, would, perhaps, be more accurately rendered Avenger. The following is given as a literal rendering of the passage in the Annotated Paragraph Bible: 'For I, I know that my Avenger liveth, and at the last over the dust he shall arise; and after they have destroyed my skin this

[shall be]; and from my flesh I shall behold God; whom I, I shall behold for me (*i.e.*, on my side), and my eyes shall see, and not a stranger.'

The Psalms are the 39th (*Dixi custodiam*) and the 90th (*Domine refugium*). The latter is said to have been composed by Moses when the children of Israel were smitten by the plague. The Prayer-Book of 1549 directed that Pss. cxvi., cxxxix., and cxlvi. should be read 'either before or after the burial of the corpse,' and Ps. xlii. at the Holy Communion. There were no psalms appointed in the Prayer-Book of 1552. The present psalms were inserted in 1662. There is a curious deviation in Ps. xc., as here printed, from the Prayer-Book version of the Psalms. In the latter we read *So* teach us to number our days.' Here we read, 'O teach us,' etc.

The Lesson is taken from 1 Cor. xv. In 1552 it was read after the committal of the body to the earth. Part of it had been read as the Epistle in the old Mass for the Dead. The Scottish Episcopal Church allows another lesson to be substituted. The Irish Church allows the use of 1 Thess. iv. 13, which was a funeral epistle in the Use of Sarum, and was retained in the Prayer-Book of 1549, where it appears as the Epistle for the Celebration of the Holy Communion when there is a Burial of the Dead. The American Prayer-Book inserts after the Lesson the following rubric: 'Here may be sung a Hymn or an Anthem; and at the discretion of the minister the Creed and such fitting prayers as are elsewhere provided in this Book may be added.'

The Anthems at the Grave. The first is from Job xiv. 1, 2, the second, third, and fourth from an old antiphon sung at Compline.* The words '*fall from Thee*' mean, fall from confidence in

* The second anthem is said to have been composed by Notker, a monk of St. Gall (A.D. 912), as he was watching the erection of a bridge over the chasm of the Martinstobel, and saw the peril to which the workmen were exposed. This anthem was formerly used daily as an antiphon to the *Nunc Dimittis* from the third Sunday in Lent till the fifth Sunday. Its use in the Burial Service was derived from Hermann's 'Consultation,' where a psalm or other song is prescribed for use while the corpse is being borne to the grave. The old antiphon and the versicles following it in the Sarum Use may be thus translated:

A. In the midst of life we are in death;
Whom may we seek as our Helper but Thee, O Lord,
Who for our sins art justly displeased.
Holy God, holy and mighty, holy and merciful Saviour,
Deliver us not to bitter death.

V. Cast us not away in the time of old age;
When our strength faileth, forsake us not, O Lord.
Holy God, holy and mighty, holy and merciful Saviour
Deliver us not to bitter death.

A. Shut not Thine ears to our prayers;
Holy God, holy and mighty, holy and merciful Saviour,
Deliver us not to bitter death.

Thee. They have no equivalent in the Latin, and were derived from Luther's development of the anthem, which had been made familiar in England through Coverdale's metrical version of it (1539). The anthem ends:

'O Lord God, most holy;
O Lord God, most mighty;
O holy and merciful Saviour,
Thou most worthy God eternal,
Suffer us not at our last hour
For any death from Thee to fall.
Kyrie Eleison.'

Cf. 'Keep us, that' the devil 'by no suggestion bring us from the right faith, neither cause us to fall into desperation, now, nor in the point of death' ('Bishops' Book,' p. 199). (See Bishop Dowden's 'Workmanship of the Prayer-Book,' pp. 163, 164.)

Rubric. '*Then, while the earth,*' etc. The ceremony of casting earth three times upon the body, formerly performed by the priest himself, was practised by the ancient Romans, though there would appear to be no connection between the pagan and Christian practice. Horace says:

'. . . licebit
Injecto ter pulvere curras.'
Odes I. xxviii.
[. . . 'thrice with kindly dust
Bestrew my corpse, and then press onward as thou wilt.']

The rubric ran in 1549: '*Then the priest, casting earth upon the corpse, shall say,* "I commend thy soul."'

The Commendation is founded upon Eccles. xii. 7: 'Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it'; 'Dust thou art and unto dust shalt thou return' (Gen. iii. 19); 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body [literally, the body of our humiliation], that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself' (Phil. iii. 20, 21). The form of commendation in the Sarum Manual was, 'I commend thy soul to God the Father, Omnipotent, earth to earth, ashes to ashes, dust to dust, in the name of the Father, and of the Son, and of the Holy Spirit.' The form in the American Liturgy is adapted from that in our Service for the Burial of the Dead at Sea, and is as

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V. Thou, who knowest the secrets of our hearts,
Be merciful (*parce*) to our sins.
Holy and merciful Saviour,
Deliver us not to bitter death.

follows: 'Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.'

'*To take unto Himself.*' The Puritans objected to this clause in 1661, on the ground that it 'cannot in truth be said of persons living and dying in open and notorious sins.' But the expression is scriptural (see Eccles. xii. 7, quoted above), and implies that the soul has departed to meet God's righteous judgment. It does not mean that it has departed 'to be with Christ' (Phil. i. 23).

Wheatly says on this passage: 'The phrase of "commit his body to the ground" implies that we deliver it into safe custody, and into such hands as will faithfully restore it again. We do not cast it away as a lost and perished carcass; but carefully lay it in the ground, as having in it a seed of eternity, and *in sure and certain hope of the resurrection to eternal life;* not that we believe that every one we bury shall rise again to joy and felicity, or profess this "sure and certain hope" of the resurrection of the person that is now interred. It is not *his* resurrection, but *the* resurrection that is here expressed; nor do we go on to mention the change of *his* body, in the singular number, but of *our* vile body, which comprehends the bodies of Christians in general.' *Cf.* the parallel form in the service to be used at sea: 'We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come,' etc.

'*In sure and certain hope of the resurrection.*' The word 'the' was inserted before 'resurrection' in 1662. These words express the faith of the congregation then present in the doctrine of the Resurrection. The words that follow, 'Who shall change *our* vile body,' show that the 'hope' we refer to is the hope of Christians generally.

Anthem. '**I heard a voice,**' etc. (Rev. xiv. 13). Formerly the Epistle in the daily Mass for the dead. This verse does not describe the final condition of the blessed, but their intermediate state. They are now resting from their labours, waiting for the final consummation of their bliss at the Resurrection, when their

works will follow them, as the temporal consequences of their works follow them even now.

The Prayer, 'Almighty God.' The opening of this prayer is based upon a prayer for the departed in the Sarum Office, beginning, 'O God, with whom do live the spirits of the dead, and in whom the souls of the elect, after they have laid down the burden of the flesh, rejoice in full felicity,' etc. In the prayer before the Psalms in the Burial Office of the Prayer-Book of 1549 occurred the following petition: 'Grant, we beseech Thee, that at the day of judgment his soul, and all the souls of Thy elect, departed out of this life, may with us, and we with them, fully receive Thy promises, and be made perfect altogether; through the glorious resurrection of Thy Son Jesus Christ our Lord.'

'*Accomplish*,' *i.e.*, complete, fill up. *Cf.* 'While they were there the days were *accomplished* that she should be delivered' (St. Luke ii. 6). It was believed by some of the early Fathers that the gap in the angel hosts made by the apostasy of Satan and his followers would be filled up with numerical exactness by the saints gathered from the human race. It has been conjectured that a trace of this belief lingers in the prayer that God would 'shortly accomplish the number of His elect.' (See 'Dictionary of Christian Biography,' Art. 'Angels' and note, p. 115).

'*Hasten*.' *Cf.* Rev. xxii. 20: 'Surely I come quickly; Amen. Even so, come, Lord Jesus.'

'*Thy kingdom*,' *i.e.*, Thy kingdom of glory. *Cf.* Rev. xi. 15: 'The kingdoms [rather, the *kingdom*] of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever.'

'*Our perfect consummation*.' The allusion is to the intermediate state, 'in which the souls of the righteous being separated from the body do not, and indeed cannot, enjoy that fulness of bliss which will be the reward of the faithful after the Resurrection, when the spiritual body, purified from all corruption, and endowed with immortality, will share in the fruition of endless bliss.'

The American Prayer-Book inserts the following clause in this prayer: 'We give Thee hearty thanks for the good examples of all those Thy servants who, having finished their course in faith, do now rest from their labours.'

The Collect, as its name implies, was part of the Communion Service appointed, when there is a Burial of the Dead, in the Prayer-Book of 1549. The introit was Ps. xlii.; the Epistle, 1 Thess. iv. 13 to end; the Gospel, St. John vi. 37-41.

'*Who is the Resurrection and the Life*,' etc. *Cf.* St. John xi. 25:

'I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live.' The close connection between the prayer of this Collect and the introduction to it should be carefully studied.

'*Who also hath taught us by His holy Apostle St. Paul.*' See 1 Thess. iv. 13: 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.'

'*Meekly.*' Note the fitness of this word. 'There is in meekness,' says Dean Goulburn, 'an element of acquiescence . . . and acquiescence is the frame of mind suitable for mourners.'

'*As our hope is this our brother doth.*' The Presbyterians objected to this passage in 1661. The Bishops replied, 'It is better to be charitable and hope the best than rashly to condemn.' Christian charity '*hopeth* all things.' We do not say, 'As our *belief* is.' The American Liturgy omits this clause.*

'*We may be found.*' In the Prayer-Book of 1549 this clause stood, 'Both we and this our brother departed, receiving again our bodies, and rising again in Thy most gracious favour, may, with all Thine elect saints, obtain eternal joy.' It will be observed that all the expressions in the older service which involved prayer for the dead are struck out. The practice is not directly condemned in the Prayer-Book, and was probably abandoned in the services of the Church only because it is not enjoined in the Canonical Scriptures, and had come, at the Reformation, to be mixed up with many dangerous and super-

* See Boswell's 'Johnson,' p. 729. '*Johnson:* "Sir, we are not to judge determinately of the state in which a man leaves this life. He may in a moment have repented effectually, and it is possible may have been accepted of God. There is in Camden's 'Remains' an epitaph upon a very wicked man who was killed by a fall from his horse, in which he is supposed to say:

'"'Between the stirrup and the ground,
I mercy asked, I mercy found.'"'

On another occasion Boswell said to him: '"Suppose a man who has led a good life for seven years commits an act of wickedness, and instantly dies, will his former good life have any effect in his favour?" *Johnson:* "Sir, if a man has led a good life for seven years, and then is hurried by passion to do what is wrong, and is suddenly carried off, depend upon it he will have the reward of his seven years' good life; God will not take a catch of him. Upon this principle Richard Baxter believes that a suicide may be saved. 'If,' says he, 'it should be objected that what I maintain may encourage suicide, I answer, I am not to tell a lie to prevent it.'" *Boswell:* "But does not the text say, 'As the tree falls, so it must lie'?" *Johnson:* "Yes, sir, as the tree falls; but"—after a little pause—"that is meant as to the general state of the tree, not what is the effect of a sudden blast"' (p. 733). Few passages in Holy Scripture are more frequently misapplied than Eccles. xi. 3: 'In the place where the tree falleth, there it shall be.' The whole context shows that it does not refer to our condition after death at all, but to charity. The meaning is: 'Where thou dispensest thy charity, there shalt thou find it again.'

stitious practices. Blunt quotes the following passage from Bishop Heber on the subject. 'The Jews, so far back as their opinions and practices can be traced since the time of our Saviour, have uniformly recommended their deceased friends to mercy; and from a passage in the Second Book of Maccabees (xii. 44, 45) it appears that (from whatever source they derived it) they had the custom before His time. But if this were the case, the practice can hardly be unlawful, or either Christ or His Apostles would, one should think, have in some of their writings or discourses condemned it. On the same side it may be observed that the Greek Church and all the Eastern Churches, though they do not believe in purgatory, pray for the dead; and that we know the practice to have been universal, or nearly so, among the Christians little more than 150 years after our Saviour. It is spoken of as the usual custom by Tertullian and Epiphanius. Augustine, in his "Confessions," has given a beautiful prayer which he himself used for his deceased mother, Monica; and among Protestants, Luther and Dr. Johnson* are eminent instances of the same conduct. I have accordingly been, myself, in the habit for some years of recommending on some occasions, as after receiving the Sacrament, etc., etc., my lost friends by name to God's goodness and compassion through His Son, as what can do them no harm, and *may*, and I hope *will*, be of service to them. Only this caution I always endeavour to observe, that I beg His forgiveness at the same time for myself, if unknowingly I am too presumptuous, and His grace lest I, who am thus solicitous for *others*, should neglect the appointed means of my *own* salvation.' Prayers for the dead used by Archbishop Benson will be found in the collection of prayers published by his son. In one of the Forms of Intercession put forth by Authority on the occasion of the war in South Africa (1900), occurs the suffrage: 'For all those who have fallen in the true faith of Thy Holy Name—that they with us may enter into the rest which Thou hast prepared for them that believe in Thee.' It has been inferred that Onesiphorus was dead when St. Paul wrote the words, 'The Lord grant unto him that he may find mercy of the Lord in that day' (2 Tim. i. 18). It is certainly somewhat remarkable that both in chapter i. 16 and chapter iv. 19 it is 'the house of Onesiphorus' which is mentioned, and not Onesiphorus himself.

'*Come, ye blessed.*' St. Matt. xxv. 34.

* Johnson observed the same rule as Bishop Heber in using a conditional form of prayer. One of his prayers for his wife is quoted by Boswell, p. 77: 'And, O Lord, so far as it may be lawful in me, I commend to Thy fatherly goodness the soul of my departed wife, beseeching Thee to grant her whatever is best in her present state, and finally to receive her to eternal happiness.'

The American Prayer-Book has three additional prayers :

'Most merciful Father, who hast been pleased to take unto Thyself the soul of this Thy servant [*or* this child], grant to us who are still in our pilgrimage, and who walk as yet by faith, that, having served Thee with constancy on earth, we may be joined hereafter with Thy blessed saints in glory everlasting, through Jesus Christ our Lord. Amen.'

'O Lord Jesus Christ, who by Thy death didst take away the sting of death, grant unto us Thy servants so to follow in faith where Thou hast led the way, that we may at length fall asleep peacefully in Thee, and awake up after Thy likeness, through Thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. Amen.'

'Almighty and ever-living God, we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations, most humbly beseeching Thee to give us grace so to follow the example of their steadfastness in Thy faith, and obedience to Thy holy Commandments, that at the day of the general resurrection we, with all those who are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.'

Of these, the first is partly from the 'Priests' Prayer-Book' (No. 538), the third is an adaptation of the conclusion of the prayer for Christ's Church Militant in the Scottish Office of 1637.

The following rubric is placed at the end of the Office in the American Prayer-Book : 'Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the grave, the same is hereby allowed for weighty cause.'

In the American 'Prayer-Book annexed' which was submitted to Convention for approval there was a special office of great beauty for the burial of infants or young children, but it was not adopted. The sentences were : St. Matt. ii. 18 ; Jer. xxxi. 16, 17 ; St. Luke xviii. 16 ; Rev. vii. 16, 17 ; St. Matt. xviii. 10 ; Rev. xxii. 4 ; the Psalms were cxxx., ciii. 13—17, xxiii. 1—4 ; the Lesson was the Epistle for Innocents' Day ; the Sentence of Committal began : 'Forasmuch as it hath pleased Almighty God our Heavenly Father to take away the soul of this child from the evil to come,' etc. ; the anthem was, 'He shall feed His flock like a shepherd ; He shall gather the lambs with His arm, and carry them in His bosom.' After the Lord's Prayer follow two Collects and two alternative Benedictions.

THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH,

COMMONLY CALLED

THE CHURCHING OF WOMEN.

THIS service is of high antiquity, and was doubtless based upon the Jewish rite of Purification. In the Prayer-Book of 1549 it was called 'The Order of the Purification of Women,' and this was the title it bore in the Sarum Use.*

Rubric. '*At the usual time.*' The interval prescribed by the Law was forty days for a boy, eighty days for a girl (see Lev. xii.), and this would appear to have been the rule of the primitive Church.

'*Decently apparelled.*' It was usual for the woman to wear a veil on the occasion of her churching.

'*Convenient place.*' As in other places, 'convenient' here means suitable, proper, becoming. The rubric of 1549 said, 'The woman shall come into the church, and there shall kneel down in some convenient place, nigh unto the quire door.' The rubric of 1552 substituted 'nigh unto the place where the table standeth.' The present rubric was drawn up in 1662.

The grammar of the introduction, 'Forasmuch,' etc., is very loose. The second 'hath' has no subject. The American Prayer-Book reads, 'and to preserve you.'

The Psalms appointed for use are the 116th (*Dilexi quoniam*) and the 127th (*Nisi Dominus*). The former was probably a thanksgiving song, composed by one who had escaped death. There is a Jewish tradition that it was a thanksgiving of Hezekiah after his recovery from sickness. The reference in verse 12 to 'the cup of salvation,' and in verse 15 to 'the sacrifice of thanksgiving,' gives a special appropriateness to the use of this psalm, in view of the fact that the Church exhorts the woman to show her thankfulness by receiving Holy Communion. The latter has special reference to the blessedness of the gift of children. They were both appointed in 1662.

* The full title was 'Ordo ad Purificandam Mulierem Post Partum ante Ostium Ecclesiæ.' Before 1549 the first part of the office was celebrated at the church-door, and it was not till the woman was sprinkled with holy water that she entered the church.

The Lord's Prayer is concluded with the Ascription, the service being one of thanksgiving. The versicles are taken from the Psalms.

The Thanksgiving Prayer is an expansion of the Collect in the Sarum Use.

Concluding Rubric. '*Accustomed offerings.*' The rubric of 1549 ran: 'The woman that is purified must offer her "chrisom" and other accustomed offerings.' The reference to the 'chrisom' was omitted in 1552, when the use of that garment at Baptism was abandoned (see p. 37).

'*Convenient*,' *i.e.*, befitting. So used in Rom. i. 28; Eph. v. 4.

No direction is given as to the time when the service is to be said. It would appear to have been originally said before Mass; and the rubrics of 1549 and 1552, quoted above, would seem to show that the Reformers intended it to occupy a similar position in our own service.

FORMS OF

PRAYER TO BE USED AT SEA.

THESE forms were added to the Prayer-Book in 1662, and were probably composed by Bishop Sanderson. The Long Parliament had previously published 'A Supply of Prayer for the Ships of this Kingdom that want Ministers to pray with them; agreeable to the Directory established by Parliament.' The preface states, as a reason for the publication of these fixed forms of prayer, that 'Whereas there are thousands of ships belonging to this Kingdom, which have not Ministers with them to guide them in Prayer, and therefore either use the old Form of Common Prayer, or no Prayer at all; The former whereof for many weighty Reasons hath been abolished, and the latter is likely to make them rather Heathens than Christians (the Lord's day being left without any mark of Piety or Devotion). Therefore, to avoid these Inconveniences, It hath been thought fit to frame some Prayers agreeing with the Directory established by Parliament; It being hoped that it will be no grief of heart to wise and full Christians if the thirsty drink out of Cisterns, when themselves drink out of Fountains; But they will rather pity the wants of their needy Brethren, and out of Compassion imitate him who filleth the hungry with good things. These Prayers being enlivened, and sent up by the Spirit in him that prayeth, may be lively Prayers and acceptable to Him who is a Spirit, and accepts of service in Spirit and Truth. And, in truth, though Prayers come never so new, even from the Spirit, in one that is a guide in Prayer, if the Spirit do not quicken and enliven that Prayer in the Hearer that follows him, it is to him but a dead Form and a very carcass of Prayer.' The order of the service prescribed was as follows: A prayer 'for pardon, assistance, and acceptance' in the service about to be performed, the Lord's Prayer, some psalms and lessons from 'both Testaments,' a psalm, a prayer for pardon and for sanctification, a prayer for the Church Universal and for 'our United Churches and Kingdoms,' a psalm, a thanksgiving, and blessing.

THE ORDINAL.

THE first ministers of the Christian Church were the Apostles, who were called by our Lord Himself, distinctly commanded by Him to go 'into all the world, and preach the Gospel to every creature' (St. Mark xvi. 15), and specially endowed with spiritual gifts for this purpose. The vacancy occasioned by the suicide of Judas was, after solemn prayer, filled up by the election of Matthias in his stead. One indispensable qualification of an Apostle, as stated by St. Peter on this occasion, was that he should have been personally acquainted with the whole of our Lord's ministry from His baptism to His ascension. *Cf.* St. John xv. 27. The duties of the Apostles were to found Churches, to organize them and preside over them, to confirm, and to ordain ministers, to whom the power and authority which they had themselves received from Christ might be transmitted.

The Church had been founded but a very short time when the Apostles found it necessary to call in assistance. The Hellenistic Jews complained that their widows were neglected in the daily ministration (διακονία), and the twelve thereupon called upon the multitude to choose seven men, 'full of the Holy Ghost and wisdom,' whom they might appoint over this business. For themselves, they declared their intention to give themselves continually to prayer and to the ministry (διακονία) of the word (Acts vi. 3, 4). In the heading to Acts vi. the seven are called deacons, but there is no authority for this in the sacred text. In Acts xxi. 8 they are called simply 'the seven,' and some have supposed that their work was superior to that of the deacons. Two of them, Stephen and Philip, acted as preachers.

It seems not improbable that the 'young men' (νεώτεροι or νεανίσκοι) of Acts v. 6, 10 were so called in contradistinction to the presbyters or elders, and that they discharged the duties that were subsequently associated with the diaconate. The qualifications of the diaconate are stated in 1 Tim. iii. The deacons were to be grave, not of double speech, not addicted to much wine, not greedy of gain, holding the mystery of the faith in a pure conscience. They were, moreover, to be first put to the proof, and not appointed unless found irreproachable. They were to be 'the husbands of one wife, ruling their children and their own houses well. 'The seven' were formally ordained with laying on of

hands (Acts vi. 6), and there can be little doubt, though there is no direct evidence on the question in the New Testament, that the deacons were similarly ordained. The original functions of the diaconate were probably to visit the sick and needy, to distribute alms, to instruct catechumens, to baptize, and to assist in the administration of Holy Communion. It would appear from 1 Tim. iii. 13 that deacons who faithfully discharged the duties of their office were to be advanced to the priesthood, but some commentators understand by the words 'a good degree' (καλὸς βαθμὸς), the honour which belongs to the lower office, and not that which they were to aspire to in promotion to the priesthood (see article 'Deacon,' Smith's 'Biblical Dictionary').

In the apostolic Church the titles 'elder' (πρεσβύτερος) and 'bishop' (ἐπίσκοπος) were probably applied at first to the same order. Nowhere in the New Testament are the 'elders' and 'bishops' spoken of as distinct orders. In Phil. i. 1 and 1 Tim. iii. 1-8, where the clergy seem to be exhaustively referred to, we read of 'bishops' and 'deacons,' but no mention is made of 'elders.' The same persons who are spoken of as 'elders' in Acts xx. 17 are called in ver. 28, R.V., 'bishops' (A.V., 'overseers'), and it is most natural to suppose that these same words are used as equivalents in Tit. i. 5-8. St. Paul reminds Titus that he had left him in Crete to ordain 'elders' in every city, and then proceeds to state, for his guidance, the qualifications of a 'bishop.' Moreover, the 'elders' are represented in 1 Tim. v. 17 and 1 St. Pet. v. 1-3 as exercising what we should consider episcopal superintendence. St. Peter directs them to feed the flock of God, 'taking the oversight thereof.' They are not to rule 'as being lords over God's heritage,' but as ensamples to the flock; and they are to look for their reward at the hands of 'the chief Shepherd.' At the same time, the younger clergy are to submit to them.

There is no record of the occasion when the order of 'elders' was first instituted. We find from Acts xiv. 23 that Paul and Barnabas ordained elders in every Church. Elders are also spoken of as coming together with the Apostles at Jerusalem to consider the question whether it was necessary for the Gentiles to be circumcised and to keep the law of Moses. The letters containing the decision of the Council are issued in their name conjointly with that of the Apostles (Acts xv. 6-23). The elders at Miletus have been already referred to. Elders are again mentioned in connection with the Church at Jerusalem in Acts xxi. 18, where St. Paul is represented as presenting himself on his arrival to St. James, all the elders being present.

The qualifications of an elder are not stated under that name, but, assuming that the terms 'elder' and 'bishop' were at first commutable, they may be gathered from St. Paul's directions to

Timothy. A bishop was to be blameless, the husband of one wife,* vigilant, sober, self-restrained, orderly, hospitable, apt in teaching; not a brawler, but forbearing; not quarrelsome, not a lover of money; presiding well over his own house, keeping his children in subjection with all reverent modesty; not a novice, lest in the blindness of pride he should fall into the judgment of the devil. Moreover, he was to have a good testimony from those who were without the Church. See 1 Tim. iii. 1-7 (Alford).

The duties of the elders were to watch over the flock entrusted to their charge (1 St. Pet. v. 2), to teach publicly and privately, to visit the sick (St. James v. 14), to receive strangers, to administer the Sacraments, and to assist the Apostles in the work of ordination. *Cf.* 1 Tim. iv. 14: 'Neglect not the gift that is in thee, which was given thee by prophecy, with *the laying on of the hands of the presbytery.*'

The offices of bishop and elder appear to have become distinct even in the lifetime of the Apostles. Timothy is directed to 'lay hands suddenly on no man,' not to receive an accusation against an elder but before two or three witnesses, and to rebuke them that sin before all, that others may fear. Titus is spoken of as left in Crete by St. Paul for the purpose of setting in order things that are wanting, and ordaining elders in every city (i. 5), and is directed to reject, after the first and second admonitions, a heretic. It would appear, therefore, that by this time certain officers had been appointed by the Apostles to take the superintendence of Churches, to exercise authority over the elders and deacons, to banish false doctrine, and to transmit in ordination the power and authority originally bestowed by Christ upon the Apostles. In the *Didache* ('The Teaching of the Apostles,' about A.D. 100) 'the itinerant prophetic order has not yet been displaced by the permanent localized ministry, but exists side by side with it as in the lifetime of St. Paul (Eph. iv. 11, 1 Cor. xii. 28). Secondly, episcopacy has apparently not yet become universal; the word "bishop" is still used as synonymous with "presbyter," and the writer therefore couples "bishops" with "deacons," as St. Paul does (1 Tim. iii. 1-8, Phil. i. 1) under similar circumstances' (Lightfoot, 'Apostolic Fathers,' p. 215). In the Epistles of Ignatius (A.D. 107) the bishop is recognized as superior to the elders, but in those of Clement the two words are used as equivalent. It is highly probable that the 'angels' of the seven Churches mentioned in the Apocalypse were bishops. Clement of Alexandria (A.D. 218) mentions three orders, and Tertullian (A.D. 220) says that 'the high priest, *i.e.*, the bishop, has the

* This passage is variously explained. Some suppose it means that the bishop was not to be more than once married; others that it excludes from the office persons who had been divorced and had then remarried.

right of giving baptism, then priests and deacons, but not without his authority' ('De Bapt.,' chap. xvii., quoted by Blunt, 'Annotated Prayer-Book,' p. 657).

The Ordinal differs widely in different Churches, and has widely varied in the same Church. There is no one Catholic rite. The essentials are prayer and the laying on of hands (the *form* and the *matter*). The Ordinal of the English Church consists for the most part of original compositions, but it is constructed on the model of the old pontificals. It was drawn up in 1549-50 by a commission of six prelates and six others appointed for the purpose. Cranmer would appear to have had the chief hand in it, and is said to have written the Preface. The Form for the Ordering of Deacons omitted the old ceremony of the investiture with the stole,* and did not greatly differ from the present form. The candidate was to wear a plain albe, and the newly-ordained deacon who was selected to read the Gospel was to wear a tunicle. In the Form for the Ordering of Priests the investiture with the stole and chasuble, the anointing of the priest's hands, and the blessing of the priest's habit, were omitted. The delivery of the paten and chalice was retained. The candidate was to wear a plain albe. At the Consecration of a Bishop the Bishop-Elect was to wear a surplice and cope, and the bishops who presented him were to wear the same,

* The prayer at the giving the stole to deacons, the delivering the Gospels to deacons, the investing priests with the stole, and the anointing of the hands of deacons, priests, and bishops, are peculiarities of the early Anglo-Saxon Church, and, as they cannot be traced to any other source, are reasonably believed to be of British origin. The last-mentioned rite is expressly declared by Gildas to have been a peculiarity of the British Church.

The *traditio instrumentorum*, or *porrectio instrumentorum*, as it was called, *i.e.*, the delivery of the instruments, was a rite symbolical of office, and would appear to have been confined at first to the minor orders, *i.e.*, to ministers who did not receive imposition of hands. Thus the acolyte received a candlestick and taper, the exorcist a book of forms for exorcising, a reader the codex from which he was to read, the sub-deacon an empty chalice and an empty paten, etc. The Fourth Council of Toledo, A.D. 633, provides that a bishop who is restored to his orders shall receive from the bishops before the altar, stole, ring, and staff; a priest, stole and chasuble; a deacon, stole and albe; a sub-deacon, paten and chalice, and so on with the minor orders, all of whom were to receive the same 'instruments' which they had received at ordination.

By the twelfth century the delivery of the chalice with wine, and the paten with the bread to a priest at ordination had come to be regarded as the '*matter*' of the ordination, just as the words 'Receive power to offer sacrifice to God and to celebrate masses as well for the living as for the dead in the name of the Lord' had come to be looked upon as the '*form*' of the ordination. This opinion was adopted by Pope Eugenius IV., who pronounced the '*matter*' and '*form*' as thus defined to be essentials. 'But this opinion not only has no support in Scripture, but it seems to have been totally unknown in the Church for at least 900 years; Isidore, Amalarius, Rabanus, and Walafrid Strabo know nothing of it' ('Dict. of Christian Antiquities,' i. 863).

and bear in their hands pastoral staves. The Archbishop was to lay the Bible on the neck of the newly-consecrated bishop, and to deliver the staff into his hand. The new Ordinal gave great dissatisfaction to the extreme Reformers, and in 1551 a commission was appointed to revise it. In 1552 the revised Ordinal came into use with the Second Prayer-Book of Edward VI. Blunt says, 'Several laudable practices of the Church of England, or indeed of the whole Catholic Church of Christ, were now laid aside. The introits of the Holy Communion, the habits of the candidates, and of the presenting and electing bishops, the delivery of the chalice and sacred elements, and of the pastoral staff, was omitted, and only one change was made for the better, at the instance of Hooper—the substitution in the oath of the King's supremacy of the words, "So help me God, through Jesus Christ," for [so help me God], "*all Saints and the holy Evangelists*"' (p. 661). Only one bishop was consecrated according to this Ordinal. The Ordinal was revised, with the rest of the Prayer-Book, in 1559, and underwent no further alterations till 1662, when various changes were made in the rubrics for the purpose of rendering them more explicit and emphatic, asserting the necessity of *Episcopal* ordination. At the same time the Epistles and Gospels were taken from the Authorized Version. The Bull *Apostolicæ Curæ* insinuates that this revision was undertaken because the older Ordinal had come to be regarded as defective. As a matter of fact the alterations were made not to meet Romanist objections, but to silence the Presbyterians, who contended that the old Ordinal recognized the identity of the Episcopal Order and the Order of Presbyters. The words of the Preface show that the English Reformers recognized the three Orders of Bishops, Priests, and Deacons in the sense in which they had been always recognized in the Catholic Church, and intended that they should be '*continued*.' Note the word. A bishop was to be what a Catholic bishop had always been, and so with priests and deacons. The three Orders were not to be new Orders with new functions, but a continuation of the old Orders with the old functions. The chief changes in the service were as follows :

In the '*Making of Deacons*.'

1. The words 'After Morning Prayer is ended there shall be a sermon or,' were added to the first rubric.

2. The candidates were to be 'decently [*i.e.*, fittingly, according to their order] habited.'

3. In the Litany the words, 'all bishops, priests, and deacons,' were substituted for 'all bishops, *pastors and ministers*,' the word 'pastor' having been regarded by the Presbyterians as a proof that the pastoral power of ruling over God's flock was recognized

by the Ordinal as belonging quite as much to the priest as to the bishop.

4. The rubric was added, 'Then shall be sung or said the service for the Communion, with the Collect, Epistle, and Gospel, as followeth.' The prayer, 'Almighty God, which by Thy Divine Providence,' etc., was moved forward so as to become 'the Collect' of the Communion Service.

5. In the address on the duties of a deacon the words 'to baptize' were expanded into 'in the absence of the priest to baptize infants.'

6. In the Collect after the Gospel the words 'the edification of Thy Church' were substituted for 'the profit of Thy congregation.' A similar change was made in the corresponding Collect in the other Ordination Offices.

In the 'Ordering of Priests.'

1. The service for Holy Communion which formerly preceded the form for the ordination of priests was made to occupy a similar position to that which is assigned to it in the ordination of deacons.

2. A new Epistle (Eph. iv. 7-14) was substituted for the alternative Epistles of the Ordinal of 1552 (Acts xx. 17-36, or 1 Tim. iii.), which were transferred to the service for the consecration of Bishops. Both the old Epistles had been claimed by the Presbyterians in support of their contention that the old Ordinal conferred no new *Order* on the bishop, but only a higher degree of the presbyterate, and that all presbyters are bishops. The passage they mainly relied on was Acts xx. 27, 28.

3. A new Gospel (St. Matt. ix. 36 to end) was substituted for St. Matt. xxviii. 18 to end, now the third Gospel in the form for the Consecration of Bishops.

4. The word 'pastor' was omitted in the Exhortation, and before the words 'Ministry of Priesthood' the words 'order and' are inserted.

5. A second translation of the *Veni Creator* was added.

6. The Imperative Form was made to recognize more clearly the Episcopal Order as distinct from the priesthood. The old form was, 'Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by imposition of hands: for God hath not given us the spirit of fear,' etc. The new form runs, '*Receive* the Holy Ghost, *for the office and work of a Bishop in the Church of God now committed unto* thee by the imposition of *our* hands *in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.* And remember that thou stir up the grace of God which is *given* thee by *this* imposition of *our* hands: for God hath,' etc. It will be observed that in the Imperative Form for the priesthood the word is 'Receive,' in accordance with

St. John xx. 22 ; in that for the Episcopate the word was 'Take.' The word 'Receive' was substituted in the latter case to bring out the fact that a special outpouring of the Holy Spirit attended the consecration of a bishop. He is to stir up not merely the gift bestowed upon him when he was made a priest, but the grace of God given at the time of consecration. *Cf.* the old words, 'which is *in* thee, by imposition of hands,' with the new words, 'which is *given* thee by *this* imposition of *our* hands.' In the Roman Pontifical the words *Accipe Spiritum Sanctum* ('Receive the Holy Ghost') alone accompany the imposition of hands in the consecration of bishops. These words are regarded by Roman and Anglican divines alike as constituting the essential *form* of consecration.

In the 'Consecrating of a Bishop.'—

1. The ceremony was directed to be performed on a Sunday or other festival.

2. A special Collect (that for St. Peter's Day, slightly altered) was to be used.

3. The alternative Epistle (Acts xx. 17-36) and the two alternative Gospels (St. John xx. 19-24 and St. Matt. xxviii. 18 to end) were added.

4. The Bishop-Elect was to be presented, 'vested with his rochet,' to the Archbishop.

5. In the address to the Bishops- or Bishop-Elect, the words 'to the government of the congregation of Christ' were altered to 'to government *in* the Church of Christ.'

6. A new interrogatory was added, 'Will you be faithful in ordaining, sending, or laying hands upon others?' *Ans.* 'I will so be, by the help of God.'

7. The rubric, 'Then shall be sung or said, Come, Holy Ghost,' was superseded by the following: 'Then shall the Bishop-Elect put on the rest of the episcopal habit, and kneeling down, *Veni Creator Spiritus* shall be sung or said over him,' etc.

The Preface may be thus analyzed :

1. From the time of the Apostles there have been three orders of ministers in Christ's Church, and these orders are to be '*continued* and reverently used and esteemed in the Church of England.'

2. No man could assume the duties of these orders unless he was first called, tried, and examined ; and also by public prayer, with imposition of hands, admitted thereto by lawful authority.

3. None shall be admitted a deacon under twenty-three years age ; a priest under twenty-four ; a bishop under thirty.

4. None shall be admitted a deacon unless the Bishop is satisfied that he is a man of 'virtuous conversation [*i.e.*, manner of life], and without crime ; and, after examination and trial,' found

'learned in the Latin tongue and sufficiently instructed in Holy Scripture.'

5. Deacons are to be ordained, in the face of the Church, at the Ember seasons (see p. 217), and only on urgent occasion on some other Sunday or Holy-day.

The chief alteration in the Preface in 1662 was the introduction of the words, 'No man shall be accounted or taken to be a lawful bishop, priest, or deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination.'

Bishops, Priests, and Deacons. These are called the *ordines majores*, or greater orders. In the Church of Rome the three greater orders are those of priest, deacon, and sub-deacon (the bishop being considered as a superior priest), the four *ordines minores* (minor orders) being the *porter*, whose duty was to open and close the church doors, and guard the approach to the altar at the celebration of the Mass; the *reader*, who read the lessons and guarded the church books; the *exorcist*, who originally exorcized the possessed; and the *acolyte* (Gr. ἀκόλουθος, an attendant), whose duty was to light the church lamps, and replenish the sacramental cruets with wine and water.

'*Twenty-three years of age.*' The age has varied at different times. A Carthaginian canon fixed the limit at twenty-five. A canon quoted by Maskell declares that an exorcist, reader, or porter, ought to be over seven; an acolyte over fourteen; a sub-deacon over seventeen; a deacon over nineteen; a priest over twenty-four; and a bishop over thirty. Up to 1662 a deacon was to be twenty-one years of age at the least.

In the offices for making deacons and ordaining priests there is:

1. A presentation of the candidates by the Archdeacon to the Bishop.
2. A certification by the Archdeacon that proper inquiry and examination have been held.
3. The congregation is called upon to bear witness to any unfitness in any of the candidates.
4. The Litany is sung or said, a special suffrage being inserted for the candidates.
5. Ordination takes place in the Communion Service, deacons being made after the Epistle and priests ordained after the Gospel.
6. A public profession of faith and purpose is made by the candidates.

The qusetions addressed to deacons relate to:

1. The inward call to the ministry.
2. The outward call and belief in the validity of the ministerial commission of the Church of England.

The questions addressed to priests relate to:

1. The outward call, the inward call being assumed in the case of priests.

3. *Belief* in the canonical Scriptures of the Old and New Testaments as the rule of faith and practice.
4. The reading of the same to the people in church.
5. The duties of the diaconate, viz., assisting at Holy Communion, the reading of the Holy Scriptures and Homilies, the instruction of the young, baptizing, preaching (if duly admitted thereto), and the searching out of the sick, poor and impotent.
6. Exemplary life (personal and family).
7. Obedience to the ordinary and other chief ministers of the Church.

2. *Sufficiency* of Holy Scripture for salvation, and willingness to teach the same.
3. The fulfilment of the duties of the priesthood, viz., ministration of doctrine, Sacraments, and discipline of the Church according to the standards of the Church of England.
4. Banishing false doctrine and exhorting both the sick and the whole.
5. Diligence in prayer and study.
6. Christian example.
7. Maintenance of love among Christians.
8. Obedience.

THE FORM AND MANNER OF MAKING OF DEACONS.

In the English Church deacons are made by the imposition of the Bishop's hands in the Name of the Holy Trinity, followed by the delivery to each of the New Testament. The service may be analyzed as follows :

1. **The Introductory Part.**
   - (*a*) Sermon addressed to the clergy and those about to be ordained.
   - (*b*) Presentation of the candidates by the Archdeacon or his representative.
   - (*c*) The Litany.
2. **The Communion Office and Ordination.**
   - (*a*) The Collect asserting the ministry to be an ordinance of God, and praying that God will give the candidates knowledge of the truth and innocency of life (*the essential form*).
   - (*b*) The Epistle (1 Tim. iii. 8-14, or Acts vi. 2-8).
   - (*c*) Examination of the candidates (see above).
   - (*d*) Ordination.
     - (i.) The laying on of hands (*the essential matter*).
     - (ii.) The mission (*the positive form*).
   - (*e*) The Gospel (St. Luke xii. 35-39).
   - (*f*) Final prayer for the newly-made deacons.
   - (*g*) Collect 'Prevent us, O Lord.'
   - (*h*) Benediction.

'*To be admitted Deacons.*' The '*intention*' of the Church is indicated here, in the suffrage in the Litany, in the Collect 'Almighty God,' in the Epistle and Gospel, in the Interrogations, and indeed all through the service.

'*Apt and meet.*' *Apt* by their learning and other qualifications to teach the people ; *meet* by their piety of life to adorn the office to which they seek admission.

'*Surcease*,' *i.e.*, stop, cease. Not etymologically connected with cease. 'Surcease' is from *surseoir*, to supersede. As a legal term, the substantive 'surcease' means the stoppage of a suit at law, the superseding of a jurisdiction. *Cf.* 'And catch, with his surcease, success' ('Macbeth,' Act I., Scene 7). The American Ordinal has substituted 'cease' here.

'*Moved by the Holy Ghost.*' *Cf.* 'Here is now that glass wherein thou must behold thyself, and discern whether thou have the Holy Ghost within thee or the spirit of the flesh. If thou see that thy works be virtuous and good, consonant to the prescript rule of God's Word, savouring and tasting not of the flesh, but of the Spirit, then assure thyself that thou art endued with the Holy Ghost' (Homily for Whitsunday).

'*Office and ministration.*' 'Office,' the order of the diaconate; 'ministration,' the special duties which belong to it.

'*The curate*,' *i.e.*, the priest having the cure or charge of the souls of the parish.

'*Endeavour myself*' (see p. 277).

'*Then shall the Bishop deliver to every one of them the New Testament.*' This rite is supposed to have originated in the English Church. It is not referred to in any foreign Pontifical written before the ninth century. The Pontifical of Egbert, Archbishop of York (734-766), prescribes: 'When a deacon is ordained, he shall be invested on his left shoulder with a stole, and [the Bishop] shall deliver to him the Gospel and shall say, Accept this volume of the Gospel, and read and understand and deliver to others, and do thou thyself fulfil it in thy work.' The stole continued to be given to the deacon up to the time of the Reformation. It was worn over the left shoulder.

THE FORM AND MANNER OF ORDERING PRIESTS.

Analysis:

1. **The Introductory Part.**
   - (*a*) Sermon on the Duties and Office of Priests.
   - (*b*) Presentation of Candidates.
   - (*c*) The Litany with Special Suffrage.
2. **The Communion Office and Ordination.**
   - (*a*) The Collect praying for God's grace for those called 'to the Office of Priesthood.'
   - (*b*) The Epistle.
   - (*c*) The Gospel.
   - (*d*) The Bishop's Address.
   - (*e*) The Interrogatories and Answers.
   - (*f*) The Bishop's Prayer for the Candidates and the silent prayer of the Congregation (*the essential form*).
   - (*g*) The *Veni Creator*.
   - (*h*) The Thanksgiving Prayer.

(*i*) The Ordination.
(i.) The Laying on of Hands (*the essential matter*).
(ii.) The Mission (*the positive form*).
(*k*) The Nicene Creed.
(*l*) The Communion Service resumed.
(*m*) Prayer for the newly-made Priests.
(*n*) Collect, 'Prevent us, O Lord.'
(*o*) Benediction.
(*p*) Rubric providing for the Making of Deacons and the Ordering of Priests on the same day.

The introductory part of the service is almost identical with the corresponding part of the service for the Ordering of Deacons. '*To be admitted to the Order of Priesthood.*' Note the '*intention*,' and *cf.* the words of the Collect, 'now called to the Office of Priesthood.' The functions of the priesthood are indicated in the Interrogatories; the identity of the functions with those of the pre-Reformation priesthood are indicated in the Preface.

The Epistle is Eph. iv. 7-14, which sets forth the various orders in the Church, and the common aim with which they should all work, viz., the edifying of the body of Christ.

The Gospel (either St. Matt. ix. 36 to end or St. John x. 1-17) is our Lord's own 'pastoral,' in which He distinguishes between true and false shepherds, and reveals Himself as 'the Good Shepherd.'

The Exhortation to Candidates appears to have been largely based upon a work of Bucer's, containing suggestions for the construction of an Ordinal. This work was not printed until 1577, when it appeared in Bucer's 'Scripta Anglicana,' but was probably drawn up at Cranmer's request at the time when the English Church was revising the Ordinal. The Exhortation may be thus analyzed:

1. The duties and responsibilities of the priesthood.
2. The great treasure committed to their charge, viz., the body of Christ.
3. Duty of qualifying for these responsibilities by diligent study and renunciation of worldly cares and studies.
4. Exhortation to pray for Divine help.

'*Premonish*,' *i.e.*, forewarn. '"Admonish" now serves both in the sense of forewarning of wrong, and rebuking after wrong has been committed; and "premonish" has fallen into disuse, though it was once common. Bishop Hooper says that God "is so merciful, that He premonisheth and forewarneth of His scourge to come"' (Davies's 'Bible English').

'*Manners*,' *i.e.*, morals, conduct. *Cf.* 'Evil communications corrupt good manners' (φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαι) (1 Cor. xv. 33).

The invitation to silent prayer before the *Veni Creator* stands alone in the Prayer-Book. It impressively reminds the congre-

gation of their deep interest in the continuation of a faithful, zealous, and loyal ministry, and of the help which they may render by their prayers to the clergy set over them.

'*Veni Creator Spiritus.*' This hymn, which is popularly ascribed to Charlemagne, has been more probably assigned to St. Ambrose. It is unquestionably of great antiquity. It occurs in the Pontifical of Soissons, which dates from the latter part of the eleventh century. In the Salisbury and Paris Breviaries it is set down as a hymn for Pentecost, *Ad Tertiam.* According to the Sarum Missal the priest said the *Veni Creator* before vesting, with the versicle and response: *V.* 'Send forth Thy Spirit and they shall be created.' *R.* 'And Thou shalt renew the face of the earth.' Then followed the Collect for inspiration. The first version given in our Prayer-Book was inserted in 1662. It has been erroneously ascribed to Dryden, who wrote, however, a vigorous paraphrase of the hymn, of which Dr. J. Warton says, 'Its poetry and piety aid each other.' The belief that Dryden wrote the version in the Prayer-Book may have grown out of some misapprehension connected with this paraphrase. Ellerton ascribes the first version to Bishop Cosin, who made it for his Book of Devotions (1627), not intending it to be sung in church, but to be said privately every morning, at nine, in commemoration of the hour when God the Holy Ghost came down upon the Church. The second version, which is rather an expansion than a version, was probably written by Cranmer. It was inserted in 1549, and modernized and polished in 1662. Neither version brings out the creative work of the Holy Spirit, the Lord and Life-giver, with which the hymn so grandly opens.

Analysis:

1. Invocation of the Holy Spirit as Creator, Paraclete, and sevenfold Gift of God.

2. Prayer for light, love, strength, protection, peace, and the knowledge of Father, Son, and Holy Spirit.

'*Sevenfold.*' See note on 'manifold gifts' (Confirmation Service). In mediæval theology the sevenfold gifts of the Holy Spirit were brought into connection with the seven beatitudes (see Trench's 'Sacred Latin Poetry,' p. 178, note).

'*The heavenly Gift.*' The term 'Gift' was in mediæval theology used as a distinctive title of the Holy Spirit. He was not *a* gift, but *the* Gift of God, which embraces all other gifts.

'*The living spring.*' *Cf.* St. John vii. 38, 39.

'*Fire.*' *Cf.* St. Luke xii. 49.

'*Love.*' *Cf.* Rom. v. 5.

'*Unction.*' *Cf.* 1 St. John ii. 20, 27.

'*The Finger of God.*' This name of the Holy Spirit is derived from a comparison of St. Luke xi. 20, 'If I *with the finger of God*

cast out devils,' with St. Matt. xii. 28, 'If I cast out devils *by the Spirit of God*' (see Trench's 'Sacred Latin Poetry,' pp. 184-5, note). Here there is an obvious reference to the 'tables of stone written with the finger of God' (Exod. xxxi. 18).

'*According to Thy promise.*' St. Luke xxi. 15: 'I will give you a mouth and wisdom.'

'*Enable with perpetual light.*' 'Enable' here means to assist, to supply that which is lacking, so as to render able. *Cf.* 'And I thank Christ Jesus our Lord, who hath *enabled* me' (1 Tim. i. 12).

No version adequately represents the simplicity, compression, and vigour of the original, which is subjoined:

'Veni Creator Spiritus,
Mentes Tuorum visita:
Imple supernâ gratiâ,
Quæ tu creâsti pectora.

'Qui Paraclitus diceris
Donum Dei altissimi,
Fons vivus, ignis, caritas,
Et spiritalis unctio.

'Tu septiformis munere,
Dextræ Dei Tu digitus;
Tu rite promissum Patris
Sermone ditans guttura.

'Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis,
Virtute firmans perpeti.

'Hostem repellas longius,
Pacemque dones protinus:
Ductore sic Te prævio,
Vitemus omne noxium.

'Da gaudiorum præmia,
Da gratiarum munera,
Dissolve litis vincula,
Adstringe pacis fœdera.*

'Per Te sciamus, da, Patrem,
Noscamus atque Filium;
Te utriusque Spiritum
Credamus omni tempore.

'Sit laus Patri cum Filio
Sancto simul Paraclito;
Nobisque mittat Filius
Charisma Sancti Spiritus.
AMEN.'

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* The editor of Julian's Dictionary would omit this stanza, which he has not been able to trace back earlier than the twelfth century.

The Ordination differs from the form used in the making of deacons. 1. The Bishop *and* the Priests present lay their hands on the candidates. 2. The Bishop repeats over them the very words of Christ (St. John xx. 22, 23), He being the real Consecrator, as in the sacraments of Holy Baptism and Holy Communion He is the real Celebrant, indicating thereby that the gift bestowed is identical with the gifts originally bestowed by Him on the Apostles.

The Form of Ordination is adapted from the mediæval service, which is of comparatively late origin, probably not older than the twelfth century. In the Greek Church the formula used is, 'The Divine grace . . . chooses the most pious Deacon for the office of Priest. Let us pray, therefore, for him that the grace of the all-holy Spirit may come upon him.' In the early ordinals of the Western Church the actual ordination is believed to have been silent. The prayer that preceded it was, 'Send down upon them, we pray Thee, the Holy Spirit, that in faithfully discharging the work of the ministry they may be strengthened by His sevenfold gifts.' The words used in the Sarum Use were simply: 'Accept the Holy Spirit; whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.' The rubric that follows the ordination in the Ordinal of 1552 says: 'The Bishop shall deliver to every one of them the Bible in the one hand and the chalice or cup with the bread in the other hand, and say: "Take thou authority to preach the Word of God, and to minister the Holy Sacraments in this congregation."'

The American Prayer-Book contains the following alternative formula to the words 'Receive the Holy Ghost,' etc.: 'Take thou authority to execute the office of a Priest in the Church of God, now committed to thee by the imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.'

On the alleged insufficiency of form and lack of intention in the English Ordinal see p. 522 and Notes on Art. XXXVI.

'*Receive the Holy Ghost for the office and work of a priest.*' The formula used includes (1) a mission; (2) a gift; (3) a charge. The form of 1549 was 'Receive the Holy Ghost; whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain they are retained; and be thou a faithful dispenser of the Word of God and of His holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.' The alteration was made in 1662. The formula conveying the power of absolution is not found in pontificals before the thirteenth century. Whitgift explains it thus: 'The Bishop by speaking these words doth not take upon him to give the Holy Ghost, no more than he doth to

remit sins when he pronounceth the remission of sins; but by speaking these words of Christ he doth show the principal duty of a minister, and assureth him of the assistance of God's Holy Spirit if he labour in the same accordingly.' The power conferred by the Bishop relates (1) to ecclesiastical discipline, and in this sense corresponds to the binding and loosing of St. Matt. xvi. 19, and xviii. 18; and (2) to the forgiveness of sin by God. In the former sense it is exerted in the exclusion of offenders from Holy Communion, and was formerly exerted to a still greater extent in excommunication. In the latter it is exercised by the priest as the mouthpiece of the Church, when he announces the Divine conditions of pardon, and pronounces the actual forgiveness of the faithful and penitent sinner. Bishop Wilson says: 'Our Church ascribeth not the power of remission of sin to any, but to God only. She holds that faith and repentance are the necessary conditions of receiving this blessing. And she asserts, what is most true, that Christ's ministers have a special commission, which other believers have not, authoritatively to declare this absolution, for the comfort of true penitents; and which absolution, if duly dispensed, will have a real effect from the promise of Christ.'*

'*The Bible into his hand.*' The rubric in 1549 directed that the chalice and bread should also be delivered into the hands of the priest.

THE CONSECRATION OF BISHOPS.

Analysis:

1. **The Introductory Part.**
   - (*a*) The Communion Service, with special Collect, Epistle, and Gospel.
   - (*b*) Sermon.
   - (*c*) Presentation of the Bishop Elect, vested with his rochet, to the Archbishop or other Bishop duly appointed.
   - (*d*) The reading of the Sovereign's mandate.
   - (*e*) The Oath of Obedience to the Archbishop.
   - (*f*) Invitation to prayer for the Bishop Elect.
   - (*g*) Litany, with special suffrage.
2. **The Ordination.**
   - (*a*) Prayer for the Bishop Elect.
   - (*b*) Interrogatories.

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* Bishop Wilson is here quoting, with slight alteration, from Puller's 'Moderation of the Church of England.' Puller's words are:

'1. That our Church ascribeth not the power of Remission of Sin to any but to God only.

'2. It constantly holds that Faith and true Repentance are the necessary conditions of receiving the benefit of Remission of Sin.

'3. It asserts what is most true, that the ministers of the Church have a special power and commission, which other believers have not, authoritatively to declare this Absolution and Remission of sin, for the benefit and consolation of true penitency, which if duly dispensed cannot but have a real effect from the very promise of Christ.'

(*c*) Prayer.
(*d*) The Bishop Elect puts on 'the rest of the Episcopal habit.'
(*e*) *Veni Creator.*
(*f*) Prayer for the Bishop Elect (*the essential form*).
(*g*) *The Mission.*
i. The Laying on of Hands by the Archbishop and other Bishops present (*the essential matter*).
ii. The Mission (*the positive form*).

3. **The Post-Ordination.**
(*a*) Address by the Archbishop.
(*b*) Communion Service resumed.
(*c*) Final prayer for the newly-made Bishop.
(*d*) 'Prevent us, O Lord.'
(*e*) Benediction.

The Church of England has always recognized three orders of clergy. The episcopate and the priesthood were, as we have seen, originally identical, but were at a very early period separated. They still possess alike the power of the keys and of administering God's Word and Sacraments, but the episcopate alone possesses the power of ordaining and of confirmation, and is supreme in matters of government and discipline. There is a difference in the mode of ordaining bishops and priests. The latter must be by the laying on of hands of the Bishop and of the priests present, the former by the laying on of hands of the Archbishop and of other bishops present. The form of service differs from the other services in the Ordinal in beginning with Holy Communion, and in inserting the Litany between the Gospel and the Consecration.

The alterations made in 1662 were, as we have seen, mainly intended to silence the Presbyterians, 'who, from our Ordinal pretended to prove against us that there was no difference between the two functions [viz., those of priest and bishop], because the words of ordination said nothing to him (as a bishop) in the old Ordinal which he had not afore as a priest' (Letter of Prideaux, dated Nov. 25, 1687, reprinted in Cardwell's 'Conferences,' p. 385).

There is not the slightest ground for saying that the alterations were made on account of defects of form urged against the Ordinal by Romanists.

'*Upon some Sunday or holy-day.*' An early writer says that bishops are consecrated on Sundays because on that day the Holy Ghost was bestowed on the Apostles, whose successors they are. Anciently the hour fixed for the ceremony was the third. See Acts ii. 15: 'It is but the third hour of the day.'

The Collect, inserted in 1662, is an adaptation of that for St. Peter's Day.

The Epistle (1 Tim. iii. 1-8) is the same as has been used since the tenth century. The alternative Epistle (Acts xx. 17-36) was introduced in 1662, as also were the present alternative Gospels.

The Gospel is St. John xxi. 15-18. The alternative Gospels are St. John xx. 19-24 and St. Matt. xxviii. 18 to end.

The Prayer, '**Almighty God and most merciful Father**,' which now precedes the laying on of hands, formerly followed it. But in about the twelfth century the words 'Receive the Holy Ghost' were inserted before the prayer and made to accompany the im position of hands, while during the prayer itself the consecrator merely held out his hands towards the bishop consecrated. An opinion, not by any means universally accepted, originated in this change, that the words 'Receive the Holy Ghost' constituted the essential form of the rite, and 'the real form,' the prayer, was ousted from its position (see Brightman's 'What Objections have been made to English Orders?' p. 156, S.P.C.K.). The Acts of the Apostles show conclusively that the two essentials of the rite are prayer and the laying on of hands, and that the English Church follows the order of the Apostolic. See Acts vi. 6: '*When* they had prayed, they laid their hands on them.' *Cf.* Acts viii. 15, 17.

'*Rochet*,' or '*rotchet*,' 'differs from the albe in reaching only to the knees, and from a surplice in having strait sleeves' (Blunt). The Italian form is *rochetto*. The derivation of the word is doubtful. It is probably connected with the German *rock*, a coat; Central French, *rochet*, a smock-frock; *roc*, Old English, an outer garment. The Sarum rubric directs that the Bishop-Elect should wear his priest's vestments, with the exception of the chasuble (*casula*), which was to be replaced by the cope (*capa*). The assumption of the rest of the Episcopal habit at a later stage in the service is with a view to his taking part in the service of the Holy Communion. *Cf.* the rubric of 1549, prescribing that 'the deacon who reads the Gospel should put on the tunicle.'

'*The Archbishop shall deliver him the Bible.*' The Ordinal of 1549 directed that the Bible should be laid upon his neck. This was in accordance with a Carthaginian canon, which says, 'When a Bishop is ordained, let two Bishops place and hold the book of the Gospels upon his head and neck.' At the words, 'Be to the flock of Christ a shepherd,' the pastoral staff was placed in the hand of the Bishop. This ceremony was omitted in 1552. At Archbishop Parker's consecration all four bishops said the words of consecration. This was in agreement with Egbert's Pontifical (732-766): 'All the bishops present must recite the following prayers, whilst three hold their hands over his head.'

THE ACCESSION SERVICE.

THE earliest recorded instance in the Church of England of special prayers on behalf of a new Sovereign is that of Richard II. in 1377. The King issued a writ to the Bishops directing them to enjoin upon their clergy the duty of praying publicly and privately for his Divine guidance and protection, and masses and processions were specially enjoined.

'A Form of Prayer with Thanksgiving,' to be used on the anniversary of the accession of Queen Elizabeth, was published in 1576, and 'set forth by authority' two years later. It differed very considerably from the present Office.

The Proper Psalms are xxi., lxxxv., and cxxiv. The First Lesson is compiled from chapter xvii. and the three following chapters of 2 Chronicles, with the alternatives of the history of King Hezekiah from chapter xvii. and the two next chapters of 2 Kings, or of the history of Josiah compiled from 2 Chronicles and 2 Kings. The Second Lesson is Rom. xiii. The Epistle and Gospel for the Communion Office are 1 St. Pet. ii. 11 and St. Matt. xxii. 16.

According to Lathbury, the 17th day of November, the day of the Queen's accession, was observed even after Elizabeth's death as a day of thanksgiving to Almighty God for the gracious deliverance wrought out for the Church by her instrumentality. The following prayer is taken from the service: 'O Lord God, most merciful Father, who as upon this day, placing Thy servant our Sovereign and gracious Queen Elizabeth in the kingdom, didst deliver Thy people of England from danger of war and oppression, both of bodies by tyranny, and of conscience by superstition, restoring peace and true religion, with liberty both of bodies and minds, and hast continued the same Thy blessings without all desert on our part, now by the space of these twenty years;* we who are in memory of these Thy great benefits assembled here together most humbly beseech Thy fatherly goodness to grant us grace that we may, in word, deed, and heart, show ourselves thankful and obedient unto Thee for the same; and that our Queen, through Thy grace, may in all honour, goodness and godliness, long and many years reign over us, and we obey and enjoy her with the continuance of Thy great blessings, which Thou hast, by her Thy minister, poured upon us. This we beseech Thee to grant unto us for Thy dear Son Jesus Christ's sake, our Lord and Saviour. Amen.'

On the accession of James I. a form of prayer was issued for use in all churches upon his 'entry to this kingdom.'†

* Increase this number according to the years of Her Majesty's reign.

† A copy of this form is preserved in Cambridge University Library. The date is fixed by the following words in a prayer at the end of the Litany: 'and that as his Majestie hath now finished *one yeere* of his happy government.'

In 1625 a new service was put forth, which was sanctioned by Convocation in 1640. The Canons of 1640 were set aside after the Restoration, 'but notwithstanding this interposition on the part of the civil Legislature,' says Lathbury, 'we may regard the old service as having received the sanction of the Church.' At the Restoration certain portions of it were adopted in the service for May 29; but on the accession of James II. the King ordered some of his Bishops to prepare a special form of prayer and thanksgiving to be yearly used on the day on which he ascended the throne. The old service was therefore revised, and, after many alterations, set forth by authority in 1685. It was used during the reign of James, but on the accession of William and Mary was laid aside. It was in the title of this service that the Accession Day was described as the day 'on which His Majesty began his happy reign,' an expression that has been retained ever since. When Anne ascended the throne the Accession Service was again revived, King James's service being revised and set forth by the Queen's authority. The order of service continues in force only during the lifetime of the Sovereign, so that at the accession of a king or queen it must necessarily be renewed. Various minor alterations have been made since. No change has been made since 1728.

The hymn used instead of the *Venite* is a *cento* of passages from the Psalms, several of which have a distinct Messianic meaning, and it has long been felt that there is something almost profane in applying them to a human Sovereign. It is to be hoped that the new service on which the Convocations have been for many years engaged will be speedily completed and sanctioned for use. The prayer for unity in the Accession Service is one of the noblest in the Prayer-Book, and one with which these comments on the text may fitly conclude: 'O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatsoever else may hinder us from godly union and concord; that, as there is but one body, and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee: through Jesus Christ our Lord. Amen.'

CHRONOLOGICAL TABLE OF EVENTS REFERRED TO IN THE FOREGOING PAGES.

A.D.

325. First General Council, at Nicæa. Nicene Creed drawn up.
381. Second General Council, at Constantinople. Nicene Creed enlarged.
431. Third General Council, at Ephesus.
440. Sacramentary of Leo.
451. Fourth General Council, at Chalcedon.
452. Rogation Days instituted by Mamertus, Bishop of Vienne.
492. Sacramentary of Gelasius.
590. Sacramentary of Gregory.
597. Augustine comes to England.
675. Theodore, Archbishop of Canterbury.
732-766. Egbert's Pontifical.
747. Council of Cloveshoo. Roman martyrology received. Litany days and Ember fasts appointed.
787. Second Council of Nicæa. Respectful salutation and incense ordered to be given to images, but not worship. Doctrine of Transubstantiation asserted.
796. *Filioque* added to the Nicene Creed.
829-836. 'False Decretals' published.
831. Transubstantiation defined by Paschasius Radbert and opposed by Rabanus Maurus and Ratramn.
950. The celibacy of the clergy enforced by Dunstan.
1085. Use of Sarum drawn up by Osmund, Bishop of Sarum.
1140. Festival of the Immaculate Conception established. Canon Law introduced into England.
1164. Constitutions of Clarendon. Doctrine of Penance and Indulgences taught by Peter Lombard.
1215. Fourth Lateran Council. Transubstantiation held to be an Article of Faith.
1226. Communion in one kind a recognized practice.
1384. John Wiclif died.
1390. English Primer.
1414. The Use of St. Paul's superseded by the Use of Sarum. Council of Constance. Cup formally denied to the laity.
1516. Publication of Erasmus' Greek Testament with Latin translation.
Revised edition of Sarum Breviary.

A.D.

1526. Tyndal's New Testament.
1530. Confession of Augsburg, drawn up by Melancthon.
1530. The Mirror of Our Lady—'a translation of and commentary on the daily offices of Syon [*i.e.* Sion] and the mass' (Blunt).
1533. A revised edition of Sarum Breviary and Missal.
1534. Papal supremacy abolished.
Luther's translation of the Bible.
English Psalter printed.
Convocation request that an English Bible shall be put forth by authority.
1535. 'A Goodly Prymer in English,' by William Marshall.
Coverdale's Bible.
1536. The Ten Articles.
Revised Breviary of Cardinal Quignon.
Bible ordered to be set up in every Church.
1537. 'The Institution of a Christian Man' (The Bishops' Book).
Matthew's Bible.
1538. English Epistles and Gospels printed.
1539. The Act of the Six Articles.
'The Manual of Prayers, or the Prymer in English,' by John Hilsey, Bishop of Rochester, formerly a Dominican friar.
Cranmer's Bible, or 'The Great Bible.'
Taverner's Bible.
1540. Order of the Jesuits formally established.
1541. The Great Bible ordered to be placed in every church as the 'Authorized Version.'
1542. Use of Sarum reformed, and ordered to be used throughout the province of Canterbury.
1543. Committee of Convocation appointed to revise service books.
'A Necessary Doctrine and Erudition for any Christian Man' (The King's Book).
Archbishop Hermann's 'Consultation' published in German.
1544. English Litany.
1545. The King's Prymer, containing the Litany of 1544.
Hermann's 'Consultation' in Latin.
1546. First session of Council of Trent.
1547. Accession of Edward VI.
English Bible and Erasmus' Paraphrase ordered to be set up in churches.
First Book of Homilies.
Hermann's 'Consultation' in English.

A.D.

1547. Peter Martyr comes to England.
Communion in both kinds sanctioned.
1548. The Order of the Communion in English, an addition to the Latin Mass, for the use of the people.
Cranmer's Catechism.
1549. First Act of Uniformity.
(Whitsunday.) First Prayer-Book of Edward VI. came into use.
Bucer comes to England.
1550. Ordinal drawn up.
1551. Liturgy of Pollanus (Pullain) in Latin and French.
Bucer and Peter Martyr's criticisms on the Prayer-Book.
1552. Second Act of Uniformity.
The Forty-two Articles.
Order of Council for the declaration about kneeling at the Communion.
Second Prayer-Book of Edward VI.
Reformatio Legum Ecclesiasticarum begun, but not completed before the expiration of the Act.
1553. Poynet's Catechism.
Death of Edward VI.
Prayer-Book suppressed.
1558. Accession of Elizabeth.
1559. Two editions of the Litany issued.
Prayer-Book of Elizabeth published.
Third Act of Uniformity.
1560. Haddon's Latin Prayer-Book published.
Geneva Bible.
1561. Calendar revised.
1562. Jewel's 'Apology.'
1563. The Thirty-eight Articles.
Nowell's Catechism sanctioned by Convocation.
Second Book of Homilies.
1565. 'Advertisements' enforcing uniformity.
1568. Bishops' Bible.
1570. Elizabeth excommunicated by Bull of Pius V.
1571. Thirty-nine Articles assumed their present form.
Latin Version of the Prayer-Book.
Futile attempt to revive the 'Reformatio Legum.'
1574. Activity of Puritan party.
1582. Rheims version of N. T.
1603. Accession of James I.
The Millenary Petition.
1604. Hampton Court Conference.
Fourth Prayer-Book.

A.D.

1604. Canons receive the Royal Assent.
1609. Douay Bible.
1611. Authorized Version of Bible published.
1625. Accession of Charles I.
1637. Prayer-Book for Scotland.
1645. Prayer-Book suppressed by the Long Parliament.
Directory of the Westminster Assembly issued.
1660. Restoration of Charles II
1661. Savoy Conference.
1662. Act of Uniformity passed.
Revised Prayer-Book came into use.
1685. Accession of James II.
1689. Accession of William and Mary.
Commission to revise Prayer-Book.
1691. The Non-jurors.
1752. Revised Calendar. Eleven days struck out of September.
1785. Dr. Seabury consecrated Bishop by Scotch Bishops for the American Episcopal Church, after having been refused consecration by the English Primates.
1785-89. Revision of Prayer-Book by American Church.
1859. Forms of Prayer for November 5, January 30, and May 29 discontinued.
1872. Revised Lectionary came into optional use.
Act for the Amendment of the Act of Uniformity.*
1879. Revised Lectionary came into compulsory use.
1892. Revised American Prayer-Book.

* This Act sanctions :

1. The use of a shortened form of Morning and Evening Prayer on any day except Sunday, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day : if in a cathedral, in addition to, and if in a church, in lieu of, the usual Order for Morning or Evening Prayer.

2. The use upon any special occasion approved by the Ordinary of a special form of service approved by him ; such service, with the exception of prayers and anthems, to be taken exclusively from the Bible or Prayer-Book.

3. The use of additional services on Sundays and Holy-days ; such services, with the exception of hymns or anthems, to be taken exclusively from the Bible or Prayer-Book (not including the Communion Service), and to be approved by the Ordinary.

4. The separation of the Order for Morning Prayer, the Litany, and the Communion Service, and the use of the Litany after the third Collect at Evening Prayer, either in lieu of, or in addition to, the use of it in the morning.

5. The preaching a sermon without any previous service.

CHRONOLOGICAL LIST OF GREEK AND LATIN FATHERS.

A.D.

100. (*circ.*) CLEMENT OF ROME, author of an Epistle to the Corinthians, martyred.
107. IGNATIUS, Bishop of Antioch, martyred.
100-164. JUSTIN MARTYR, author of a Dialogue with the Jew Trypho, and of two Apologies for the Christian faith.
155. POLYCARP, Bishop of Smyrna, martyred.
183. THEOPHILUS, Bishop of Antioch, died.
202. IRENÆUS martyred. Author of Refutation of the Gnostics.
211. CLEMENT OF ALEXANDRIA, latest mention of.
150-220. TERTULLIAN died (Smith's Dict. inclines to 160-240).
185-254. ORIGEN.
270. GREGORY THAUMATURGUS, Bishop of New Cæsarea, in Cappadocia.
200-258. CYPRIAN, Bishop of Carthage.
325. LACTANTIUS.
270-340. EUSEBIUS, Bishop of Cæsarea.
296-373. ATHANASIUS, Bishop of Alexandria.
368. HILARY, Bishop of Poictiers, died.
379. BASIL, Bishop of Cæsarea.
315-386. CYRIL, Bishop of Jerusalem.
390. GREGORY OF NAZIANZUS, cousin of Basil, died.
395. GREGORY OF NYSSA, brother of Basil, died.
340-397. AMBROSE, Bishop of Milan.
407. JOHN CHRYSOSTOM, Bishop of Constantinople, died.
420. JEROME died.
354-430. AUGUSTINE, Bishop of Hippo.

The great theologians of later times, such as Bernard, Anselm, etc., are more commonly distinguished by the name of *Doctors* of the Church.

Questions set at the Examination of Candidates for Admission into Church Training Colleges, 1896.

BOOK OF COMMON PRAYER.

THE CATECHISM.

1. (*a*) What do you understand by the phrase, 'this state of salvation'? (*b*) What are the conditions that are to be fulfilled in order to benefit by 'this state of salvation'? (*c*) What is it suggested that we should pray for, in order that we may continue therein?

2. Briefly explain the following articles of the Creed:
   (*a*) 'He descended into Hell.'
   (*b*) 'The Holy Catholick Church.'
   (*c*) 'The Forgiveness of Sins.'

3. Write out the answer to the question 'What desirest thou of God in this prayer?' Arrange in a parallel column the corresponding petitions in the Lord's Prayer; and note what portions of the Prayer seem to be omitted in the Paraphrase.

4. Write out the answer to the question, 'What are the benefits whereof we are partakers thereby?' Point out the inconsistency of those persons who use the Lord's Prayer and refuse to partake of the Lord's Supper.

OFFICES FOR MORNING PRAYER AND HOLY COMMUNION.

1. Show the fitness of the *Venite* and the *Benedictus* for the positions which they occupy in Morning Prayer.

2. Explain the following, and state the context:
   (*a*) 'Lord God of Sabaoth.'
   (*b*) 'That we may hereafter live a *godly, righteous, and sober* life.'
   (*c*) 'O Ananias, Azarias, and Misael.'
   (*d*) 'In knowledge of whom standeth our eternal life.'
   (*e*) 'Who alone workest great marvels.'

3. Explain with reference to the context the following:
   (*a*) 'Lord, have mercy upon us,' etc. (after the Sixth Commandment).
   (*b*) 'We lift them up unto the Lord.'
   (*c*) 'He is the very Paschal Lamb.'
   (*d*) 'One oblation of Himself once offered.'
   (*e*) 'Reasonable, holy, and lively sacrifice.'

4. Describe from the Communion Office the characters of:
   (*a*) Those invited by the Church to Holy Communion.
   (*b*) Those forbidden by her to come.

Candidates for Admission, 1897.

BOOK OF COMMON PRAYER.

THE CATECHISM.

1. Why should teaching the Catechism be reckoned to be one of the most important of a teacher's duties? What difference is there between a lesson on the Catechism and a lesson on history or geography? Illustrate your answer from the words which are put into the children's mouths. Is the Catechism only for children, and if not, why not?

2. What do you mean by 'this state of salvation'? When were you placed in it? In what state were you before? What is it to continue in it? How are you able to continue in it? How might you fall from it?

3. '*Q.* How many Sacraments hath Christ ordained in His Church?

A. Two only, as generally necessary to salvation.'

When did Christ ordain these two? Prove from His own words that they are 'generally necessary to salvation.'

4. What are the points on which Communicants are required to examine themselves? Explain briefly what each point means.

OFFICES FOR MORNING PRAYER, CONFIRMATION, AND HOLY COMMUNION.

1. Give the Latin names of the Canticles which may be sung in Morning Prayer. Quote from them references to God's works of creation, preservation, and redemption.

2. What does the Confirmation office teach as to the work of the Holy Spirit? What prayers for the gift of the Spirit are to be found in the office for Morning Prayer?

3. What three great features are there in the Prayer for the Church militant? Enumerate the different classes of persons for whom we pray in it.

4. What incident in our Lord's earthly ministry is alluded to in the Prayer of Humble Access? On what ground do we presume to come to the Lord's Table whilst confessing our utter unworthiness? and with what purpose do we partake?

Candidates for Admission, 1898.

BOOK OF COMMON PRAYER.

THE CATECHISM.

1. In what words does the Catechism describe the great works of God the Son and God the Holy Ghost for us men? Explain these words of the Catechism, and say how these two great works are accomplished.

2. Prove from Holy Scripture that:

(*a*) We cannot keep Jesus Christ's commands without His help.

(*b*) That we do not keep them sufficiently by doing nobody any harm.

(*c*) That we must keep them in thought and word as well as in deed.

3. What does the Church require as conditions of baptism from those who come to be baptized? How are these conditions satisfied in the case of (*a*) adults; (*b*) infants? Show their importance in the case of adults.

4. What blessings does Holy Communion bring to us? Prove your statement by quotations from Holy Scripture. Who enjoy the blessings offered?

OFFICES FOR PUBLIC BAPTISM OF INFANTS, AND CONFIRMATION.

1. Explain the following passages, and state the connection in which each occurs:

(*a*) 'That thing which by nature he cannot have.'

(*b*) 'Didst save Noah . . . from perishing by water.'

(*c*) 'He favourably alloweth this charitable work of ours.'

2. What do we ask God for in the prayer which begins, 'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate'? Explain briefly the meaning of the petitions.

3. What authority for the observance of Confirmation is to be found in the Acts of the Apostles?

4. Quote passages from the Confirmation Service in which the following occur: 'vouchsafe'; 'regenerate'; 'Comforter.' Explain the meaning of these words.

Questions set at the Examination of Students in Church Training Colleges, 1897.

BOOK OF COMMON PRAYER.

FIRST YEAR.

The Catechism.

1. Write down the definition of the word 'Sacrament' as it is given in the Catechism, and explain it throughout.

2. What is the Inward Grace of Holy Baptism? Show from Scripture (*a*) the necessity for receiving this grace; (*b*) that it is linked with the outward sign; (*c*) what the baptized person becomes by means of the Inward Grace.

3. Give and explain the different names by which the Sacrament of Christ's Body and Blood is designated among Christians.

4. 'For the continual Remembrance of the Sacrifice of the Death of Christ.' Explain the words 'Sacrifice' and 'Remembrance' as used in this answer.

The Christian Seasons.

1. 'We ought always to be remembering the Death and Resurrection of Jesus Christ, and not only at a particular season of the year.' What remark would you make on this objection to the Church's rule of commemorating particular events in the life of Christ at particular times?

2. Give an account of any controversies which have risen in the Church as to the day on which Easter should be kept. State exactly the present rules. What is the earliest and what is the latest possible day for Easter Day?

3. What event in the life of a Saint is ordinarily commemorated on a Saint's day? What exceptions are there to this rule? What Saints other than the twelve Apostles are *specially* commemorated by the Church of England?

4. Give the leading ideas connected with the seasons of Advent and Lent, illustrating your statements from the Collects appointed for these seasons.

Prayer-Book.

1. When was the Form of Prayer for those at Sea added? Give and explain the circumstances which necessitated the addition of an office for the 'Baptism of such as are of Riper Years.'

2. How does the use of the Psalter in our Prayer-Book differ from the Pre-Reformation use? Show the appropriateness of the position which the *Venite* and the *Benedictus* occupy in the order for Morning Prayer?

3. Explain 'Lord God of Sabaoth.' From what portion of Scripture were this and the following clause of the *Te Deum* derived, and what were the circumstances under which they were uttered?

4. When were the Prayers following 'the anthem' added? Where and to what extent are they represented in the preceding portion of the Service, so as to justify their omission in a 'Shortened Form'?

5. From what ancient offices is the office for Evening Prayer compiled? How in the first English Prayer-Book did it begin? What good reasons could you give for the portions afterwards prefixed? What changes in the office for Evening Prayer have been made since 1552?

6. What do you understand by 'worship'? How would you prove that public worship is a duty binding on all Christians? How is the fulfilment of the duty of worship provided for in the office for Evening Prayer?

7. For what blessings do we pray in the following, and on behalf of whom?

(*a*) 'Lighten our darkness.'

(*b*) 'Send down . . . the healthful Spirit of Thy grace.'

(*c*) 'That all . . . may . . . hold the faith in unity of spirit.'

(*d*) 'Make Thy chosen people joyful.'

(*e*) 'The fellowship of the Holy Ghost be with us.'

8. What do the Ember Collects teach us about the ministers of Christ's Church, the nature of their offices, and their special needs? What requests do we make in them for (*a*) the Bishops, (*b*) those about to be ordained?

SECOND YEAR.

The Nicene Creed.

1. Why in the Nicene Creed do we express our belief in *one* God the Father and in *one* Lord Jesus Christ? Prove the truths expressed by the word *one* from Holy Scripture. Give any reasons for the non-occurrence of *one* in the corresponding passages in the Apostles' Creed and before the words 'Holy Ghost' in the Nicene.

2. What do you understand by the words 'believe' and 'believe in'? Mention some *facts* recorded in Holy Scripture which teach us that we men have good cause to believe in the Father, the Son, and the Holy Ghost.

3. Explain the truths contained in the following, and give in each case one text of Holy Scripture which proves or illustrates the truth contained:

(*a*) 'Maker of all things . . . invisible.'
(*b*) 'God of God.'
(*c*) 'Was incarnate by the Holy Ghost.'
(*d*) 'Who proceedeth from . . . the Son.'
(*e*) 'One Baptism for the remission of sins.'

4. How far can it be said that the Nicene Creed was the work of the Council of Nicæa?

Baptismal Office.

1. To what passages of Scripture does the first prayer in the office for the Public Baptism of Infants refer? Explain these references.

2. 'That He will give unto him the blessing of eternal life, and make him partaker of His everlasting kingdom.' Show (1) that these words are not intended to assert the certainty of final salvation in the case of the baptized infant, and (2) in what sense they are to be understood.

3. What is known of the institution of 'Sponsors' in ancient times? What is its practical value now?

4. 'As he is made partaker of the Death of Thy Son, he may also be partaker of His Resurrection.' What Scripture warrant is there for these words? Explain them.

Confirmation and Holy Communion.

1. What is the meaning of the word 'Confirmation'? Show how it applies to each division of the Service. In what particulars does Confirmation fall short of the Sacraments of 'Baptism and the Supper of the Lord'?

2. What guidance does our Church give us as to the meaning of 'years of discretion'? Explain 'endeavour themselves.' Show that Confirmation does not impose any fresh obligations on those who have been confirmed.

3. In the prayer immediately preceding the laying on of hands, from what Book of Holy Scripture is the catalogue of the 'gifts of grace' taken? To whom does the passage in Holy Scripture refer, and on what ground would you justify its insertion here?

4. Write notes on the following: 'the inspiration of Thy Holy Spirit'; 'the benefit of absolution'; 'lively faith'; 'one oblation of Himself once offered'; 'this our bounden duty and service.'

5. What purposes are answered by the recitation of the Commandments and of the Creed before the administration of Holy Communion?

6. What changes have been made in the words appointed for delivering the Bread and Cup since 1549, and with what object? What words were used in the Early Church?

7. Contrast and explain the use of the Lord's Prayer at the beginning of the Service and after the Communion of the people. Paraphrase it in the latter place.

8. How would you account for the *alternative* use of Prayers so different as those of Oblation ('O Lord and heavenly Father'), and Thanksgiving ('Almighty and everliving God, we most heartily thank Thee') in the Post Communion? Explain, 'who have duly received these holy mysteries.'

Students in Church Training Colleges, 1898.

BOOK OF COMMON PRAYER.

FIRST YEAR.

Catechism.

1. What instances can you quote from the Old Testament to show that God has appointed outward signs as tokens of a covenant between Himself and man? How does it appear from the New Testament that the Sacraments of the Gospel, besides being tokens of the Covenant, are also means of grace?

2. Explain what is meant by 'children of wrath,' 'children of grace.' By what figures does Holy Scripture describe the change of condition which is wrought by God in Baptism?

3. What is to be understood by the 'continual remembrance of the Sacrifice of the death of Christ'? Illustrate your answer from Holy Scripture.

4. What is 'the inward part or thing signified' in the Lord's Supper? Illustrate your answer from Holy Scripture, and show how the Catechism distinguishes between 'the inward part' and 'the benefits we receive.'

Prayer-Book.

1. Show that 'things new and old' are combined in the Orders for Morning and Evening Prayer.

2. State briefly under what circumstances the three chief editions of the Prayer-Book were issued. Give a summary of the alterations of the 1662 Revision in those portions in which you are being examined.

3. Give Scriptural authority for the following expressions in the General Confession at Morning and Evening Prayer:

(*a*) 'We have erred and strayed from Thy ways like lost sheep.'

(*b*) 'There is no health in us.'

4. How may the *Te Deum* be divided? Why does it not conclude as the other Canticles? Give the full title of the alternative Canticle.

5. What titles are prefixed respectively to the Second and the Third Collects at Morning and Evening Prayer? Quote the one which begins, 'O God, from whom all holy desires.'

6. Quote one of the two 'Ember' Prayers. Give the authorship of the 'Prayer for all conditions of men.' Explain the following expressions:

(*a*) *General* Thanksgiving.

(*b*) *Collect* for *Ember* weeks.

(*c*) 'Divers *Orders in* Thy Church.'

7. At what parts of the Order for Morning and Evening Prayer do the rubrics direct that all shall kneel? At which does the priest alone stand? What significance do you attach to these attitudes?

8. Give the meaning of these words as used in the Prayer-Book: Common, estate, Catholic, function; and explain as briefly as possible:

'In the provocation'; 'Lord God of Sabaoth'; 'In knowledge of whom standeth our eternal life.'

SECOND YEAR.

1. What are the main differences between the Creed of Eusebius of Cæsarea and the Creed adopted by the Council of Nicæa? What clauses were subsequently added to the latter Creed?

2. Why is there a clause about the Church in the Nicene Creed?

3. At what date does the *Filioque* appear in the Nicene Creed? How is it shown from Scripture that the Holy Ghost proceedeth from the Son as well as from the Father.

4. Explain, with Scripture illustrations:
   (*a*) 'God of God.'
   (*b*) 'By whom all things were made.'
   (*c*) 'The Lord and Giver of Life.'

5. Why cannot Baptism be repeated?

6. What is the subject of the Gospel in the Office for Infant Baptism? Give the substance of the exhortation which is based upon it.

7. What are the duties of Godparents? How should you reply to the objection that they cannot rightly answer for an unconscious infant?

8. Explain the following passages:
   (*a*) 'That thing which by nature he cannot have.'
   (*b*) 'He favourably alloweth this charitable work of ours.'

9. What Ordinances in the Jewish Church were analogous to the two Sacraments of the Gospel? Show their points of similarity and of difference.

10. Quote examples from Holy Scripture of natural things being used to bring about supernatural results.

11. Illustrate briefly from Holy Scripture:
   (*a*) That we are 'born in sin.'
   (*b*) That the grace of Baptism is 'a death unto sin, and a new birth unto righteousness.'
   (*c*) That the Sacrament of the Lord's Supper was ordained for 'the continual remembrance of the sacrifice of the death of Christ.'

12. Show how the two things required of those who come to be baptized fully embrace the triple vow of the early part of the Catechism.

13. What blessings and privileges do we receive through Confirmation?

14. Quote passages from the Confirmation Service showing that the spiritual life is progressive; and give Scripture proofs thereof.

15. Quote passages from the Communion Office which make important additions to the benefits whereof we are partakers in the Lord's Supper, as stated in the Catechism.

16. Explain the importance of the Prayer of Consecration in the Communion Service.

Students in Church Training Colleges, 1899.

BOOK OF COMMON PRAYER.

FIRST YEAR.

Litany and Catechism.

1. What changes have been made in the Litany since it was first published in English?

2. Mention any objections that have been made to the following petitions:
   (*a*) '. . . *from sudden death*, good Lord, deliver us.'
   (*b*) 'That it may please Thee . . . to *forgive* us all our . . . *ignorances*.'

How would you answer these objections?

3. Explain the following expressions as they are used in the Litany: '*affiance*,' '*providence of Thy goodness*,' '*righteously have deserved*.'

4. Show from the directions of the Prayer-Book and the position in which the Catechism is placed in it what the Catechism is.

5. Describe generally what is meant by the Baptismal Covenant. State in three words or three short phrases man's side of the Covenant. What does the Catechism teach in regard to God's side?

6. Explain briefly the following Article of the Christian Faith:

'He descended into hell.'

7. Illustrate our Lord's saying: 'I came not to destroy the law, but to *fulfil*,' by reference to the third and fifth Commandments.

8. What does the Catechism teach us that we desire of God in the following petitions?

(1) 'Give us this day our daily bread.'

(2) 'Lead us not into temptation, but deliver us from evil.'

What changes does the Revised Version of the New Testament make in the rendering of the latter petition?

PRAYER-BOOK.

1. 'Rogation Days,' 'Ember Days,' and 'Holy Thursday.' When do these days fall? What purposes do they serve? How does the Prayer-Book teach us to observe them?

2. What precedents does Holy Scripture supply for the appointment of Holy Days and Seasons? What practical advantages result from their appointment?

3. What is the New Testament authority for fasting? State what you know of the history and duration of the Lenten fast. What are we taught in the Bible as to the kind of fasting which is acceptable to God?

4. What are the three Holy Days immediately following Christmas Day? What reason can be given for the position they occupy? What events are commemorated on the Epiphany and the Annunciation? When do they fall? Wherein do the Festivals of St. Paul and St. John the Baptist differ from the ordinary Festivals of Martyrs?

5. Quote passages in the daily services in which we pray for:

(*a*) The Missionary work of the Church.

(*b*) Defence in danger.

(*c*) Thankful hearts.

(*d*) Peace.

Also passages in which we thank God for the salvation He has wrought for us.

6. Quote and explain the rubrics before the General Confession and Absolution. Explain 'general'; 'godly, righteous, and sober'; 'endue'; 'replenish'; 'wealth.'

7. 'Some of the old ceremonies are retained still.' Mention some of these. Who objected to their retention, and on what grounds? What good reasons for their retention could be given? Why should there be any ceremonies at all in Christ's Church?

8. Write notes explaining the allusions in the following passages:

(*a*) 'We find that in the reigns of several Princes of blessed memory since the Reformation the Church . . . hath yielded to make such alterations in some particulars as in their respective times were thought convenient.'

(*b*) 'By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world.'

(*c*) 'Of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence . . . or else of no consequence at all.'

9. Why is the Doxology to be said after every Psalm and after every Canticle except the *Te Deum?* and why is it not added to this last? Explain the meaning of the latter half of the Doxology, and illustrate it from Holy Scripture.

10. What are the advantages of Creeds? Mention any traces of Creeds in the New Testament. Why is the Creed in Morning and Evening Prayer called the Apostles' Creed?

11. Explain 'I believe *in* God—the Father—Almighty.' In what respects is God *our* Father?

12. Why do we confess in the Apostles' Creed that our Lord was not only crucified, but 'dead and buried'? What Scripture proofs are there of the Article 'He descended into hell'? And why is this an important Article of Faith in respect to the human nature of our Lord?

SECOND YEAR.

The Nicene Creed.

1. (*a*) 'Maker of heaven and earth, and of all things visible and invisible.'
(*b*) 'By whom all things were made.'

Prove from Holy Scripture each of these Articles of the Nicene Creed. Explain how it is they are both equally true. What important truths would you deduce from the fact that this earth and all things in it are the work of God?

2. Prove from Holy Scripture that the Holy Spirit:
(*a*) is to be worshipped and adored along with the Father and the Son;
(*b*) spake by the Prophets.

Give examples of the offering of worship to the Holy Spirit in the services of the Church.

Does the Holy Spirit speak still? If so, how?

3. Explain with reference to the history of the Nicene Creed the meaning of the following clauses:
(*a*) 'Begotten, not made.'
(*b*) 'Whose kingdom shall have no end.'

Why must we say of the Holy Spirit that He is neither *made* nor *created*, nor *begotten*, but *proceeding?*

4. Explain the meaning of the following terms, illustrating their use in the Creed from other places: 'The Father,' 'Only-Begotten,' 'Light of Light,' 'Very,' 'Substance.'

The Baptismal Offices and Confirmation.

1. What is Christian baptism? What reasons does the Baptismal Service give that:
(*a*) All persons *should* be baptized?
(*b*) Infants *may* be baptized?

2. What is Christian baptism? What is the teaching of the Baptismal Service concerning the *benefits* of holy baptism? How does it indicate that these benefits may be *lost?*

3. Explain the meaning of the following: 'In the name,' 'regenerate,' 'ark of Christ's Church,' the old Adam in this child,' 'partaker of the death of Thy Son.' Quote in each case a sentence of the Baptismal Service in which each of these words occurs.

4. What is the spiritual significance of the following ceremonies in the Baptisma Service?
(*a*) The priest taking the child in his arms.
(*b*) Naming the child.
(*c*) Dipping the child in the water.
(*d*) Signing with the sign of the cross.

Do you know of any other ceremonies which have been used in the Church at baptism?

5. What is the 'outward sign' and what the 'spiritual grace' in Confirmation? How does the latter differ from the grace of Baptism? Why does Confirmation not come within the definition of a Sacrament in the Catechism?

6. 'Renew the solemn promise and vow.' When was this promise made, and by whom? Explain precisely the duties of:

(*a*) Godparents;

(*b*) Baptized children, until they are confirmed.

What is meant by 'years of discretion'?

7. What authority have we for Confirmation? Give instances of it in the Acts of the Apostles, and state briefly its after-history in the Church.

Holy Communion.

1. Give an analysis of the prayer 'for the whole state of Christ's Church Militant here in earth.'

2. Show by quotations from the Communion Service that the Sacrament of Holy Communion is not simply a sign.

3. Show the appropriateness of the different stages of the Communion Service as leading up to the reception of the Sacrament.

4. Show how fitly the 'comfortable words' follow on the Absolution. What does 'Come unto Me' mean in this connection? Explain 'comfortable,' 'travail,' 'Advocate,' 'propitiation.'

5. 'He is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world.'

(*a*) From which of the 'Prefaces' are these words taken? and to what do they refer? Illustrate them from Holy Scripture.

(*b*) State briefly the points in which the 'Christian Passover' and the Jewish correspond.

THE THIRTY-NINE ARTICLES.

History. Up to the period of the Reformation the only formularies of faith which the Church possessed were the three Creeds, though the Church of Rome had shown a dangerous tendency towards adding, through the decisions of Councils, new dogmas, such as Transubstantiation, and new practices, such as the withholding of the cup from the laity. In the sixteenth century, however, when an endeavour was made in so many countries to return to primitive faith and practice, the Reformers soon found it necessary to define their position by (1) positively establishing their catholicity, (2) formally rejecting the errors of Rome, (3) repudiating the errors of fellow-reformers who, in the revulsion from superstition, were disposed to abuse the right of private judgment and rush into dangerous extremes. Another motive which powerfully influenced the Reformers, though it was not successful in its immediate object, was the desire to strengthen their position against Rome by union among themselves.

The Confession of Augsburg (1530) was the first and most important of the formularies of faith put forth by the Continental reformers. It was drawn up chiefly by Melancthon, revised by Luther, and presented to the Diet at Augsburg, with a view to bringing about a reconciliation between the Roman Catholics and Lutherans. It influenced most of the Confessions of Faith subsequently put forth by the Reformed National Churches, and furnished many valuable suggestions to the framers of our own Articles. In tone it was moderate, aiming at reformation rather than revolution. It was enlarged and amended in 1552 for presentation to the Council of Trent by the ambassadors of Würtemberg, and is hence known, in this new form, as **The Würtemberg Confession.**

The Ten Articles (1536). With a view to union against Rome negotiations were entered into between England and the Protestants who accepted the Confession of Augsburg, but Henry VIII. could not be induced to cast in his lot with the German princes. It was these negotiations which probably led to his putting forth, with the approval of the clergy in Convocation, the Ten Articles, the leading features of which were the following :

1. **The substitution of the royal for the papal supremacy.**

2. The prominence given to the authority of Holy Scripture.

3. The recognition of *three* Sacraments, viz. : Baptism, Penance, and the Sacrament of the Altar.

In these Articles the use of images is justified, saints are declared worthy of honour, and prayers for the dead are pronounced good and charitable, but it is distinctly stated that 'grace, remission of sins, and salvation cannot be obtained but of God only,' and that it is an abuse to think that the Pope's pardon can help departed souls, or that masses can deliver them from pain.

The Thirteen Articles (1538). In 1538 a Lutheran deputation of three divines visited England, with a view to inducing Henry VIII. to enter into some agreement with the German princes on matters of faith, and held various interviews with Cranmer, who was now Archbishop, and other commissioners appointed by the King. The Confession of Augsburg was made the basis of the discussion ; but the negotiations were broken off on account of Henry's unwillingness to concede the administration of the Lord's Supper in both kinds, to condemn private propitiatory masses, and to approve of the marriage of the clergy.

The result of the negotiations is seen in the Thirteen Articles, which were not published at the time, but were found amongst Cranmer's papers. They were based upon the Ten Articles and the Confession of Augsburg, and have a special interest for us as being the intermediate stage through which the language of the Augsburg Confession, so far as it was adopted, passed, before it was finally admitted into the Thirty-Nine Articles.

The Six Articles (1539) were drawn up at a time when Gardiner's influence had gained the ascendancy, and indicate a strong reaction from the endeavour to Lutheranize the English Church. They were embodied in an Act of Parliament popularly known as 'The Bloody Statute of the Six Articles.' They enforced, under severe penalties, the acceptance of (1) Transubstantiation, (2) Communion in one kind, (3) Celibacy of the Clergy, (4) the Obligation of Vows of Chastity, (5) the use of Private Masses, and (6) Auricular Confession.

The Forty-Two Articles (1553). On the death of Henry VIII. in 1547 an opportunity was afforded to Cranmer and those who agreed with him to push forward the work of the Reformation. This opportunity was eagerly seized, and the result was seen, first, in the publication of the two Prayer-Books of Edward VI., and secondly in the setting forth in 1553 of a Book of Articles of Religion for the preserving and maintaining peace and unity of doctrine in the Church. Even as early as 1549 Cranmer had circulated a series of Articles in his own province for the purpose of testing the orthodoxy of teachers of religion, but this was not

enough. The growing divergencies between the Church of England and Rome on one side and the Continental Churches on the other rendered it necessary that the doctrines of the English Reformers should be explicitly set forth by authority. Cranmer had probably the chief hand in the composition of the Forty-two Articles. It is somewhat doubtful whether they were sanctioned by Convocation, though their title, when they were published, was 'Articles agreed on by the Bishops and other Learned Men *in the Synod at London*,' etc. Cranmer, in his defence, said that the King's Council had so entitled the work 'because it was set forth *in the time of Convocation*.' The Forty-Two Articles were published by the King's command in 1553,* and all beneficed clergy were ordered to sign them under penalty of deprivation. King Edward VI. died the same year, and the Articles were at once abrogated.

The Eleven Articles (1559). On the accession of Elizabeth Archbishop Parker provisionally drew up eleven Articles for circulation amongst the clergy, dealing with the authority of Scripture, the rights of National Churches, the royal supremacy, and certain Romish errors. They contain no condemnation of Transubstantiation, but denounce the extolling of images and relics, and condemn private masses and communion in one kind.

The Thirty-Eight Articles (1563). The Forty-Two Articles of 1553, having been revised by Archbishop Parker, Bishop Cox, of Ely, and Bishop Guest, of Rochester, were presented to Convocation for consideration in 1562. Four of them were struck out, viz.:

1. Blasphemy against the Holy Ghost.
2. Of Grace.
3. Of the Moral Law.
4. Against the Millenarians.

Four new Articles were added, viz.:

1. Of the Holy Ghost.
2. Of Good Works.
3. Of the Non-participation of the Wicked in the Holy Communion. (This Article is not found in any copies printed before 1571.)

* The Articles of 1553 are printed in 'A Short Catechisme, or playne instruction, conteynynge the summe of Christian learninge, sett fourth by the Kings maiesties authoritie, for all Scholemaisters to teache.

'To thys Catechisme are adioyned the Articles agreed upon by the Bishoppes and other learned and godly men, in the last conuocation at London, in the yeare of our Lorde, M.D.LII. for to roote out the discord of opinions, and stablish the agrement of trew religion,' etc.

1553. JOHN DAY.

The title at the head of the Articles is: 'Articles agreed upon in the Conuocacion, and published by the Kinges Maiestie.'

4. Of Communion in both Kinds.

Seventeen Articles were modified. The Upper House of Convocation omitted, in addition to the ones cancelled, three Articles, viz.:

1. The Resurrection of the dead is not yet brought to pass.
2. The souls of them that depart this life do neither die with the bodies nor sleep idly.
3. All men shall not be saved at the length.

The number of the Articles was now reduced to thirty-nine, but, in the Latin version sanctioned by the Queen, the Article on the Non-participation of the Wicked was struck out, so that from 1563 to 1570 the number of the Articles authoritatively put forth was thirty-eight. In this version another change was made: the following clause was added to Article XX., Of the authority of the Church: 'Habet Ecclesia ritus statuendi jus et in fidei controversiis auctoritatem' ('The Church hath power to decree rites or ceremonies, and authority in controversies of faith').

The Thirty-Eight Articles were published with the sanction of the Convocations of both provinces, but did not receive the sanction of Parliament until 1571, when the Article struck out in 1563, on 'The Wicked which do not eat the Body of Christ,' was restored, and the number of the Articles was brought back to thirty-nine.

The Lambeth Articles (1595), drawn up by Archbishop Whitgift and certain other bishops and divines, are strongly Calvinistic. They never had any authority in England, but were incorporated with the Irish Articles in 1615. The Puritans vainly endeavoured to get them added to the Thirty-Nine at the Hampton Court Conference. The fate of the Lambeth Articles is interesting as showing the deliberate rejection by the Church of England of the distinctive doctrines of Calvinism.

The Declaration which is prefixed to the Thirty-Nine Articles was added in 1628. It was drawn up by Laud, and was put forth by royal authority without the sanction of Convocation. Its immediate object was to appease the controversy raging between the Armenians and the Calvinists.

The Thirty-Nine Articles were adopted by the Church of Ireland in 1635 and by the Synod of the Scottish Church in 1804.

In 1865 an Act of Parliament was passed providing that a clergyman on being instituted to a living shall on the first Sunday that he officiates 'publicly and openly in the presence of the congregation there assembled read the Thirty-Nine Articles of Religion, and immediately after reading the same make the declaration of assent'

Characteristics. The Thirty-Nine Articles are not a complete statement of the Articles of the Christian faith, nor are they a

logical arrangement of Christian truth round some central dogma. Their contents are best understood by bearing in mind the objects which the Anglican Reformers had in view, viz., to demonstrate the organic identity of the post-Reformation Church of England with the primitive Church, and to point out wherein its teaching differs from that of the Church of Rome on one side, and that of various Protestant bodies on the other. Questions that were not in dispute at the time are either omitted altogether or touched upon very lightly.

Analysis :

I. Articles relating to the *Godhead* (I. to V.).
II. Articles relating to the *Rule of Faith* (VI. to VIII.).
III. Articles relating to *man, considered individually, and to his salvation* (IX. to XVIII.), with special reference to Lutheran doctrines (IX. to XIV.) and Calvinistic (XV. to XVII.).
IV. Articles relating to the *Church* in its corporate aspects (XIX. to XXXVI.), with special reference to divergencies from Rome.
V. Articles dealing with the relation of the Church and of the individual to the *State* (XXXVII. to XXXIX.).

I.—ARTICLES RELATING TO THE GODHEAD (I. to V.).

ARTICLE I.

Of Faith in the Holy Trinity.	*De fide in Sacrosanctam Trinitatem.*
THERE is but one living and true God, everlasting, without body, parts, or passions ; of infinite power, wisdom, and goodness ; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity ; the Father, the Son, and the Holy Ghost.	UNUS est vivus et verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentiæ, sapientiæ ac bonitatis : creator et conservator omnium tum visibilium tum invisibilium. Et in unitate hujus divinæ naturæ tres sunt Personæ, ejusdem essentiæ, potentiæ, ac æternitatis, Pater, Filius, et Spiritus sanctus.

Source.—This Article is mainly derived from the Augsburg Confession through the English Thirteen Articles (see Introduction).

Object.—The first Article is intended to condemn various heresies, ancient and modern, with regard to the nature of the Godhead, and to assert the Catholic doctrine of the Trinity.

There is a wonderful vitality about heresy which will not allow us to regard any of the condemnations pronounced by the Church on doctrinal errors as superfluous. Arianism, Sabellianism, and other heresies that might seem to have wholly passed away are constantly representing themselves in new forms. The reason is obvious. Heresy is not so capricious as it may seem. It springs from endeavours to explain, or explain away, the great mysteries of the Godhead, and as there is no fresh light to be thrown on these mysteries the endeavours can only repeat themselves. The Anabaptists at the Reformation fell into the gravest errors with regard to the Holy Trinity, some denying that there was more than one Person in the Godhead, and others denying the Divinity of the Son.

The existence of God does not admit of demonstration, yet the universality of the belief in God shows that it must rest upon some strong evidence. The argument from *causation* points to a great First Cause, a *Causa causarum;* the argument from *the adaptation of means to ends and from the power of self-adaptation,* everywhere visible in the universe, so far from being weakened by the theory of evolution, is really strengthened by it, and points unmistakably to the conclusion that the First Cause must be an intelligent Being; the *moral sense* of mankind, which we call conscience, points to a Moral Creator, from whom the sense of right and wrong, and the feeling expressed by the words 'I ought,' are derived. 'He that planted the ear, shall He not hear? or He that made the eye, shall He not see?' (Ps. xciv. 9). May we not ask with equal reasonableness, 'He that gave us the power of discerning good from evil, and loving good, is He not good?' The argument from *history* and from the shaping of our own lives points to a providential Ruler of the world. But it is to Divine Revelation that we are mainly indebted for our knowledge of God, and more particularly to that part which relates to the Son of God, who is expressly called *The Word,* as being the embodied revelation of the mind, will, and nature of the *Father. Cf.* St. John i. 18; xvii. 6; Heb. i. 2, 3.

The errors condemned in the first part of the Article are:

1. *Atheism,* which says there is no God.

2. *Theism,* which recognizes an intelligent First Cause, but denies the authority of the Holy Scriptures, and therefore does not accept as authoritative the revelation which God makes of Himself in His Word.

3. *Polytheism,* which believes in the existence of many gods of greater or less dignity and power.

4. *Pantheism,* which identifies God with Nature, and thereby destroys the idea of a divine personality separate and distinct from the created universe.

The errors condemned in the second part are :

1. *Sabellianism*, which regards the three Persons of the Holy Trinity as only different manifestations of the same one Divine Being.

2. *Arianism*, and its modern equivalent, Unitarianism, which deny the Godhead of the Son.

3. *Macedonianism*, which denies the Godhead of the Holy Spirit.

Analysis :

I. The Being and Unity of God.
II. The Attributes, positive and negative, of God.
III. The Relation of God to the Universe.
IV. The Trinity in Unity.

Notes.—'*One*,' as opposed to Tritheism and Polytheism. There is a distinction of Persons in the Godhead, but there is no division. God alone is self-existent. There is no power co-ordinate with His or independent of His.

'*Living*.' Lat., *vivus*, at once self-existent and the source of life.

'*True*.' Not *verax*, truthful, but *verus*, genuine, as opposed to the false gods of the heathen.

'*Everlasting*.' Lat., *æternus*, having neither beginning nor end.

'*Without body*.' Lat., *incorporeus*, immaterial, as opposed to the corporal nature of man. 'God is spirit' (St. John iv. 24, R.V. margin).

[*Without*] '*parts*.' Lat., *impartibilis*, indivisible (see below).

[*Without*] '*passions*.' Lat., *impassibilis*, incapable of suffering. Human feelings are sometimes ascribed to God in Holy Scripture, but only as an accommodation to man's understanding. He is not subject, as we are, to varying emotions. Sin alters our relation to God, but His love is not a varying mood ; it is an essential and unalterable part of His nature.

'*Of infinite power*.' Lat., *immensæ potentiæ*, of immeasurable power. '*Immensus*' in the *Te Deum* is translated 'infinite,' in the Athanasian Creed 'incomprehensible'; but in the latter case it may possibly mean not that which cannot be comprehended within definite limits, but that which is inconceivable (see p. 166). The only limit to the Divine Power is that which arises out of His own attributes : He cannot do that which is incompatible with His perfect love, truth, and justice. He cannot deny Himself.

[*Of infinite*] '*wisdom*.' He cannot err in His choice of ends or means. Nowhere is His wisdom more conspicuously seen than in the Incarnation. Christ is described as not only 'the power of God,' but 'the wisdom of God' (1 Cor. i. 24).

[*Of infinite*] '*goodness*.' Lat., *bonitatis*. In man goodness is mixed with evil, and is imperfect at its best ; but in God there is

no evil. In the New Testament 'goodness' is used to translate χρηστότης, as in Rom. ii. 4; xi. 22. This word denotes the lovingkindness of God towards His creatures, and more especially towards man (φιλανθρωπία, Tit. iii. 4), as seen (1) in the ordinary conditions laid down for their highest welfare, and (2) in the provision made for their redemption.

'*Maker and Preserver.*' Lat., *Creator et Conservator.* God did not create the world and then leave it to itself; it is by His will that it continues to exist, and it is He who still directs and controls it. What are called the laws of Nature are the laws of God impressed upon Nature. Apart from Him as their Originator and Upholder they are merely observed concurrences and sequences, that can furnish no explanation of their ultimate source, their final cause, or their present constancy.

'*Visible and invisible,*' *i.e.*, both of the world of matter and of the world of spirit. The language of the Article implies that the material universe and all things other than God are not eternal, but have been, of His own will, called into existence by God.

'*Of this Godhead.*' Lat., *divinæ naturæ*, divine nature.

'*Persons.*' *Persona* in Latin meant (1) a mask, (2) a character in a drama, (3) an individual person. Personality implies individuality and moral consciousness. A person is an individual, intelligent, and morally conscious being. When this word is applied to the Divine Three, it must be understood to refer to Their eternal mutual relations, anterior to and independent of Their relations to mankind. It should also be borne in mind that while human individuals are mutually exclusive, the Divine Three are mutually inclusive, and contained in each other.

'*Of one substance.*' Lat., *ejusdem essentiæ*, of the same essence. 'Substance' corresponds to the Greek οὐσία. Etymologically the Greek equivalent to *substantia* (that which stands under), is ὑπόστασις (*hypostasis*), and for a time these two words were used as theological equivalents, but the latter word came to be differentiated as the equivalent of the Latin *persona.* Human beings are divided and separate from each other, but the three Divine Persons, having no separate existence, can have no separate substances. They are of one Substance.

[*Of one*] '*power,*' *i.e.*, They are co-equal in power.

[*Of one*] '*eternity,*' *i.e.*, They are co-eternal in duration. The words 'begotten' and 'proceeding,' used respectively of the Son and the Holy Spirit, do not refer to historical events in time, but to eternal relations.

Proofs:

I. The Unity of God.

Deut. vi. 4: 'Hear, O Israel, the Lord our God is one Lord.
Cf. 1 Cor. viii. 4.

II. The Attributes of God.

(*a*) *Living.*

Acts xiv. 15: 'We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God.' *Cf.* Rom. ix. 26.

(*b*) *True.*

St. John xvii. 3: 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.'

(*c*) *Everlasting.*

Ps. xc. 2 (A.V.): 'Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God.'

(*d*) *Without body.*

St. John iv. 24 (R.V., margin): 'God is spirit.' *Cf.* v. 37; St. Luke xxiv. 39.

(*e*) *Without parts.* This is not directly asserted in the Bible, but is an inevitable inference from God's other attributes. Man has members that are essential to His completeness, and instrumental to his will, but God is not an aggregate of parts, nor is He tied down to the employment of means. He is everywhere in the integrity of His perfect and indivisible nature, and accomplishes His purposes not through any instrumentality of parts, but directly by the exercise of His sovereign will.

(*f*) *Without passions.*

Numb. xxiii. 19: 'God is not a man that He should lie, neither the son of man that He should repent.' *Cf.* Mal. iii. 6; St. James i. 17.

(*g*) *Of infinite power.*

St. Matt. xix. 26: 'With men this is impossible, but with God all things are possible.' *Cf.* Job xlii. 2; Dan. iv. 35.

(*h*) *Of infinite wisdom.*

Rom. xi. 33: 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!' *Cf.* Ps. cxlvii. 5.

(*i*) *Of infinite goodness.*

St. Luke xviii. 19: 'And Jesus said unto him, Why callest thou Me good? None is good save one, that is God.'

III. The Relation of God to the Universe.

(*a*) *The Maker.*

Gen. i. 1: 'In the beginning God created the heaven and the earth.' *Cf.* Jer. xxxii. 17; Rev. iv. 11.

(*b*) *The Preserver.*

Heb. i. 3: 'Upholding all things by the word of His power.' *Cf.* Acts xvii. 28.

IV. The Trinity in Unity.

Intimations in the Old Testament:

Gen. i. 26: 'Let Us make man in Our image, after Our likeness.' *Cf.* with ver. 27.

Gen. iii. 22: 'Behold, the man is become as one of Us.'

Ps. cx. 1: 'The Lord said unto my Lord, Sit Thou on My right hand until I make Thine enemies Thy footstool.'

Isa. vi. 3: 'Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory.' *Cf.* Ps. xcix. 3, 5, 9 (R.V.): 'Holy is He . . . Holy is He . . . for the Lord our God is Holy.'

Evidence of the New Testament:

St. Matt. iii. 16, 17. The account of our Lord's baptism, when the Father spake from heaven, and the Holy Ghost descended upon the Son in the form of a dove.

St. John xiv. 16, 17 (R.V.): 'I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of truth.'

St. Matt. xxviii. 19 (R.V.): 'Go ye, therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost.' (Note the singular 'Name,' not 'Names.')

V. The Unity in Trinity.

St. John x. 30: 'I and My Father are one' ('Εγὼ καὶ ὁ πατὴρ ἕν ἐσμεν'). (Note the plural *verb* and the neuter pronoun.)

ARTICLE II.

Of the Word or Son of God, which was made very Man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and* of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man; who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

De Verbo, sive Filio Dei, qui verus homo factus est.

FILIUS, qui est verbum Patris, ab æterno a Patre genitus, verus et æternus Deus, ac Patri consubstantialis, in utero beatæ virginis, ex illius substantia naturam humanam assumpsit: ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus Christus, verus Deus et verus homo, qui vere passus est, crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque hostia, non tantùm pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

Source.—Article II. is derived mainly from the Augsburg Confession through the Thirteen Articles. The clause, 'begotten from everlasting of the Father, the very and eternal God, of one substance with the Father,' was adopted in 1563, from the Würtemberg Confession.

The rapid development of heresies with regard to the nature of the Son of God is frequently referred to in the correspondence of English and Continental Reformers. Some heretics denied

* The word 'and' does not occur in the edition of 1571.

His Divinity, some His birth of the Virgin Mary according to the flesh, some His perfect humanity. These heresies have far-reaching consequences, implying, as they do, heretical views with regard to the purpose of the Incarnation, the efficacy of the Atonement, and our present relations to the Son of God.

Object.—The chief ancient heresies with regard to the nature of the Son of God were the following:

(*a*) Affecting His *Divine* nature.

1. *Arianism*, which denied that the Son of God was of the same Substance as the Father.
2. *Semi-Arianism*, which held that the Son was of *like* Substance, but not of the *same* Substance with the Father.
3. *Adoptionism*, which asserted that the Son was not the only begotten Son of God, but only the Son of God by adoption.

(*b*) Affecting His *human* nature:

1. *Docetism*, which denied the reality of our Lord's human body.
2. *Apollinarianism*, which denied that Christ had a reasonable human soul.
3. *The Monophysite* heresy denied that there are two natures in Christ.
4. *The Monothelites* asserted that Christ had only one will.

(*c*) Affecting the union of His *two natures*:

1. *The Nestorians* held that there were two Persons in Christ as well as two natures.
2. *The Eutychians* denied that there are two natures in Christ.

For further particulars relating to these heresies and their relation to Catholic doctrine see the Introduction to the Athanasian Creed.

The Council of Nicæa (325) affirmed that Christ is *truly* (ἀληθῶς) God; the Council of Constantinople (381), that He is *perfectly* (τελέως) man; the Council of Ephesus (431), that the two natures are *indivisibly* (ἀδιαιρέτως) united; the Council of Chalcedon (451), that the Son of God is *distinctly* (ἀσυγχύτως) God and man, without confusion of natures.

The Article was intended to set forth the Catholic doctrine on the more important points at issue.

Analysis:

I. The Divine nature of the Son of God.
II. His human nature.
III. The perfection and permanency of the union of the two natures.
IV. The reality and purpose of Christ's sacrifice.

Notes.—'*The Word.*' Christ is so called by St. John (i. 1) as being the medium through Whom the nature and will of God are revealed to us. What language is to thought, that the Son of God was to the Father (Heb. i. 1, 2). He was the image of the Father (Heb. i. 3). He declared to us the Father (St. John i. 18). Those who saw Him saw the Father (St. John xiv. 9). Those who heard Him heard the Father (St. John xiv. 24).

'*Begotten from everlasting.*' The word 'begotten' does not refer to an event occurring in time, but to a relationship subsisting from all eternity. The Son was not 'made,' nor 'created,' but 'begotten.'

'*Very,*' *i.e.*, true, genuine, as opposed to the Arians and Unitarians. *Cf.* 'Very God of very God' (Nicene Creed).

'*Of one Substance with the Father.*' Lat., *Patri consubstantialis* ('of the same essence as the Father'). The word 'substance' is here used in the scholastic sense of *essence*, and should not be confounded with its modern material sense. In scholastic phraseology it denoted that 'something' which *underlies* (*substantia*, from *sub* and *stare*) properties or accidents. It was assumed that the latter may vary, but that the *substance* or *essence* was constant.

'*Took man's nature.*' The Divine nature did not *become* human, but *took* human nature to itself, so that two natures were united without being merged in one.

'*In the womb.*' Hence the Blessed Virgin was called *theotokos* (the Mother of God). The Nestorians taught that the Divine nature descended upon Christ *after* His birth.

'*Two whole and perfect natures.*' Lat., 'Ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ' ('So that two natures, the Divine and the human, wholly and perfectly, were inseparably joined in unity of Person'). 'Perfect' has here no reference to moral perfection. It means that each nature was *complete;* the Divine was perfectly divine, and the human, in all respects, perfectly human. The two natures are not *blended* into one, that is neither human nor Divine, but they are joined together in one Person. This is called in the technical language of theology the *hypostatic union* (from ὑπόστασις = substance). As a consequence of this twofold nature, the language of Holy Scripture sometimes ascribes to the one Person acts and qualities which properly belong to only one of the two natures. This mode of expression is called *communicatio idiomatum* (sharing of properties). The English Article lays stress on the completeness of each of the two natures of Christ, the Latin Article on the completeness and permanence of the union.

This clause is opposed to the Eutychian heresy (see above).

'*Joined together in one Person.*' Opposed to the Nestorian heresy (see above).

'*Never to be divided.*' The union exists still. Christ did not lay aside His humanity at the Ascension, but took it with Him into heaven. See the argument based upon this doctrine in Heb. ii. 16; iv. 15, 16; v. 1, 2.

'*Truly suffered,*' in opposition to the Docetæ, who taught that the Son of God only *seemed* to suffer, and that His body was only a phantom.

'*To reconcile His Father to us.*' He died not merely as a martyr, or witness to the truth, but as a Sacrifice, in order that we might be reconciled to God and God to us. Naturally our condition is one of enmity against God, an attitude which, so long as we maintain it, inevitably calls forth His displeasure towards us. Christ reconciles us to the Father, and thereby the Father to us. In the Holy Scriptures the enmity is represented as on man's side (see Eph. ii. 16; 2 Cor. v. 19), and, so long as this enmity lasts, it must incur the Divine anger, though God Himself is ever yearning for reconciliation. This clause is opposed to the Socinian heresy.

'*For original guilt.*' Lat., *pro culpa originis* (see Article IX.).

'*For all actual sins of men,*' as opposed to the doctrine of the Calvinists, who taught that Christ did not die for the sins of all, but only for those of the elect.

Proofs:

I. **The Divine Nature of the Son.**

(*a*) *The Son the Word.*

St. John i. 1: 'In the beginning was the Word, and the Word was with God, and the Word was God.' *Cf.* Heb. i. 2.

(*b*) *Begotten from everlasting of the Father.*

St. John i. 18: 'No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him.' *Cf.* Rom. viii. 32; St. Matt. iii. 17.

(*c*) *Very and eternal God.*

Col. ii. 9: 'For in Him dwelleth all the fulness of the Godhead bodily.'

Rom. ix. 5: 'Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.' *Cf.* Tit. ii. 13.

Indirect evidence of the Divinity of our Lord is to be found in (1) the ascription to Him of Divine attributes, St. Matt. ix. 4; (2) His exercise of the Divine prerogative of forgiveness of sins, St. Matt. ix. 2; and (3) His acceptance of Divine homage, St. John xx. 28.

(*d*) *Consubstantial with the Father.*

This is an inference from the fact of His Godhead. If He were lower than God, or of a different substance from God, He would not be God.

II. **The Human Nature of the Son.**

St. John i. 14: 'The Word was made flesh, and dwelt among us.' *Cf.* St. Luke ii. 6, 7.

III. The Completeness and Permanency of the Union between the Two Natures.

(*a*) *During His life on earth.* See above (I. and II.).

(*b*) *Since His Ascension.*

Acts i. 11: 'This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.'

IV. The Reality, Purpose, and Result of His Sacrifice.

(*a*) *The Reality of His death.*

St. John xix. 33: 'When they came to Jesus, and saw that He was dead already, they brake not His legs.' *Cf.* St. Luke xxiii. 46.

(*b*) *The Purpose of His Sacrifice.* (1) To reconcile His Father to us; (2) to be a sacrifice for sin.

2 Cor. v. 19: 'God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.'

Heb. ix. 26: 'Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.' *Cf.* Tit. ii. 14.

(*c*) *The Result.*

Col. i. 21: 'And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled.'

1 St. John ii. 1, 2: 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins.'

ARTICLE III.

Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also it is to be believed that He went down into Hell.

De descensu Christi ad Inferos.

QUEMADMODUM Christus pro nobis mortuus est et sepultus, ita est etiam credendus ad Inferos descendisse.

Source.—Composed by the English Reformers. The draft of 1553 contained the following additional clause, which was omitted at the revision of the Articles in 1563: 'For the body lay in the sepulchre until the Resurrection; but His ghost departing from Him, was with the ghosts that were in prison, or in hell, and did preach to the same as the place of St. Peter doth testify.'

Object.—This Article carries on the teaching of Article II., and testifies the doctrine of Christ's descent into Hades, the abode of departed spirits, a question concerning which there was at the time much dispute, owing probably to the related doctrines concerning Purgatory, and Prayer and Masses for the Dead. The clause quoted above was probably omitted, not because there was any doubt with regard to the fact mentioned in 1 St. Pet. iii. 19, but to avoid controversies about the meaning of that mysterious passage. The doctrine of the descent into

Hades is not mentioned in the Nicene Creed, but appears both in the Apostles' Creed and the so-called Creed of St. Athanasius. It was probably inserted in these Creeds to counteract the Apollinarian heresy, which denied that our Lord had a rational human soul. Apart from all controversy the doctrine is valuable as showing that our Lord shared our human experience in this as in other respects. He tasted of death (Heb. ii. 14) in its fullest sense, not merely in dying, but in the passage of the soul into the place appointed for departed spirits.

Notes.—*Hell*, *i.e.*, Hades, the unseen place of departed spirits, called in Hebrew *Sheol*. The word 'hell' meant originally the covered place, from Anglo-Saxon *helan*, to cover or hide.* The word, as used in the Creed and in this Article, should be carefully distinguished from its sense as an equivalent for the Hebrew word Gehenna, the place of torments. The Jews used three phrases to denote Hades, viz.: (1) 'Paradise' (St. Luke xxiii. 43); (2) 'Under the altar' (Rev. vi. 9); (3) 'Abraham's bosom' (St. Luke xvi. 22).

Proofs:

Acts ii. 27: 'Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine holy One to see corruption.'

St. Luke xxiii. 43: 'To-day shalt thou be with Me in Paradise.'

Eph. iv. 9: 'What is it but that He also descended first into the lower parts of the earth.'

1 St. Pet. iii. 19, 20: 'By which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah while the ark was a preparing.'

This last passage occurs in the Epistle appointed for Easter Even.

ARTICLE IV.

Of the Resurrection of Christ.

CHRIST did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith He ascended into heaven, and there sitteth, until He return to judge all men at the last day.

De resurrectione Christi.

CHRISTUS vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit; cum quibus in cœlum ascendit, ibique residet, quoad extremo die ad judicandos homines reversurus sit.

Source.—Composed by the English Reformers, 1553. The language seems to have been influenced by the treatise *Reformatio*

* *Cf.* the proper name Hellier, which means a tiler. In Sussex English 'heal' is still used in the sense of to cover over, *e.g.*, 'I shall *heal* those potatoes to-morrow.'

Legum Ecclesiasticarum. The title of the Latin Article up to 1571 was *Resurrectio Christi.*

Object.—Supplementary to Articles II. and III. Some of the Anabaptists denied the Resurrection, and contended that the flesh of Christ was not created of the substance of the Blessed Virgin, but came down from heaven, and is now so deified as to be properly Divine. The intention of the Article is to assert, for our comfort and encouragement, that the manhood which Christ took at His incarnation was not laid aside at His death, but is preserved by Him still. He rose in it, ascended to heaven in it, sits in it at the right hand of God, and will judge the earth in it at the last day.

Analysis :

I. The Reality of Christ's Resurrection.
II. The re-assumption of His Body and of all other things appertaining to humanity.
III. His Ascension with His Body into heaven.
IV. His session with His Body at the right hand of God.
V. His coming with His Body to judge all men at the last day.

Notes.—'*From death.*' Lat., *a mortuis* (from the dead).

'*Perfection,*' completeness. Lat., *ad integritatem.*

'*Wherewith.*' Lat., *cum quibus*, viz.: with His flesh and His bones, and with all other things pertaining to the integrity of human nature. Note the plural *quibus.* Our Lord rose with His own true human body, bearing the wound-prints, capable of being seen and handled, and without losing its identity. His body was independent, as on certain occasions it was before (see St. Matt. xiv. 25; St. Mark. vi 48) of the limitations of time and space.

Proofs :

I. The Reality of Christ's Resurrection.

(*a*) *Foretold by Christ Himself.*

St. Matt. xvi. 21: 'From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.'

St. Matt. xvii. 23: 'And the third day He shall be raised again.

(*b*) *Appearances of our Lord after His Resurrection.*

1. To Mary Magdalene (St. Mark xvi. 9).
2. To the holy women (St. Matt. xxviii. 9).
3. To St. Peter (St. Luke xxiv. 34; 1 Cor. xv. 5).
4. To two disciples going to Emmaus (St. Mark xvi. 12; St. Luke xxiv. 15).
5. In the Upper Chamber (St. Mark xvi. 14; St. Luke xxiv. 36; St. John xx. 19).
6. In the Upper Chamber on the following Sunday (St. John xx. 26).
7. To seven of the disciples by the Lake of Tiberias (St. John xxi. 1).

8. To five hundred brethren at once (1 Cor. xv. 6).
9. To St. James (1 Cor. xv. 7).
10. To the eleven at the Ascension (St. Mark xvi. 19; St. Luke xxiv. 50).
11. To St. Paul (Acts ix. 4; 1 Cor. xv. 8).

(c) *Prominence given by the Apostles to the Resurrection in their Teaching.*

Acts i. 21, 22: 'Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.'

Acts ii. 32: 'This Jesus hath God raised up, whereof we all are witnesses.'

Acts iv. 10: 'Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.'

Acts xiii. 30: 'But God raised Him from the dead.'

Acts xvii. 3: 'Opening and alleging, that Christ must needs have suffered, and risen again from the dead.'

Acts xvii. 31: 'Whereof He hath given assurance unto all men in that He hath raised Him from the dead.'

The whole argument of 1 Cor. xv. turns on Christ's resurrection. 'And if Christ be not raised your faith is vain' (ver. 17).

Various attempts have been made to get rid of the miracle of the Resurrection. It has been suggested that our Lord was not really dead when He was laid in the sepulchre; the chief priests and elders represented that His body was stolen by His disciples (St. Matt. xxviii.); a more recent suggestion is that, in the fevered state of mind of the disciples produced by the Crucifixion, they mistook the projections of their own heated imaginations for objective realities. The first theory is directly contradicted by the assertion that when the soldiers came to break His legs as He hung upon the cross they desisted from their intention because 'He was dead already' (St. John xix. 33). The second is not only contradicted by the Gospel narrative, but is utterly improbable in itself, seeing that the Apostles were overwhelmed with fear for themselves, and would not be likely to run the risk of an encounter with the Roman guard. The last theory might be conceivable in the case of a single witness, but it is incompatible with a large multitude of witnesses, and with the varied circumstantial details of our Lord's numerous appearances.

II. The Taking up again of His Body.

St. Luke xxiv. 39: 'Behold My hands and My feet that it is I Myself; handle Me and see, for a spirit hath not flesh and bones, as ye see Me have.'

III. His Ascension with His Body into Heaven.

The argument in the Epistle to the Hebrews turns upon the permanent humanity of Christ.

Heb. iv. 15: 'For we have not an high priest which cannot be touched with the feeling of our infirmities.'

Acts i. 11: 'This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.'

IV. His Session at the Right Hand of God.

St. Mark xvi. 19: 'So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.'

Acts vii. 56: 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God.'

Eph. i. 20: 'Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.' *Cf.* Heb. i. 3.

V. His coming again with His Body to judge all men at the last day.

2 John 7 (R.V.): 'For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh.'

Acts xvii. 31 (R.V.): God 'hath appointed a day in the which He will judge the world in righteousness by the Man whom He hath ordained.'

2 Cor. v. 10: 'For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.'

ARTICLE V.

Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

De Spiritu Sancto.

SPIRITUS Sanctus, a Patre et Filio procedens, ejusdem est cum Patre et Filio essentiæ, majestatis, et gloriæ, verus ac æternus Deus.

Source.—This Article had no equivalent in the Forty-Two Articles of 1553. It was taken, almost word for word, from the Würtemberg Confession of 1552.

Object.—The intention of this Article was not merely to complete the dogmatic teaching of the Church with regard to the Holy Trinity, but to counteract erroneous beliefs with regard to the Third Person. Arius, led astray by His denial of the Godhead of the Son, had spoken of the Holy Spirit as the 'creature of a creature.' Macedonius had taught that He was only a minister and servant of the Father, like the holy angels. See Preface to Athanasian Creed.

Analysis:

I. The Holy Spirit 'proceeds' from the Father and the Son.

II. He is consubstantial and coequal with the Father and the Son.

III. He is very and eternal God.

The First Person of the Holy Trinity is *uncreated;* the Second is *begotten* of the Father; the Third *proceedeth* from the Father and the Son.

Notes.—'*Proceeding from.*' The reference is not to the temporal mission of the Holy Spirit, referred to in St. John xv. 26, but to the Eternal Procession. The word 'from,' when applied to the latter, represents the Greek ἐκ = out of; when applied to the former, it represents παρά = 'from the side of.' *Cf.* St. John xvi. 27; xvii. 8. It is ἐκ = out of, which is used in the Creed.

'*Of one substance*.' Lat., *Ejusdem essentiæ*, of the same substance. '*Very*,' *i.e.*, true, genuine.

The double Procession of the Holy Spirit must not be taken as implying that the Father and the Son are two separate Founts of Godhead. The Father is the Sole Fount of Deity, and the Holy Spirit proceeds from Him *through* the Son.

The *Filioque* ('and [from] the Son') clause was not added to the Nicene Creed until the provincial Council of Toledo, A.D. 589. It was not generally accepted in the Western Church until the Pontificate of Nicholas I. in the ninth century. The original Creed of Nicæa, A.D. 325, ended with the words, 'I believe in the Holy Ghost.' The words, 'The Lord and Life-giver, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets,' were added at the Council of Constantinople (A.D. 381). The Council of Chalcedon (A.D. 451) ordered that no further addition should be made to the Creed without the authority of a General Council, and it is on this ground that the Eastern Church has always resisted the *Filioque* clause.

Proofs:

I. The Procession from the Father.

St. Matt. x. 20: 'The Spirit of your Father' (τὸ Πνεῦμα τοῦ Πατρὸς).

1 Cor. ii. 12: 'We have received not the spirit of the world, but the Spirit which is of God' (τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ).

II. The Procession from the Son.

Rom. viii. 9: 'If any man have not the Spirit of Christ (Πνεῦμα Χριστοῦ) he is none of His.'

Gal. iv. 6: 'God hath sent forth the Spirit of His Son.'

1 St. Pet. i. 11: 'The Spirit of Christ which was in them' (viz., the prophets). The Holy Spirit is spoken of as:

(*a*) The Spirit *of the Father*, and also as the Spirit *of the Son*.

(*b*) As *sent* by the Father, and as *sent* by the Son. *Cf.* St. John xiv. 26 with xv. 26.

(*c*) As *given* by the Father, and as *given* by the Son. See St. John xiv. 16, and *cf.* xx. 22.

III. The Consubstantiality and Co-eternity of the Holy Spirit with the Father and the Son.

(*a*) DIVINE ATTRIBUTES ARE ASCRIBED TO HIM.

1. *Eternity.*

Heb. ix. 14: 'How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?'

2. *Omniscience.*

1 Cor. ii. 10: 'For the Spirit searcheth all things, yea, the deep things of God.'

(*b*) DIVINE WORKS ASCRIBED TO HIM.

1. *The New Birth.*

St. John iii. 5: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

2. *Inspiration.*

2 St. Pet. i. 21: 'Holy men of God spake as they were moved by the Holy Ghost.'

(*c*) Recognition of Co-equality.

1. *In the Baptismal Formula.*

St. Matt. xxviii. 19: 'Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.'

2. *In the Apostolic Benediction.*

2 Cor. xiii. 14: 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.'

IV. The Divinity of the Holy Spirit.

1 Cor. iii. 16: 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?'

Acts v. 3, 4: 'Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God.'

Cf. also Isa. vi. 8, 9 with Acts xxviii. 25, and 1 Cor. iii. 16 with vi. 19.

II. ARTICLES RELATING TO THE RULE OF FAITH (VI. TO VIII.).

ARTICLE VI.

Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary* to salvation. In the name of Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

De divinis Scripturis, quod sufficiant ad salutem.

Scriptura sacra continet omnia, quæ ad salutem sunt necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam Articulus fidei credatur, aut ad salutis necessitatem requiri putetur. Sacræ Scripturæ nomine, eos Canonicos libros Veteris et Novi Testamenti intelligimus, de quorum auctoritate, in Ecclesia nunquam dubitatum est.

Of the Names and Number of the Canonical Books.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,

De Nominibus et Numero Librorum sacræ Canonicae Scripturæ Veteris Testamenti.

Genesis,
Exodus,
Leviticus,
Numeri,
Deuteron.,

* The edition of 1571 reads 'requisite necessary'; the Parker MS. 'requisite as necessary.'

Joshua,	Josuæ,
Judges,	Judicum,
Ruth,	Ruth,
The First Book of Samuel,	Prior liber Samuelis,
The Second Book of Samuel,	Secundus lib. Samuelis,
The First Book of Kings,	Prior liber Regum,
The Second Book of Kings,	Secundus liber Regum,
The First Book of Chronicles,	Prior liber Paralipom.,
The Second Book of Chronicles,	Secundus liber Paralipomen.,
The First Book of Esdras,	Primus liber Esdræ,
The Second Book of Esdras,	Secundus liber Esdræ
The Book of Esther,	Liber Hester
The Book of Job,	Liber Job,
The Psalms,	Psalmi,
The Proverbs,	Proverbia,
Ecclesiastes, or Preacher,	Ecclesiastes vel Concionator,
Cantica, or Songs of Solomon,	Cantica Salomonis,
Four Prophets the greater,	IV Prophetæ Majores,
Twelve Prophets the less.	XII Prophetæ Minores.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

Alios autem libros (ut ait Hieronymus) legit quidem Ecclesia, ad exempla vitæ, et formandos mores; illos tamen ad dogmata confirmanda non adhibet, ut sunt.

The Third Book of Esdras,	Tertius liber Esdræ,
The Fourth Book of Esdras,	Quartus liber Esdræ,
The Book of Tobias,	Liber Tobiæ,
The Book of Judith,	Liber Judith,
The rest of the Book of Esther,	Reliquum libri Hester,
The Book of Wisdom,	Liber Sapientiæ,
Jesus the Son of Sirach,	Liber Jesu filii Sirach,
Baruch the Prophet,	Baruch propheta,
The Song of the Three Children,	Canticum trium puerorum,
The Story of Susanna,	Historia Susannæ,
Of Bel and the Dragon,	De Bel et Dracone,
The Prayer of Manasses,	Oratio Manasses,
The First Book of Maccabees,	Prior lib. Machabeorum,
The Second Book of Maccabees.	Secundus liber Machabeorum.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.*

Novi Testamenti omnes libros (ut vulgo recepti sunt) recipimus, et habemus pro Canonicis.

Source.—This Article, as it stood in the forty-two Articles of 1553, commenced as follows: 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is neither read therein, nor may be proved thereby, although it be sometime received of the faithful, as godly, and profitable for an order and

* Ed. 1571, 'for Canonical.'

comeliness; yet no man ought to be constrained to believe it, as an article of faith, or repute it requisite to the necessity of salvation.' The clause in the present Article beginning, 'In the name of Holy Scripture' down to 'doubt in the Church' was added in 1563 from the Würtemberg Confession.

Object.—This Article was intended to serve a threefold object, viz.:

1. To assert the sufficiency of Holy Scripture for the establishment of whatever doctrines are necessary to salvation, as against the teaching of Rome,* which asserts the co-ordinate authority of tradition, 'the unwritten word.'

2. To determine the limits of the Holy Scriptures, and to distinguish between the Canonical and the non-Canonical Scriptures.

3. To condemn those fanatics who disparaged all 'book-religion,' and relied on the immediate illumination of the Holy Spirit.

Analysis:

I. The sufficiency of the Holy Scriptures without tradition.
II. The difference between the Canonical and non-Canonical Scriptures.
III. The attitude of the Church of England towards the Apocrypha.

Notes.—'*Necessary to salvation.*' The Article distinctly declares that the Holy Scriptures as recognized by the Church of England contain whatever knowledge is necessary to enable us to fulfil the Christian covenant into which we have been admitted. They teach us, either explicitly or implicitly, what we ought to believe, what we ought to do, and what means of grace are accessible to us.

'*Canonical.*' The Greek word *Kanōn* denotes (1) a measuring rod, and hence (2) an authoritative standard. Hence in ecclesiastical language it came to denote the standard or rule of faith. Thus the Creed was called 'the Canon of Truth,' and the Canonical Books were so called because they were the standard by which the doctrine and practice of the Church were tested.

'*Never any doubt in the Church*,' *i.e.*, in the Catholic Church. In some parts of the Church there were doubts for a time with regard to some of the Books now universally regarded as

* See p. 576. The Greek Church says: 'It is evident how the articles of the faith have their authority and sanction, partly from the Holy Scripture, partly from the ecclesiastical tradition . . . There are, therefore, two oracles of doctrines; some Scripture hands down, viz., such as are contained in the theological books of the Holy Scripture and some handed down by word of mouth by the Apostles; and these have been interpreted by the Councils and the holy Fathers, and on these two the Faith is founded' ('Orthodox Confession of the Greek Church.' p. 18).

Canonical, *e.g.*, Hebrews, the Epistles of SS. James and Jude, 2 St. Peter, 2 and 3 St. John, and the Apocalypse.

'*Hierome*,' the Old English form of Hieronymus, or Jerome. See Calendar, September 30. The passage referred to is the following: 'As therefore the Church, indeed, reads Judith and Tobit and the Books of the Maccabees, but does not receive them among the Canonical Scriptures, so also it reads these two volumes' (viz., the Books of Wisdom and Ecclesiasticus) 'for the edification of the people, not for the establishing the authority of the dogmas of the Church.'

'*Instruction of manners*,' *i.e.*, morals. Lat., *et* [*ad*] *formandos mores*. The Church of England

1. Admits the *Benedicite* into Matins from the Septuagint interpolation between verses 23 and 24 of Daniel iii.;

2. Reads certain portions of the Apocrypha (the Sapiential Books) in the daily Lessons;

3. Includes passages from Tobit in the Offertory Sentences;

4. Quotes Tobit and Wisdom in the Homilies;

5. Incorporates passages from the Apocrypha in (*a*) Collect for Ash Wednesday (Wisd. xi. 24), (*b*) Third Collect for Good Friday, (*c*) Second of the three final prayers in the Commination Office, (*d*) The preface to the Marriage Service. *Cf.* Tobit vi. 17. (*e*) The Litany. *Cf.* Tobit iii. 3 (Vulgate). In the First Prayer-Book of Edward VI. there was a reference to Raphael's blessing Tobias and Sara. This was struck out in 1552.

The Canon of the Old Testament follows the Hebrew Canon, as received by the Jews of Palestine, quoted by our Lord and His Apostles, and accepted by the Jews of the present day. The Septuagint or Greek version of the Old Testament contained, in addition to the Books in the Hebrew Canon, certain other Books, written during the last three centuries B.C., and commonly known as the Apocrypha, a Greek word meaning *concealed* or *hidden*. The word 'apocryphal' has come to mean in modern English fictitious, or, at any rate, doubtful, and this use of the word has led many people to regard the Apocrypha as a collection of works either fictitious or of doubtful historical value. This does the Apocryphal books injustice. They contain valuable historical information, and high moral and spiritual teaching. During the first four centuries the Hebrew Canon was received as we receive it. St. Augustine was the first of the Fathers who included in it the Apocrypha, and his example was followed by the Council of Carthage, A.D. 397. The Council of Trent declared that the Apocrypha was of equal authority with the Hebrew Canon.

The English Old Testament corresponds with:

1. The list given by Josephus (A.D. 70) and accepted by modern Jews.

2. The list given by Melito, Bishop of Sardis (A.D. 160), who went to Palestine for the express purpose of ascertaining what Books the Jews accepted, and whose list agrees with that of St. Jerome.

3. Origen's Hexapla (A.D. 200).

4. Jerome's Version (A.D. 400).

5. The Babylonian Talmud (A.D. 550).

'*Our Lord* and His Apostles make 283 quotations from the Old Testament, and not one of these is from the Apocrypha, whereas, of the Books which we hold to be Canonical there are only six which are not quoted' (viz., Judges, Ezra, Nehemiah, Esther, Ecclesiastes, Canticles).—Norris, 'Manual on the Prayer-Book,' p. 390 and note.

Proofs:

St. Luke xxiv. 27: 'And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.'

St. Luke xxiv. 44: 'And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.' *The Apostles* appealed to the same Scriptures for the establishment of the truths they proclaimed, and to them only. There would seem to be a reference in Heb. xi. 34, 35 to the Books of the Maccabees; but this, even if we were certain of it, is a purely historical reference.

Acts xvii. 11: 'These'—viz., the Bereans—'were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things'—viz., the teachings of St. Paul—'were so.'

Rom. xv. 4: 'For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.'

2 Tim. iii. 15-17 (R. V.): 'From a babe thou hast known the Sacred Writings, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.'

The Canon of the New Testament. The New Testament grew, like the Old, book by book, but the writers were confined to a single age, viz., that of the Apostles. Inspiration was promised to the Apostles and claimed by them.

Proofs:

St. Mark xiii. 11: 'It is not ye that speak, but the Holy Ghost.'

St. John xiv. 26: 'The Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall . . . bring all things to your remembrance, whatsoever I have said unto you.'

St. John xvi. 13: 'Howbeit when He, the Spirit of truth, is come, He will guide you into all truth.'

1 Cor. ii. 13: 'Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.' See also ver. 10; 1 Thess. iv. 15; 1 Cor. xiv. 37; Gal. i. 11, 12.

In process of time collections were made of such Books as were considered apostolic and authoritative. The famous Muratorian fragment, so called from its having been published by Muratori, A.D. 1740, from a MS. in the Ambrosian Library at Milan, was probably copied from an original written about A.D. 160-170. It contains in its list the Gospels of St. Luke and St. John, the Acts, thirteen Epistles of St. Paul, 1 and 2 St. John, St. Jude and the Apocalypse. As the MS. is fragmentary, no inference can be drawn from its omissions with regard to the canonicity of the Epistles of St. James, 3 St. John, 1 and 2 St. Peter, and the Epistle to the Hebrews.

Early versions of the recognized Apostolic writings throw valuable light on the canonicity of the New Testament. Of these the more famous are :

1. The *Peshito*, or Syriac Version (? second century).
2. The *Vetus Itala*, a Latin Version made for the churches of North Africa (second century).

The former contains all the books of our New Testament except 2 St. Peter, 2 and 3 St. John, St. Jude, and the Apocalypse ; the latter contains all except the Epistle to the Hebrews, St. James, and 2 St. Peter. Taken together, they contain all our Books except 2 St. Peter. They include no apocryphal Book.

The Canon of the New Testament was finally settled at the Council of Carthage, A.D. 397. The books of the New Testament are not enumerated because Christians are generally agreed with regard to them.

It should be observed that the New Testament writers make the same claims to Divine inspiration as the Old Testament writers.

1 Thess. iv. 15 : 'This we say unto you by the word of the Lord.'
1 Cor. xiv. 37 : 'If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.'
Gal. i. 11, 12 (R. V.) : 'I make known to you, brethren, as touching the Gospel which was preached by me, that it is not after man . . . nor was I taught it, but it came to me through revelation of Jesus Christ.'
Eph. iii. 2, 3 : 'If ye have heard . . . how that by revelation He made known unto me the mystery.'

Tradition.—At first the whole of the teaching of the Apostles was purely oral, but the necessity for preserving it from corruption and for securing that it should be preserved in all its fulness soon led to the writing of the Gospels and the Acts. Over and above the words and the deeds of the Lord contained in the Gospels, many of His sayings and doings were doubtless preserved amongst His disciples. St. John professes only to have made a selection.

St. John xx. 30, 31: 'And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name.'

St. John xxi. 25: 'And there were also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.'

Previous to His death our Lord had told His disciples that He had yet many things to say unto them which they could not then bear, and doubtless some of these things were communicated to them during the forty days that followed His resurrection, though we have no detailed record of them. It seems highly probable that it was during these forty days the Apostles received oral instruction with regard to the minor rites and the constitution of the Church.

Acts i. 3: 'To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.'

Similarly, it is probable that many of the sayings and doings of the Apostles escaped unrecorded, though it is incredible that any part of their teaching should have disappeared that was essential to our salvation, the Church itself being a standing security for the preservation of Apostolical doctrine and institutions.

2 Thess. ii. 15: 'Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.'

St. Peter evidently contemplated making provision for the preservation of his teaching.

2 St. Pet. i. 15: 'Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.'

The Church of Rome holds that all that is necessary to salvation is *not* expressly contained in the Holy Scriptures—that, besides the written Word of God, we need the unwritten word which is contained in the Apostolical traditions, and that the unwritten word is of equal value and authority with the written The Council of Trent declared that 'The Synod . . . perceiving that this truth and discipline are contained in the written books and in the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves at the dictation of the Holy Spirit, have come down even to us, transmitted, as it were, from hand to hand: the Synod, following the examples of the orthodox Fathers, receives and venerates with equal piety, affection, and reverence all the Books both of the Old and New Testaments, seeing that one God is the Author of both, and also the traditions themselves, whether pertaining to faith

or manners, as having been orally dictated by Christ or by the Holy Ghost, and preserved by a continuous succession in the Church Catholic.' Tradition is thus regarded as an independent authority and co-ordinate with Holy Scripture, and the Holy Scriptures are pronounced, by implication, *not* sufficient in themselves for the determination either of faith or morals.

The Church of England recognizes the value of ecclesiastical tradition in the interpretation of Holy Scripture, and in determining whether ecclesiastical institutions are justified by primitive teaching and practice, but places its authority on an entirely different level, and denies that any doctrine or practice resting on tradition alone is essential to salvation.

The Fathers appealed to the Bible alone or to the Creeds as embodying the teaching of the Bible. They recognized no independent and co-ordinate authority like tradition. Thus, St. Athanasius says: 'In these alone (viz., the Books of the Old and New Testaments) is the doctrine of our religion set forth. Let no one add thereto or take therefrom.' He distinguishes the uncanonical books as of lower value, though profitable for instruction.

ARTICLE VII.

Of the Old Testament.

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

De Veteri Testamento.

TESTAMENTUM Vetus Novo contrarium non est, quandoquidem tam in Veteri, quam in Novo, per Christum, qui unicus est Mediator Dei et hominum, Deus et homo, æterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam lex a Deo data per Mosen (quoad cæremonias et ritus) Christianos non astringat, neque civilia ejus præcepta in aliqua republica necessario recipi debeant, nihilominus tamen ab obedientia mandatorum (quæ moralia vocantur) nullus (quantumvis Christianus) est solutus.

Source.—Composed by the English Reformers in 1552. The latter part, beginning 'Although the Law,' etc., was added in 1562, being transferred from the 19th of the Forty-two Articles. The original title was 'The Old Testament is not to be refused.'

Object.—This Article was intended to condemn two opposite errors current amongst the Anabaptists:

1. That the Old Testament writings were intended exclusively for the people who lived under the Old Dispensation, and that the Moral Law is not obligatory on Christians.
2. That the whole Civil and Ceremonial Law is still obligatory.

Analysis:

I. The Old Testament not contrary to the New, salvation by Christ being offered in both.

II. The Old Testament saints looked for more than transitory promises.

III. The ritual and civil part of the Mosaic Law no longer obligatory.

IV. The Moral Law is still binding on Christian men.

Notes.—'*Old fathers.*' Lat., *veteres.* The saints of the Old Testament.

'*Transitory promises,*' *i.e.*, promises that would be fulfilled and exhausted in their own time.

'*Civil precepts,*' *i.e.*, such as relate to the administration of the Hebrew nation.

'*Called moral,*' viz., the Ten Commandments.

Proofs:

I. The Old Testament not contrary to the New.

St. Matt. v. 17, 18: 'Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.'

Gal. iii. 24 (R.V.): 'So that the law hath been our tutor to bring us unto Christ.'

Acts x. 43: 'To Him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins.'

Rom. iii. 21: 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.'

EVIDENCE FROM THE OLD AND NEW TESTAMENT THAT SALVATION IS OFFERED BY CHRIST.

1. *Prophecy of a Messiah.*—This runs all through the Old Testament. At first the prophecy is merely of a human Saviour, the seed of the woman. By degrees it is narrowed to the race of Shem, the seed of Abraham, the tribe of Judah. In the Prophets details are supplied with regard to His character, offices, treatment, sufferings, death and resurrection. That we are justified in interpreting these prophecies of Christ is clear from His own constant appeal to them.

St. John v. 39 (R.V.): 'Ye search the Scriptures because ye think that in them ye have eternal life, and these are they which bear witness of Me.'

St. John v. 46: 'For had ye believed Moses, ye would have believed Me; for he wrote of Me.'

The *Apostles* made a similar appeal to Old Testament prophecy.

Acts xviii. 28: 'For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ.'

Acts xxvi. 22: 'I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.'

Acts xxviii. 23: 'Persuading them concerning Jesus, both out of the Law of Moses and out of the prophets.'

2. *Types and Symbols of Christ.*—The constantly repeated sacrifices of the Mosaic Law all seemed to point forward to some one great sacrifice by which they should ultimately be superseded. So the Aaronic priesthood, with its imperfections and its devolutions from father to son, seemed to point forward to a great High Priest who should enter the Holy of Holies once for all. (See Epistle to the Hebrews, *passim.*)

Heb. x. 1: 'For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.'

II. The Old Testament Saints looked for more than transitory promises.

It is not asserted that they understood the full Messianic significance of type and prophecy, but that they looked forward to Christ as the promised Saviour.

St. John viii. 56: 'Your father Abraham rejoiced to see My day; and he saw it, and was glad.' *Cf.* St. John v. 39, 46; St. Luke xxiv. 27.

Heb. xi. 10: 'For he looked for a city which hath foundations, whose builder and maker is God.'

Heb. xi. 14: 'For they that say such things declare plainly that they seek a country.'

Heb. xi. 26: 'Esteeming the reproach of Christ greater riches than the treasures in Egypt.'

III. The Ceremonial and Civil Law no longer obligatory.

(*a*) *The Ceremonial Law.*—The whole argument of the Epistle to the Galatians is a condemnation of those Judaizing Christians who wished to impose Jewish ceremonial on Gentile Christians. St. Paul shows that such a course would make the Cross of Christ of none effect. If the Gospel needed to be eked out by the law, it would be imperfect. The Sacrifice of Christ would not be full, perfect, and sufficient.

Gal. v. 4: 'Christ is become of no effect unto you, whosoever of you are justified by the law.'

Heb. viii. 13: 'In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.'

(*b*) *The Civil Law.*—The Jewish people were under a theocracy, and the civil precepts had, therefore, a religious character. Modern states are under human rulers and human laws.

(*c*) *The Moral Law.*—So far is this from being abolished that our Lord showed in His Sermon on the Mount that it has a wider and deeper reach than the Jews ever understood. Thus the command 'Thou shalt do no murder' is shown to forbid not only the shedding of blood, but the angry thoughts and opprobrious language that lead to murder.

St. Matt. v. 19: 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.' *Cf.* ver. 27, 28.

ARTICLE VIII.

Of the Three Creeds.

THE Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

De tribus Symbolis.

SYMBOLA tria, Nicænum, Athanasii, et quod vulgo Apostolorum appellatur, omnino recipienda sunt, et credenda, nam firmissimis Scripturarum testimoniis probari possunt.

Source.—Composed by the English Reformers, 1552.

Object.—The English Reformers were very anxious to assert the Catholic position of the English Church. They did not put forth any new creed, but declared that the three ancient Creeds of the Church are to be thoroughly received and believed as being capable of unanswerable proofs from the Holy Scriptures, which, in Article VI., are declared to be the Church's rule of faith.

Analysis:

I. The Three Creeds to be thoroughly received and believed.
II. They may be proved by most certain warrants of Holy Scripture.

Notes.—'*The Three Creeds.*' Lat., *Symbola tria.* The word *Creed* is from Lat. *Credo*, I believe. The earliest name given to these confessions of faith was *Symbolum*, *i.e.*, a watchword, the Creed being a sign by which Christians were to be known. The so-called Creed of St. Athanasius differs from the other two (1) in not having grown out of the profession made at Baptism, (2) in not being introduced by the words 'I believe.' It is of the nature of a hymn rather than of a Creed. The order in which the Creeds are mentioned should be noted. The Nicene Creed, which had been daily used in the Mass, is mentioned first, as the oldest, and having the authority of a General Council. Then comes the Creed of St. Athanasius, which had been sung daily at Prime after the Psalms, and lastly the Apostles' Creed. For the history of each Creed see *antea*. For explanation of Apostles' Creed see Catechism.

'*Thoroughly.*' Lat., *omnino*, *i.e.*, in their entirety, without any omission or reservation.

'*Most certain warrants.*' Lat., *firmissimis testimoniis*, most conclusive testimonies.

Proofs:

I. **Traces of Creeds in the New Testament.**—From the first there must have been some sort of formal acceptance of the truths of the Gospel required from those who were admitted into the Church and into

Holy Orders. Reference is reasonably believed to be made to a primitive creed in the following passages:

Rom. vi. 17: 'Ye have obeyed from the heart that form of doctrine which was delivered you.'

1 Tim. vi. 20: 'O Timothy, keep that which is committed to thy trust.'

2 Tim. i. 13: 'Hold fast the form of sound words which thou hast heard of me.'

2 Tim. i. 14: 'That good thing (R.V., marg., 'the good deposit') which was committed unto thee, keep by the Holy Ghost which dwelleth in us.'

Jude 3: 'That ye should earnestly contend for the faith which was once (R.V., 'once for all') delivered unto the saints.'

1 Tim. vi. 12: 'Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.'

Quotations from actual creeds are supposed to be found in 1 Cor. viii. 6; 1 Cor. xv. 3, 4; 1 Tim. iii. 16.

II. Pre-Nicene Creeds.

(*a*) From the Apology of Aristides (A.D. 138-161),

> 'We believe in one God Almighty,
> Maker of heaven and earth;
> And in Jesus Christ His Son,
> Born of the Virgin Mary;
> He was pierced by the Jews;
> He died and was buried;
> The third day He rose again;
> He ascended into heaven;
> He is about to come to judge.'

(*b*) From the Apology of Athenagoras (A.D. 177).

'We acknowledge one uncreated, and eternal, and invisible, and impassible, and incomprehensible, and illimitable God,' etc.

(*c*) St. Irenæus (martyred A.D. 202).

'We believe in one God, the Father Almighty, who made heaven and earth, and the seas, and all that in them is. And in one Jesus Christ, the Son of God, who was made flesh for our salvation. And in the Holy Ghost, who preached through the prophets. And His birth of a Virgin, and His Passion, and His resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus our Lord, and His coming from heaven in the glory of the Father, to gather up again all things unto Himself, and to raise up all flesh of the human race.'

(*d*) Tertullian (died A.D. 220).

'[I believe in] one God Almighty, the Creator of the world; and in His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate; on the third day He rose again from the dead; He was received into heaven; He is now seated at the right hand of the Father; He will come to judge the quick and the dead, through the resurrection also of the flesh.'

III. ARTICLES RELATING TO MAN AND HIS SALVATION (IX. to XVIII.).

ARTICLE IX.

Of Original or Birth-sin.

ORIGINAL Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk); but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam;* whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρκὸς*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath of itself the nature of sin.

De peccato originali.

PECCATUM originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, et depravatio naturæ, cujuslibet hominis ex Adamo naturaliter propagati: qua fit, ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, et caro semper adversus spiritum concupiscat, unde in unoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio. Qua fit, ut affectus carnis, Græce *φρόνημα σαρκὸς* (quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur) legi Dei non subjiciatur. Et quanquam renatis et credentibus nulla propter Christum est condemnatio, peccati tamen in sese rationem habere concupiscentiam, fatetur Apostolus.

Source.—This Article is based upon the Second Article of the Augsburg Confession (*De Peccato Originis*), A.D. 1530, and was derived through the Thirteen Articles of 1538. The expression '*originalis justitia*' (original righteousness) does not occur in the Augsburg Confession.

Object.—Having dealt with the fundamental doctrines of the Christian faith in Articles I. to V., and the rule of faith in Articles VI. to VIII., the Articles now take up various other

doctrines of the Christian faith relating more particularly to men as individuals (IX. to XVIII.). The Ninth Article deals with Original sin, and is expressly directed against the Pelagians, whose views were revived at the Reformation by the Anabaptists. In the Article of 1553 the words 'as the Pelagians do vainly talk' were followed by 'which also the Anabaptists do nowadays renew.' The Anabaptists said that children were free from all stain of sin until they began to follow in the footsteps of Adam, and that therefore they had no need of Baptism until then.

Analysis:

I. Definition of original sin.
   (*a*) Negative. Not the mere imitation of Adam;
   (*b*) Positive. 'The fault and corruption of the nature of every man.'

II. Consequences of original sin.
   (*a*) 'Man is very far gone (*quam longissime*) from original righteousness.'
   (*b*) He is 'of his own nature inclined to evil.'
   (*c*) Original sin deserves God's wrath and condemnation.

III. This infection of nature remains even in those that are regenerate.

Notes.—'*Original sin.*' Lat., *Peccatum originis*, sin of origin. Birth-sin as distinguished from actual sin committed by the individual.

'*In the following.*' Lat., *in imitatione*, in copying the example of Adam. The race is corrupt, independently of the actual sins of individuals, through the sin of our first parents.

'*The Pelagians.*' Pelagius was a monk of British origin. His name is supposed to be a Grecized form of Morgan. He was born about A.D. 370; visited Rome, where he met with his distinguished friend and follower Cœlestius, A.D. 401; withdrew, in consequence of Alaric's threatened invasion, to North Africa, and was condemned by Pope Zosimus in A.D. 418. He held:

1. That Adam was mortal from the first and would have died, in the course of nature, even if he had not sinned;
2. That Adam's successors are all born pure, and fall from original righteousness only through following his example;
3. That they do not derive from Adam any hereditary depravity of nature.

'The root of the evil in Pelagius's system is his totally inadequate conception of the nature of sin. With him "sin" is only a name for an act which, once committed, is over and done with, and leaves no effect behind; so that human nature, whether in the individual or in the race, is uninfluenced by past sins' (Rev. E. Tyrrell Green, 'Thirty-nine Articles'). The whole doctrine

of heredity is opposed to the doctrine of Pelagius. Every act committed by the individual has a tendency to reproduce itself in the individual, and every act of the individual has a tendency to reproduce itself in his offspring.

'*Fault and corruption.*' Lat., *vitium et depravatio.* The Latin word *depravatio* means (1) physical deformity, (2) moral deformity, corruption. The Augsburg Confession speaks of original sin as *morbus seu vitium originis* ('a disease or defect of origin').

'*Naturally is engendered.*' The word 'naturally' excludes our Lord, whose birth was supernatural (St. Luke i. 34, 35).

'*Very far gone.*' Lat., *quam longissime.* Not absolutely, but very far. The image of God in man, though greatly defaced, was not wholly obliterated by the fall of Adam. The consequences of the Fall are presented in the Article as (1) a privation, (2) a depravation. Man lost the original righteousness with which he was created, and therewith the life of close communion with God. At the same time he underwent a corruption of nature. A tendency to evil was introduced into his nature, and this tendency is perpetually at conflict with his desire to do what is right. Our Church gives no encouragement to the opinion of Calvin that the image of God was entirely obliterated by the Fall 'both in Adam and in all his posterity.'

'*Original righteousness,*' *i.e.*, the sinless state of man before the Fall. The phrase was taken immediately from the Thirteen Articles.

'*It deserveth God's wrath.*' In opposition to the teaching of Pelagius, who denied that the penalty of Adam's sin attaches to his posterity. The antecedent to 'it' is 'original sin.'

'*Damnation,*' *i.e.*, condemnation. Some of the Saxon and Swiss Reformers went so far as to say that original sin deserves eternal death.

'*This infection of nature.*' Lat., *hæc naturæ depravatio* ('this corruption of nature').

'*Regenerated.*' Lat., *renatis*, viz., those who are born again, the baptized. Baptism washes away the guilt of original sin and of all the actual sins that are truly repented of, but does not remove the tendency to evil inherited from Adam.

'*Phronema sarkos,*' *i.e.*, the direction of the thoughts, desires and energies to the gratifying of the flesh. *Cf.* Rom. viii. 5: 'For they that are after the flesh do mind the things of the flesh' (τὰ τῆς σαρκὸς φρονοῦσιν). *Cf.* the Greek original of St. Matt. xvi. 23; Rom. xii. 16; Phil. iii. 19; Col. iii. 2.

'*Baptized.*' Lat., *renatis.* It will be observed that the word *renatis* in the Latin version occurs twice—once as the equivalent of 'the baptized,' and the other time as the equivalent of 'regenerated.'

'*Concupiscence*,' *i.e.*, lust. The Council of Trent denied that the concupiscence remaining in the baptized is truly and properly sin.

'*The Apostle doth confess.*' The reference seems to be to Rom. vii. 7, R.V.: 'I had not known coveting, except the law had said, Thou shalt not covet' (margin, 'or lust').

'*The nature of sin.*' Lat., *peccati in sese rationem*. The Article does not go so far as to say that it is truly and properly sin. Sin lies not in the desire, but in the cherishing and gratification of the desire in defiance of the law of God.

Proofs:

I. **The fact of Original Sin.**

Ps. li. 5 (A.V.): 'Behold I was shapen in iniquity; and in sin did my mother conceive me.'

Isa. liii. 6: 'All we like sheep have gone astray; we have turned every one to his own way.'

Jer. xvii. 9 (R.V.): 'The heart is deceitful above all things, and it is desperately sick.'

St. Mark vii. 21, 22: 'From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.'

St. Mark x. 18 (R.V.): 'None is good save One, even God.'

Rom. v. 12, 14 (R.V.): 'Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all have sinned. . . . Death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression' (*i.e.*, even upon those who sinned not in the manner of Adam).

1 St. John i. 8: 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'

II. **The Privative Effect of Original Sin.**

Rom. vii. 18: 'For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.'

III. **The Depraving Effect of Original Sin.**

Gen. viii. 21: 'For the imagination of man's heart is evil from his youth.'

Gal. v. 17: 'For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.'

IV. **The Punishment of Original Sin.**

Rom. v. 18 (R.V.): 'So then as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life.'

Eph. ii. 3: 'And were by nature the children of wrath, even as others.'

V. **The Effect of Baptism on Original Sin.**

(*a*) *The guilt removed.*

Rom. viii. 1: 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.'

(*b*) *The tendency to evil left unremoved.*

Rom. viii. 7: 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.'

(*c*) *Concupiscence.*

Rom. vi. 12: 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.'

St. James i. 15: 'When lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death.'

ARTICLE X.

Of Free Will.

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

De Libero Arbitrio.

EA est hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus, et bonis operibus, ad fidem et invocationem Dei convertere ac præparare non possit. Quare absque gratia Dei (quæ per Christum est) nos præveniente, ut velimus, et co-operante dum volumus, ad pietatis opera facienda, quæ Deo grata sunt et accepta, nihil valemus.

Source.—The first part of this Article was added in 1563, the words from 'that he cannot,' etc., down to 'calling upon God,' being taken from the Würtemberg Confession of 1552. The second part of the Article is taken almost word for word from St. Augustine's treatise 'De Gratia et Libero Arbitrio,' chap. xvii. In 1571 the expression 'working with us' was substituted for 'working in us,' to bring out the fact that man is not a passive instrument of Divine grace, but can actively co-operate with it. The title of the Article is unfortunate, the subject being strictly 'Of the Necessity of Divine Grace.' The Article says nothing about free-will, except by implication.

Object.—Article X. is supplementary to Article IX. It states the need of Divine grace as against the Pelagians and Anabaptists, who held that the human will was capable of doing what is right without any special grace of Christ; and against the Calvinists, who assert that Divine grace is irresistible and supersedes the will.

Analysis:

I. Man's natural incapacity for good consequent upon the Fall.

II. The need of Divine grace.

III. The two ways in which Divine grace acts, viz.:

(*a*) As a *preventing* grace (*gratia præveniens*) to give us a good will;

(*b*) As a *co-operating* grace (*gratia co-operans*) to help us in carrying out that good will.

Notes.—'*He cannot turn and prepare himself by his own natural strength and good works.*' This does not absolve him from responsibility, because, as the second part of the Article shows, what he cannot do in his own strength he can do with the help of Divine grace. *At Creation* man had the power of freely choosing good or evil (*liberum arbitrium*). *Since the Fall* he has been in bondage to sin, and his power of freely choosing good has been held captive. Through the grace of Christ his power of choosing good and doing good is now restored.

The Council of Trent anathematizes those who say that the power of choosing good or evil (*liberum arbitrium*) is extinct, and declares that 'the power of free choice, however attenuated and biassed in its powers, is by no means extinguished.'

'*Grace*' means (1) a favour, (2) the undeserved favour of God towards man, as seen in the Incarnation, (3) the strengthening power freely bestowed upon man for Christ's sake, and conveyed through the Holy Spirit.

'*By Christ.*' Lat., *Quæ per Christum est. Cf.* 'I can do all things through Christ which strengtheneth me.'

'*Preventing us*,' *i.e.*, going before us. The very first motions of the heart and mind towards turning to God come from God. *Cf.* Collects for the First Sunday after the Epiphany, Easter Day, Ninth and Seventeenth Sundays after Trinity, Post Communion Collect, '*Prevent* us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy *continual* help.' It will be observed that we ask for prevenient grace in the first clause of this Collect, and for co-operating grace in the second.

'*With us.*' Not merely '*in* us.' Our better self, called into action by God's prevenient grace, is enabled to co-operate with God. *Cf.* Phil. ii. 13.

Proofs :

I. Man's natural incapacity for good consequent upon the Fall.

Rom. vii. 14 : 'For we know that the law is spiritual ; but I am carnal, sold under sin.'

Rom. viii. 8 : 'So then they that are in the flesh cannot please God.'

II. Need of Divine grace.

(*a*) *Prevenient.*

St. John vi. 44 : 'No man can come to Me except the Father which hath sent Me draw him.'

St. John xv. 5 (R.V.) : 'Apart from Me ye can do nothing.'

Eph. ii. 8 : 'By grace are ye saved through faith, and that not of yourselves ; it is the gift of God.'

Phil. ii. 13 (R.V.) : 'It is God which worketh in you, both to will and to work for His good pleasure.'

(*b*) *Co-operating.*

St. John xv. 4, 5 : 'As the branch cannot bear fruit of itself' (*i.e.*, from its own vital energy), 'except it abide in the vine : no more can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit.'

After Article X., in 1553 came an Article on grace, which was omitted in 1563, probably because it was considered superfluous. It ran as follows :

'Of Grace.

'The grace of Christ, or the Holy Ghost by Him given, doth take away the stony heart and giveth a heart of flesh. And although those that have no will to good things, He maketh them to will, and those that would evil things, He maketh them not to will the same ; yet nevertheless He enforceth not the will. And therefore no man when he sinneth can excuse himself as not worthy to be blamed or condemned by alleging that he sinned unwillingly or by compulsion.'

ARTICLE XI.

Of the Justification of Man.

WE are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings : Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

De Hominis Justificatione.

TANTUM propter meritum Domini ac Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo reputamur. Quare sola fide nos justificari, doctrina est saluberrima, ac consolationis plenissima, ut in homilia de justificatione hominis fusius explicatur.

Source.—The first part is adapted from the Article on Justification in the Würtemberg Confession ; the second is slightly altered from the corresponding Article of 1553, which ran : 'Justification by only faith in Jesus Christ in that sense, as it is declared in the homily of justification, is a most certain and wholesome doctrine for Christian men.'

Object.—This Article answers the question suggested by Article X., 'If man can do no good thing in his own strength, how can he be accounted righteous before God?' It is directed against the teaching of the Mediæval Church concerning human merit, and also against that of the Anabaptists who 'boast themselves to be righteous and to please God, not purely and absolutely for Christ's sake, but for their own mortification of themselves, for their own good works and persecution if they suffer any' (Hermann's 'Consultatio').

Analysis :

I. We are justified only for the merits of Christ.
II. We are not justified for our own merits.
III. We are justified by faith only.

Notes.—'*Of Justification.*' It is noteworthy that the noun justification' does not occur in the Article. The words 'we

are accounted righteous' in the first half evidently correspond, however, to 'we are justified' in the second. 'Justify,' in Bible language, means (1) to acquit, (2) to hold righteous, and is applied not to actions or words, as in modern English, but to persons only.

Prov. xvii. 15: 'He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.'
St. Matt. xii. 37: 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.'
St. Luke vii. 29: 'All the people . . . justified God.'
St. Luke vii. 35: 'Wisdom is justified of all her children.'
1 Tim. iii. 16: He—viz. Christ—was 'justified in the Spirit.'

'*Justification*,' as applied to man, includes (1) the remission of sins, (2) reconciliation to God, from whom we are alienated by original and actual sin. The Council of Trent included under the term 'justification' 'sanctification and renewal of the inner man through the voluntary acceptance of grace and gifts whereby man from being unjust is made just, and from being an enemy is made a friend, so that he may be an heir according to the hope of eternal life.' The Church of England separates 'sanctification' from 'justification.'

The *moving cause* of our justification is the free mercy of God; the *meritorious cause* is Christ; the *efficient cause* is the Holy Spirit; the *instrumental cause* is Baptism; the *conditional* cause is faith.

'*Accounted*.' Lat., *reputamur*. The Council of Trent held that we are *made* righteous. Most of the Continental Reformers held that we are not only accounted righteous on account of Christ through faith, but that God 'imputes this faith for righteousness.' The Latin Article says that we are accounted righteous not '*propter* fidem' but '*per* fidem,' not *because of* faith, but *through* faith. So in the New Testament we are said to be justified '*by* faith' (πίστει, Rom. iii. 28), '*out of* faith' (ἐκ πίστεως, Rom. v. 1), '*through* faith' (διὰ πίστεως, Rom. iii. 22), but never on account of faith (δὶα πίστιν).

'*Only*.' Not by works nor by faith and works combined. The faith that is required of us is not mere belief in a dogma, but a loving trustfulness in God's mercy through Christ. Nor is it an idle belief, but a living, operative faith that works by love. This is the true reconciliation between the seemingly opposite statements of St. Paul and St. James. St. Paul denies that works justify; St. James asserts that there can be no faith which does not manifest itself in works. The two statements are perfectly compatible. What St. Paul calls 'a living faith' is precisely what St. James means by a 'faith made perfect by works.' St. James does not say that we are justified by works; St. Paul does not say that we are justified by a barren and inoperative

faith. Neither apostle says that faith justifies. We are justified only on account of the merit of Christ. The faith that is the indispensable condition of justification manifests its reality by works.

'*Wholesome*,' *i.e.*, healthful. Lat., *saluberrima.*

'*Largely*,' *i.e.*, fully, at greater length. Lat., *fusius.*

'*The Homily of Justification.*' There is no homily bearing this title. The reference is evidently to the 'Homily of Salvation,' in which the doctrine of justification is fully treated. The following passage from this homily should be carefully studied :

'And therefore St. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith : which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified ; but *it shutteth them out from the office of justifying.* So that, although they be all present together in him that is justified, yet they justify not altogether' (*i.e.*, they do not co-operate with faith in presenting the essential condition of justification). 'Nor that faith also doth not shut out the justice of our good works, necessarily to be done afterward of duty towards God (for we are most bounden to serve God in doing good deeds commanded by Him in His Holy Scripture all the days of our life), but it excludeth them so that we may not do them to this intent to be made good by doing of them.'

See also the homily that precedes and the homily that follows the 'Homily of Salvation.'

Proofs :

I. **We are justified only for the merits of Christ.**

Rom. viii. 33 : 'It is God that justifieth.'

Rom. iii. 24 : 'Being justified freely by His grace through the redemption that is in Christ Jesus.'

Rom. v. 18 : 'Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.'

II. **We are not justified for our own merits.**

Rom. iii. 20 : 'By the deeds of the law there shall no flesh be justified in His sight.'

Gal. ii. 16 : 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by (ἐκ πίστεως) the faith of Christ, and not by the works of the law : for by the works of the law shall no flesh be justified.'

III. **We are justified by faith only.**

Rom. i. 17 : 'The just shall live by faith.'

Rom. iii. 22 : 'Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.'

Rom. iii. 30 : 'Seeing it is one God which shall justify the circumcision by faith and uncircumcision through faith.'

Gal. v. 6 : 'For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love.'

ARTICLE XII.

Of Good Works.

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

De Bonis Operibus.

BONA opera, quæ sunt fructus fidei, et justificatos sequuntur, quanquam peccata nostra expiare, et divini judicii severitatem ferre non possunt; Deo tamen grata sunt, et accepta in Christo, atque ex vera et viva fide necessario profluunt, ut plane ex illis, æque fides viva cognosci possit, atque arbor ex fructu judicari.

Source.—This Article was added in 1563. It derived some of its phrases from the Article on the same subject in the Würtemberg Confession.

Object.—In Article XI. good works are declared by implication to have no power of justification, but the Church was far from desiring to undervalue their importance. Article XII. is intended to show that though good works cannot put away our sins or stand the searching scrutiny of Divine judgment, yet they are pleasing to God, and are inseparable from a true faith. They 'follow after' justification, and spring out of a true and living faith. The distinct enunciation of this doctrine was rendered the more necessary because some of the Reformers pushed the doctrine of justification by faith to the extreme, even Luther himself having gone so far as to say that 'Not he is just who works much, but he who, without works, believes much in Christ.' It is one thing to deny that works justify, and quite another thing to depreciate good works.

Analysis:

I. Good works are the fruit of faith.
II. They follow *after* justification, and therefore cannot be a meritorious cause of justification.
III. They cannot expiate sin or endure the severity of God's judgment.
IV. Still, they are pleasing to God, and so surely follow faith as to be a test of its reality.

Notes.—'*Follow after justification.*' Lat., 'justificatos sequuntur' ('follow the justified'). The phrase is derived from St. Augustine's 'De Fide et Operibus': 'Sequuntur enim [bona opera] justificatum, non præcedunt justificandum' ('Good works

go not before in him which shall afterward be justified; but good works do follow after, when a man is first justified.' Thus translated in the homily 'Of Fasting').

'*Put away our sins.*' Lat., *expiare* ('atone'). No human merit can take the place of the blood of Christ, which alone can expiate sin (1 St. John i. 7).

'*Endure the severity of God's judgment.*' At their best our works are imperfect, sometimes in their motive, sometimes in their performance, often in both. This is one of the phrases borrowed from the Würtemberg Confession: 'For all the good works that we do are imperfect, neither can they bear the severity of the Divine judgment.' The Council of Trent declared that the good works of those who are justified are meritorious. The Pelagians even went so far as to say that even before Christ's coming there had been sinless men whose works could endure the strictest scrutiny of Divine judgment.

'*Pleasing and acceptable.*' They constitute no claim on God, though of His mercy He rewards us according to them. Romish theologians hold that they are rewarded *de condigno*, *i.e.*, because of their merit.

'*Lively*,' *i.e.*, living. Lat., *viva*. *Cf.* '*lively* oracles,' Acts vii. 38; '*lively* hope,' 1 St. Pet. i. 3; '*lively* stones,' 1 St. Pet. ii. 5. In each of these cases the Revised Version renders 'living.' Faith is the living root of which good works are the natural fruit.

'*Evidently*,' *i.e.*, manifestly. *Cf.* 'He saw in a vision *evidently*' (R.V. 'openly'), Acts x. 3. 'Before whose eyes Jesus Christ hath been *evidently*' (R.V. 'openly'), 'set forth,' Gal. iii. 1.

Proofs:

I. Good works are the fruit of faith.

St. James ii. 17, 18: 'Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works.'

St. John xv. 8: 'Herein is My Father glorified, that ye bear much fruit.'

Cf. St. Matt. vii. 16-20; Tit. ii. 14.

II. Good works follow after justification.

Eph. ii. 8, 10: 'For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.'

St. James ii. 26: 'For as the body without the spirit is dead, so faith without works is dead also.'

Cf. Gal. vi. 9; 1 St. Peter ii. 15.

III. Good works cannot expiate sin or endure the severity of God's judgment.

1 St. John i. 7, 8: 'The blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves.'

St. Luke xvii. 10: 'So likewise ye, when ye shall have done all those

things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.'

Ps. cxliii. 2: 'In Thy sight shall no man living be justified.'

IV. Good works are pleasing to God, spring necessarily out of a true and living faith and are a test of it.

See above, I. and II.

1 St. Peter ii. 5: 'Spiritual sacrifices acceptable to God by Jesus Christ.'

Ps. lxii. 12 (A.V.): 'Also unto Thee, O Lord, belongeth mercy, for Thou renderest to every man according to his work.'

St. Matt. xvi. 27: 'For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works.'

ARTICLE XIII.

Of Works before Justification.

WORKS done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

De Operibus ante Justificationem.

OPERA quæ fiunt ante gratiam Christi, et Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt, neque gratiam (ut multi vocant) de congruo merentur. Imo cum non sint facta ut Deus illa fieri voluit et præcepit, peccati rationem habere non dubitamus.

Source.—Composed by the English Reformers in 1552. In an early draft the first clause ran: 'Works that are done before justification.' This explains the title. At present there is no reference in the Article to justification by that name. It has been suggested that a more accurate title would be, 'Of Works before Faith,' or 'Of Works before Grace.'

Object.—The intention of this Article was to condemn the doctrine of the school-men that men may merit the Divine favour by actions done in their own strength, and without any inspiration of the Holy Spirit. They recognized two forms of merit, viz.:

Merit *de congruo*, as it was called, which was ascribed to works done by man's unaided strength, because of the congruity or harmony between such works and the revealed will of God; and

Merit *de condigno* (Lat., *condignus*, 'worthy'), which was ascribed to works done with the help of Divine grace.

The former were held to be rewarded out of God's liberality

the latter out of His justice. As the last Article denied the doctrine of merit *de condigno*, so this denies the doctrine of merit *de congruo*.

It will be observed that, as Article XII. deals with good works done *after* justification, so this Article deals with works done *before* justification.

The Council of Trent laid down the following Canon on this subject: 'If anyone shall say that all works that are done before justification, in whatever way they are done, are truly sins, or deserve the hatred of God, or that the more earnestly anyone strives to dispose himself to grace, the more gravely he sins; let him be anathema.' Our own Article says not that such works are sins, but that they have the nature of sin, a carefully-chosen phrase already employed in Article IX. They have the nature of sin, inasmuch as they often proceed from sinful motives, such as pride and vain-glory, and show a spirit of independence of Divine help and guidance. It is not meant that the heathen can do nothing that pleases God. The Article relates to people who have access to the truth and to the means of grace. Cornelius did good works that were acceptable to God before his conversion. It should be borne in mind that even the heathens were not left wholly without light, and that God gives to all men, according to their willingness to act upon the light they already have, further light. We ought not to assume that the heathen are wholly without the grace of Christ and the inspiration of the Holy Spirit.

Analysis:

I. Works done before grace are not pleasing to God.

II. They cannot make men meet to receive grace—*i.e.*, they do not deserve grace of congruity.

III. They have the nature of sin.

Notes.—'*Before the grace of Christ*,' *i.e.*, before that initial grace which goes before us that we may have a good will, and co-operates with us when we have that good will (see conclusion of Article X.).

'*Neither do they make men meet to receive grace or deserve grace of congruity.*' An expansion of the Latin 'Neque gratiam (ut multi vocant) de congruo merentur.' For *grace of congruity* see above. No works of ours done independently of God can entitle us to His favour.

'*School-authors.*' The school-men, as they are called, were a succession of divines who endeavoured to reduce theology to a philosophical system. They flourished between the ninth and the end of the thirteenth century. Among the most famous were Albertus Magnus (died 1280), St. Thomas Aquinas (died 1274), and Duns Scotus (died 1308).

'*The nature of sin.*' Lat. 'Peccati rationem habere. The Calvinists went much further than this, and said that works done by man in his natural state are wholly sinful. As a matter of fact, man is never left in his natural state, if by that expression be meant left wholly unaided by God. In some way or other the true light 'lighteth every man that cometh into the world' (St. John i. 9), so that even the heathen may 'feel after God and find Him,' seeing that He is 'not far from every one of us' (Acts xvii. 27).

Luther attacked merit of *congruity before* justification with the same zeal as he condemned merit of *condignity after* justification, both doctrines being opposed to his favourite doctrine of justification by faith; but he was obliged to recognize the possibility of prevenient grace even in the case of the heathen who knew not Christ. When the case of Cornelius was objected to him, he replied that he included Cornelius among those who had faith.

Proofs:

I. **Works done before grace are not pleasing to God.**
- **Rom. viii. 7, 8**: 'The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.'
- **Rom. ix. 31, 32**: 'Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith.'
- **Heb. xi. 6**: 'Without faith it is impossible to please' God.
- **St. John xv. 5** (R.V.): 'Apart from Me ye can do nothing.'

II. **Works done before grace cannot make men meet to receive grace.**
- **Rom. iv. 2**: 'For if Abraham were justified by works, he hath whereof to glory, but not before God.'
- **Tit. iii. 5**: 'Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost.'

III. **Works done before grace have the nature of sin.**
- **Rom. xiv. 23**: 'For whatsoever is not of faith is sin.'

ARTICLE XIV.

Of Works of Supererogation.

VOLUNTARY works besides, over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for

De Operibus Supererogationis.

OPERA quæ supererogationis appellant, non possunt sine arrogantia et impietate prædicari. Nam illis declarant homines, non tantum se Deo reddere, quæ tenentur, sed plus in ejus gratiam facere, quam deberent, cum aperte Christus dicat; Cum feceritis omnia quæcunque præcepta

His sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We be unprofitable servants.

sunt vobis, dicite, Servi inutiles sumus.

Source.—Composed by the English Reformers, 1552.

Object.—This Article is supplementary to the other Articles on Good Works, and is intended to condemn the doctrine of Works of Supererogation. Article XII. teaches that good works which are the fruits of faith are only acceptable to God in Christ; Article XIII. that works done apart from the grace of God have even the nature of sin; Article XIV. that it is impossible to do more good works that are obligatory upon us.

Analysis:

I. What are called Works of Supererogation *cannot be taught without arrogance or impiety.*

II. The best works are imperfect.

Notes.—'*Supererogation.*' The Latin word *erogare* means (1) to vote money out of the treasury, (2) to spend. *Supererogare* means (1) to spend more than is needed; (2) to give to God more than is demanded of us.

> **St. Luke x. 35**: 'Whatsoever thou *spendest more* (*i.e.*, over and above) . . . I will repay thee.' (Vulgate: 'quodcunque supererogaveris').

'*Voluntary Works.*' The Latin simply says, 'Works which they call of Supererogation.' The word 'voluntary' seems to be used in the sense of 'gratuitous,' over and above what is demanded of ordinary men.

'*Which they call,*' viz., the school-authors mentioned in the previous Article.

'*Works of Supererogation.*' Roman divines distinguish between certain commandments of God which are obligatory *upon all men* and other commandments that are called 'Counsels of Perfection,' which are assumed to be over and above what is absolutely necessary to salvation, and are only intended for such as are able to receive them. Such counsels of perfection are not really commanded, but are commended under certain circumstances. Instances are found in martyrdom, vows of poverty, celibacy, etc. Bellarmine defines a 'counsel of perfection' as a good work not enjoined by Christ, but pointed out; not commanded, but commended. The distinction was based upon such passages as:

> **St. Matt. xix. 11, 12**: 'All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made

themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.'

St. Matt. xix. 20, 21: 'The young man said unto Him, All these things have I kept from my youth up. What lack I yet? Jesus said unto him, If thou wilt (R.V. 'wouldest') be perfect, go and sell that thou hast and give to the poor.'

1 Cor. vii. 25: 'Concerning virgins I have no commandment of the Lord, yet I give my judgment.'

This belief in works of Supererogation was greatly strengthened by (1) the excessive veneration paid to the saints, (2) the belief in the superior sanctity of a celibate life and voluntary poverty, (3) the supposed meritoriousness of ascetic practices such as were followed by hermits and monks.

A further development of the belief in works of supererogation was the doctrine that the excess of merit produced by them was at the disposal of the Church, and was available for the benefit of those who fell short of their duty. A sort of treasury of merits was supposed to exist upon which the Church at its discretion could draw for the benefit of those who came short of what was required from them.

'*Arrogance*,' inasmuch as such a claim is wholly opposed to the humility of the Gospel.

'*Impiety*,' inasmuch as it places such supposed merits on a level with the all-sufficient merits of Christ. Where all is owing there can be no excess of service. Where the best of service is unprofitable there can be no excess of merit.

In the case of the rich young ruler our Lord counselled voluntary poverty not as a work of supererogation, but as the indispensable condition of his escaping his particular danger. In the cases of celibacy commended by our Lord and St. Paul it should be observed that the commendation is limited to particular individuals, or to particular times, such as the 'present distress' when St. Paul was writing.

When we bear in mind that we are commanded to love God with all our heart and soul and strength and mind (St. Luke x. 27), and that we are to be perfect even as our heavenly Father is perfect (St. Matt. v. 48), it will be seen that there is no place in our fallen human nature for any excess of virtue.

Proofs:

I. The so-called works of supererogation imply arrogance and impiety.

St. Matt. v. 48: 'Be ye therefore perfect, even as your Father which is in heaven is perfect.'

St. Luke x. 27: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.'

II. The best works are imperfect.

St. Luke xvii. 10: 'When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.'

ARTICLE XV.

Of Christ alone without Sin.

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh, and in His spirit. He came to be the Lamb without spot, who, by sacrifice of Himself once made should take away the sins of the world, and sin, as St. John saith, was not in Him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

De Christo, qui solus est sine peccato.

CHRISTUS in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne, tum in spiritu. Venit ut agnus absque macula, qui mundi peccata per immolationem sui semel factam tolleret, et peccatum (ut inquit Johannes) in eo non erat: sed nos reliqui etiam baptizati, et in Christo regenerati, in multis tamen offendimus omnes. Et si dixerimus, quia peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est.

Source.—Composed by the English Reformers, 1552.

Object.—This Article was directed against two different forms of error: (1) the error of the Anabaptists, who contended that a man who is reconciled to God is without sin, so that nothing of the old Adam remains in his nature; and (2) the error of those who exaggerated the virtues of the saints, and attributed absolute sinlessness to the Blessed Virgin.

Analysis:

I. Christ, though truly Man, was wholly free from sin.
II. The effect of His sinlessness seen in the efficacy of His Sacrifice.
III. No other human being is free from sin.

Notes.—'*In the truth of our nature*,' *i.e.*, in the entirety and reality of our human nature. Just as He was perfect God, consubstantial with the Father and the Holy Ghost, so He was perfect man, consubstantial with the rest of mankind, 'of a reasonable soul and human flesh subsisting.'

'*Clearly void*,' *i.e.*, absolutely free. Lat., *prorsus immunis.*

'*Sacrifice.*' Lat., *immolationem.*

'*Of Himself.*' His sacrifice was, in this respect, unique. He was at once Priest and Victim.

'*Take away the sins.*' Not merely the guilt and punishment of sins, but the sins themselves.

'*As St. John saith.*' 1 St. John iii. 5.

'*All we the rest.*' Lat., *nos reliqui.* The word 'all' is emphatic, as may be seen in the Latin, and excludes, by implication, the Romish dogma of the Immaculate Conception of the Blessed Virgin, her absolute freedom from all taint of original sin. Holy Scripture speaks of her as 'highly favoured' or 'full of grace,' and as 'blessed among women,' but nowhere ascribes to her absolute sinlessness. The first indication of a belief in her sinlessness appears in a passage of St. Augustine, in which he not unreasonably deprecates needless discussions about a question so closely bound up with the mystery of the Incarnation: 'Concerning the Virgin Mary, I would not for the honour of our Lord that any question should be raised when we are discussing about sin. For how do we know what more grace was imparted to her to overcome all sin who had the honour to conceive and bear Him who certainly had no sin?' In 1136 the doctrine of the sinlessness of the Virgin was recognized as a dogma by the Canons of Lyons, and in 1140 they instituted a special festival in its honour, a step which called from St. Bernard a strong condemnation, on the ground that it was 'unknown to Church practice, unapproved by reason, and uncommended by ancient tradition.' Duns Scotus and the Franciscans began to teach about 1300 the doctrine of the Immaculate Conception, but St. Thomas Aquinas and the Dominicans opposed it. It was recognized for the first time in the English Calendar in Archbishop Islip's Constitutions, 1362. The Council of Trent, in its decree on Original Sin, expressly excepted from its declarations 'The Blessed and Immaculate Virgin Mary.' It was not until 1854 that the doctrine of the Immaculate Conception of the Blessed Virgin was formally recognized as a dogma of the Romish Church, when Pope Pius IX. issued the Bull 'Ineffabilis.' This Bull says: 'We declare, pronounce, and define the doctrine to have been revealed by God, and on that account to be firmly and constantly believed by all the faithful, which holds that the most blessed Virgin Mary, in the first moment of her conception was, by the singular grace and privilege of Almighty God in regard to the merits of Christ Jesus, the Saviour of the human race, preserved free from all stain of original sin' (ab omni originalis culpæ labe).

The Church of England has shown her sense of the high dignity and privilege bestowed upon our Lord's mother by assigning to her two red-letter days and three black-letter days in the Calendar, though, as we have pointed out elsewhere, the honour assigned her is invariably regarded with reference to the supreme honour due to her Son. The Collect for Christmas Day dwells on our Lord's birth of a 'pure virgin,' and the Homily of Repentance speaks of 'her undefiled substance'; but in no

part of our formularies is she declared to be free from the taint of original sin. Perfect sinlessness would have rendered her independent of our common salvation, and the humanity which our Lord derived from her, instead of being like ours, would have been unique. The conclusion seems to be overlooked that, if our Lord's sinlessness necessitated the sinlessness of His mother, it equally necessitated the sinlessness of all her ancestors, among whom we find such sin-stained women as Tamar and Rahab and the wife of Uriah.

'*Although baptized and born again.*' Lat., *regenerati.* Baptism washes away the guilt of original sin, but not the liability to actual sin; Christ has taught us to pray daily for forgiveness of our actual sins.

Proofs:

I. **Christ, though truly man, was wholly free from sin.**

St. Luke i. 35: 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.'

St. John viii. 29: 'For I do always those things that please Him' [viz., the Father].

St. John viii. 46: 'Which of you convinceth' (R.V. 'convicteth') 'Me of sin?'

St. John xiv. 30: 'The Prince of this world cometh, and hath nothing in Me.'

Heb. iv. 15: 'For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.'

1 St. John iii. 5: 'And ye know that He was manifested to take away our sins, and in Him is no sin.'

II. **The effect of His sinlessness seen in the efficacy of His sacrifice.**

2 Cor. v. 21: 'For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.'

1 St. Pet. ii. 22, 24: 'Who did no sin, neither was guile found in His mouth . . . who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness.'

1 St. Pet. i. 18, 19: 'Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [mode of life] received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot.'

1 St. John ii. 2: 'And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'

III. **No other human being free from sin.**

St. James iii. 2: 'For in many things we offend all'—*i.e.*, we all offend. The emphatic position of 'all' should be noticed.

1 St. John i. 8: 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'

ARTICLE XVI.

Of Sin after Baptism.

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

De peccato post Baptismum.

NON omne peccatum mortale post Baptismum voluntarie perpetratum, est peccatum in Spiritum Sanctum, et irremissibile. Proinde lapsis a Baptismo in peccata, locus pœnitentiæ non est negandus. Post acceptum Spiritum Sanctum possumus a gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac resipiscere; ideoque illi damnandi sunt, qui se, quandiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus veniæ locum denegant.

Source.—Composed by the English Reformers, 1552. The original title was *De Peccato in Spiritum Sanctum* ('Of Sin against the Holy Ghost'). In 1563 the title was changed to *De lapsis post Baptismum* ('Concerning those who have fallen after Baptism'). The Articles of 1553 contained one on 'Blasphemy against the Holy Ghost,' which followed the Article 'Of Sin against the Holy Ghost.' It was struck out in 1563, probably from a well-grounded reluctance to define the unpardonable sin. It ran as follows: 'Blasphemy against the Holy Ghost is, when a man of malice and stubbornness of mind, doth rail upon the truth of God's Word manifestly perceived and, being enemy thereunto, persecuteth the same. And because such be guilty of God's curse, they entangle themselves with a most grievous and heinous crime, whereupon this kind of sin is called and affirmed of the Lord unpardonable.'

Object.—This Article was intended to condemn those who held that every mortal sin committed after Baptism is unpardonable. This view was held by the Montanists and Novatians,* and was revived by the Anabaptists at the time of the Reformation. A section of the latter school appeared about 1549 in Essex and

* Novatian, a presbyter of Rome in the third century, taught that Christians who had apostatized were guilty of unpardonable sin, and could not be absolved even on their repentance.

Kent, and taught that all hope of pardon is taken away from those who, after receiving the Holy Ghost, fall into sin, and that a man once reconciled to God cannot sin.

Analysis:

I. After receiving the Holy Ghost we may depart from grace.

II. Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost.

III. Restoration possible after post-Baptismal sin.

IV. Forgiveness not to be denied to the truly penitent.

Notes.—'*Deadly sin.*' Lat., *peccatum mortale. Cf.* 'If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it' (1 St. John v. 16). The name 'mortal sin' was given to sin committed, not in some moment of weakness and under the stress of sudden temptation, but deliberately, with a full consciousness of the guilt incurred.

'*Willingly.*' Lat., *voluntarie, i.e.*, with the full consent of the will.

'*We may depart from grace given.*' See Proofs. The Church uniformly recognizes this fact in her formularies. In the Office for Baptism we pray that the child 'may ever remain in the number of God's faithful and elect children'; in the Catechism, that he may 'continue in that state of salvation' into which he has been called. Elsewhere we pray that we may embrace and 'ever hold fast the blessed hope of everlasting life,' that God will 'not take His Holy Spirit from us,' 'that we may so faithfully serve God in this life that we fail not finally to attain His heavenly promises,' and that we may not be suffered, 'at our last hour, for any pains of death to fall from' Him.

'*Place of forgiveness.*' Lat., *locus veniæ. Cf.* Heb. xii. 17, where Esau is said to have 'found no place of repentance, though he sought it carefully with tears.' This does not mean that Esau wished to repent but could not, for God calls all men to repentance, and therefore repentance must be possible to all, but that Esau vainly sought the undoing of the temporal consequences of his sin. It was possible for him to repent, but not to recover the blessing that he had lost. The antecedent to 'it' in the verse quoted is not 'place of repentance,' but 'blessing'; the words 'For he found,' etc., being parenthetical (see R.V.). R. Wolfe (1563) reads here *locum pœnitentiæ*, following the Vulgate of Heb. xii. 17.

The Church, while distinctly declaring that the unpardonable sin is not every deadly sin willingly committed after Baptism, avoids any dogmatic definition of sin against the Holy Ghost.

Our Lord's warning against this sin was occasioned by the scribes' ascription of His power over devils to Beelzebub, the prince of the devils. They were face to face with miracles which were beneficent in their object, and could only have been wrought by the power of God, and yet they resisted the evidence of reason, of conscience, and the testimony of Christ Himself. This was obviously a very heinous sin, and yet Christ said that it might be forgiven, but He added that sin against the Holy Ghost, by which He seems to have meant sin against the attestation of the Holy Spirit who should be given after His Ascension, should not be forgiven. We should infer, therefore, that the sin referred to is not any single act, but rather a state of heart consequent upon long continuance in sin against light and knowledge, and manifesting itself in the deliberate rejection of the highest evidence that can be brought to bear upon man's heart and mind. It is unpardonable, not because of any unwillingness on the part of God to pardon, but because of the unwillingness of man to accept the terms of pardon.

Proofs:

I. **After receiving the Holy Ghost we may depart from grace.**

See proofs of Article XV. The holy angels showed that they were capable of falling. Our Lord spoke of the salt losing its savour, of the seed becoming unfruitful, of the branch cast forth from the vine. St. Peter speaks of those who after having escaped the pollutions of the world are 'again entangled therein and overcome' (2 St. Pet. ii. 20).

1 Cor. ix. 27: 'But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway' (R.V. 'be rejected').

Heb. iii. 6: 'But Christ as a son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.'

Heb. vi. 4-6: 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance.' The impossibility is moral, not absolute. The apostate can come under no higher influences than those of which he has already had experience, and his persistent hardness of heart renders it increasingly unlikely that he will respond to the appeals which he has already rejected.

Heb. x. 38: 'Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.'

II. **Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost.**

St. Matt. xii. 31, 32: 'Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.'

1 St. John v. 17: 'All unrighteousness is sin: and there is a sin not unto death.'

III. **Restoration possible after post-Baptismal Sin.**

Gal. vi. 1: 'Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.'

St. James v. 19, 20: 'Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.'

IV. **Forgiveness not to be denied to the truly penitent.**

2 Cor. ii. 6, 7: 'Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.'

St. John xx. 23: 'Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.'

Acts viii. 22: 'Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.' This was said to Simon Magus, a baptized believer.

1 St. John ii. 1, 2: 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'

ARTICLE XVII.

Of Predestination and Election.

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of

De Prædestinatione et Electione.

PRÆDESTINATIO ad vitam, est æternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit, eos quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque (ut vasa in honorem efficta) per Christum ad æternam salutem adducere. Unde qui tam præclaro Dei beneficio sunt donati, illi Spiritu ejus, opportuno tempore operante, secundum propositum ejus vocantur, vocationi per gratiam parent, justificantur gratis, adoptantur in filios, unigeniti* Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, et demum ex Dei

* Bishop Burnet, following John Day (1571), prints: 'In filios Dei, unigeniti ejus Jesu Christi,' etc. Green prints 'ejus.' Bishop Browne prints 'Dei,' and omits 'ejus.' Hardwick Cardwell, and 'Prayer-Book Interleaved' omit both.

His only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis et electionis nostræ in Christo pia consideratio, dulcis, suavis, et ineffabilis consolationis plena est vere piis et his qui sentiunt in se vim Spiritus Christi, facta carnis et membra quæ adhuc sunt super terram mortificantem, animumque ad cœlestia et superna rapientem: tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilit atque confirmat, tum quia amorem nostrum in Deum vehementer accendit: ita hominibus curiosis, carnalibus, et Spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos diabolus protrudit, vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem. Deinde, promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt; et Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus diserte revelatam.

Source.—Composed by the English Reformers, 1552. The language bears a close resemblance to the definition of Predestination in Peter Martyr's Commentary on the Epistle to the Romans (probably written during his stay in England, 1548-53).

The concluding paragraph, beginning 'Furthermore,' etc., which originally ran 'Furthermore, although the decrees of Predestination are unknown to us, yet we must receive,' etc., bears some resemblance to the language of Melancthon. The words 'in Christ,' in the first sentence, were added in 1562.

Object.—The doctrines of Predestination, Election and Reprobation, assumed a very prominent place in the teaching of Calvin and his followers, and gave rise to long and heated controversies. The object of this Article was to discourage these disputes by reminding us of the great mystery on which they turn, the need of distinguishing between God's general and particular decrees, and the vast importance of accepting no view that weakens the sense of human responsibility or is incompatible with Divine justice.

Analysis:

I. Definition of Predestination to life.
(Nothing is said in the Article about Predestination to death.)

II. Effect of the doctrine of Predestination on
(*a*) the godly,
(*b*) the ungodly.

III. Doctrine of Individual Predestination denied.

Notes.—'*Predestination.*' The difficulties that gather round this doctrine arise out of endeavours (1) to escape what seems to be the logical corollary of Divine foreknowledge, and (2) to reconcile human views of Predestination with (*a*) Divine justice, (*b*) the general offer of salvation in Holy Writ to all mankind, and (*c*) man's free will. The Article makes no endeavour to escape these difficulties, and confines itself strictly to the statements of Holy Scripture on the subject, leaving the reconciliation untouched, and directing our attention to the practical aspects of the doctrine, and to the danger of applying general statements, without any regard to limiting conditions, to individual cases. It is somewhat rashly assumed that foreknowledge necessarily involves predestined events. Experience teaches us that, even with our limited knowledge, we may accurately forecast how a man whom we know will act in given circumstances. Yet our foreknowledge does not in any way coerce him in his actions.

The general teaching of Holy Scripture on the subject may be thus summed up:

1. From the beginning it was God's will and purpose to gather a Church out of the world (Eph. i. 4).
2. The members of that Church are chosen out of the mass of mankind, and are called 'the elect' (1 St. Pet. i. 2).
3. This election proceeds entirely out of God's sovereign will (Rom. ix. 21).
4. God's unchanging wish is that all men should be saved, and come to a knowledge of the truth (1 Tim. ii. 4).

5. Those who have had no opportunity to respond to the Gospel call will be judged according to their opportunities (Rom. ii. 11-16).
6. Every member of the Church is predestinated to salvation, and has power to attain it; but may forfeit his privilege, and in that case his failure is entirely due to his own wilfulness (St. John vi. 39).
7. The glory to which members of the Church are called is absolute as regards present glory, conditional as regards eternal glory (Rom. viii. 28-30, R.V. Note the past tenses).
8. The election of some does not necessarily imply the predestination to eternal death of others.
9. God elects individuals not for their own sake, but for the accomplishment of designs affecting the whole race (St. John xv. 16).
10. There is no authority for saying that some are predestined to eternal death. The potter makes vessels for different uses, and different degrees of honour, but none merely for their destruction (Rom. ix. 21).

The history of the doctrine throws considerable light on the doctrine itself:

The Early Fathers recognize election, but it is an election to grace, not to final glory.

St. Augustine held that out of the mass of human souls, all alike deserving condemnation, God selected some to become vessels of mercy, and abandoned others as vessels of wrath. In the case of souls elected to grace, St. Augustine held that predestination to grace was accompanied by a gift of perseverance

The Council of Orange (529) held that all the baptized are capable by Christ's aid, if they will only work faithfully, of obtaining eternal salvation.

Gottschalk, a Gallican monk (died A.D. 868), carried the doctrine of predestination to extremes, and held that the elect were called to eternal happiness and the reprobate condemned to eternal misery, without any reference to moral deserts.

St. Thomas Aquinas (died A.D. 1274) regarded Election not as an arbitrary or capricious selection of those who should be saved, but as part of a Divine order regulated by the foreknowledge which God has of each man's disposition.

Luther and his immediate followers did not give Predestination a prominent place in their teaching. There is no Article on the subject in either the Augbsurg or Würtemberg Confession.

Calvin (1509—1564) held that God imparts His grace to such only as He purposes to save, and that all others are doomed to eternal misery. 'All are not created under similar conditions,' he says, 'but eternal life is preordained to some, and eternal condemnation to others.'

Arminius (1560—1609) held that God offers His grace to all men without distinction, and leaves men free to accept or refuse it. Predestination, therefore, depends not on any arbitrary decree, but on God's foreknowledge of man's conduct.

The Church of England invariably speaks of Election, not as an election to final glory, but to membership in the Church. The 'elect' are the baptized who have yet to make their 'calling and election sure' (2 St. Pet. i. 10). We are elected to the *means* of salvation in order that we may attain to the *end*, but it depends upon ourselves whether we make, by the grace of God, a right use of the means. *Cf.* 'May ever remain in the number of God's faithful and *elect* children' (Baptismal Office). 'Who sanctifieth me and all the *elect* people of God.' This is in accordance with the language of the New Testament, where we find baptized Christians addressed, without distinction, as 'called,' 'elect,' 'called to be saints' (see Rom. i. 7).

'*Constantly*,' *i.e.*, without wavering, firmly. Lat., *constanter*. Not as in modern English with reference to frequency. *Cf.*

'And after his example *constantly* [*i.e.* unflinchingly] speak the truth' (Collect for St. John the Baptist's Day). 'She [Rhoda] *constantly* affirmed that it was even so' (Acts xii. 15); 'These things I will that thou affirm *constantly*' (Tit. iii. 8).

'*Damnation*,' *i.e.*, condemnation.

'*Vessels made to honour*.' The reference is to Rom. ix. 21.

'*Freely*,' *i.e.*, without any expiation for sin on their part, Christ alone being the meritorious cause of their justification.

'*Curious*,' *i.e.*, over-inquisitive, those who seek to pry into mysteries beyond their reach.

'*Downfall*.' Lat., *præcipitium*, which means (1) a steep place, (2) the act of falling. The following word, 'whereby,' shows that 'downfall' is used in the second sense. The word *unde* in the Latin Article shows that '*præcipitium*' is used in the first sense.

'*Wretchlessness*,' *i.e.*, recklessness. Lat., *securitatem*, carelessness. Chaucer speaks of 'recchelesnesse in spekinge,' and again of lies that come 'of recchelesnesse with-outen avysement,' *i.e.*, of carelessness where there is no deliberate intention to deceive. The belief in unconditional predestination to eternal salvation operates mischievously in two ways. In the case of those who do not consider themselves included in the number of the predestinate, it inspires despair. In the case of those who hold themselves absolutely safe, it has a tendency to beget neglect of good living. The gospel would cease to be a gospel (good tidings), if any of those to whom it is addressed were predestinated to eternal death. God calls some to special privileges, not in any spirit of favouritism, but that they may be made instrumental in the salvation of others.

'*Receive*.' Lat., *amplecti*, embrace. The promises are addressed to all, and should be embraced by all.

'*Generally*,' Lat. *generaliter*, *i.e.*, in general terms, universally, as applying to the whole human race (*genus*), or to classes (*genera*), and not merely to a few favoured individuals. *Cf.* '*generally* necessary' (Catechism). 'God in Christ is *generally* the medicine which doth cure the whole human race' (Hooker). The invitations in Holy Scripture are universal, and it is inconceivable that they should be addressed to those who cannot respond to them. Similarly the promises are universal and subject only to their acceptance. *Cf.*, 'Come unto Me, *all* ye that labour,' etc. (St. Matt. xi. 28); '. . . *Whosoever* believeth in Him should . . . have everlasting life' (St. John iii. 16).

Proofs:

I. Definition of Predestination to eternal life as set forth in Holy Scripture.

Eph. i. 4, 5: 'According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of

children by Jesus Christ to Himself, according to the good pleasure of His will.'

Gal. iii. 13: 'Christ hath redeemed us from the curse of the law, being made a curse for us.'

Rom. ix. 21: 'Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?'

2 Thess. ii. 14: 'Whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.'

Rom. viii. 29: 'For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.'

1 Thess. iv. 7: 'For God hath not called us unto uncleanness, but unto holiness.'

Eph. i. 11: 'In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.'

II. **Effect of the doctrine of Predestination upon**:

(*a*) *The godly.*

Eph. i. 18: 'That ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.' *Cf.* 2 Thess. ii. 16.

(*b*) *The ungodly.*

Col. ii. 8, 18: 'Beware lest any man spoil you through philosophy and vain deceit . . . intruding into those things which he hath not seen.'

III. **Predestination not limited to individuals.**

St. John iii. 16: 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

1 Tim. ii. 4: 'Who will have all men to be saved, and to come unto the knowledge of the truth.'

ARTICLE XVIII.

Of obtaining eternal Salvation only by the Name of Christ.

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

De speranda æterna Salute tantum in Nomine Christi.

SUNT et illi anathematizandi, qui dicere audent unumquemque in lege aut secta quam profitetur esse servandum, modo juxta illam et lumen naturæ accurate vixerit, cum sacræ literæ tantum Jesu Christi nomen prædicent, in quo salvos fieri homines oporteat.

Source.—Composed by the English Reformers, 1552. The Latin title in 1553 and 1563 was 'Tantum in nomine Christi speranda est æterna salus.' This was altered to the present title in 1571. The Article of 1553 ran, 'They also are to be had

accursed and abhorred.' The words 'and abhorred' were dropped in 1571. They appear in the 'Little Book'* referred to by Hardwick (see the facsimile in Lamb's 'Historical Account'), although he omits to record the fact in his collation, p. 289*b*.

Object.—The previous Article is directed against those who would restrict the offer of salvation to a favoured few; this against those Latitudinarians who hold that salvation is not even restricted to believers in the name of Christ, but is open to all men, no matter what their creed, who consistently regulate their life by their faith. This is the opinion which is expressed in Pope's couplet:

> 'For modes of faith let graceless zealots fight;
> His can't be wrong whose life is in the right.'

This view assumes that conduct and faith are independent of each other, whereas conduct grows out of belief, just as conduct, in its turn, reacts upon belief. *Cf.* 'Whosoever will be saved, before all things (*ante* omnia) it is necessary that he hold the Catholic Faith.' We give practical recognition to this order in the Church Catechism by teaching the Creed before the 'Duties.'

Analysis:

I. Condemnation of Latitudinarianism.

II. Ground of this condemnation, viz., there is one only way of salvation revealed to us.

Notes.—'*Also.*' The reference seems to be to the words in Article XVI.: 'And therefore they are to be condemned.'

'*Accursed.*' Lat., *anathematizandi*, *i.e.*, condemned, pronounced heretical, excommunicated. This is the only one of the Thirty-Nine Articles which contains an anathema, and the reason probably is that Latitudinarianism, by assuming that all religions are equally acceptable to God if only conscientiously held, strikes at the root of all religion. If God has been pleased to reveal one only way of salvation, it must be at our peril that we neglect it. The Article says nothing about the salvability of the heathen. It simply recognizes the fact that, a way of salvation having been revealed to us, it cannot be a matter of indifference whether we follow that way or choose out other supposed ways for ourselves. Our responsibility for our belief depends on (1) the accessibility of the truth, (2) the pains we take to arrive at the truth by ways

* The 'Little Book' is first mentioned in the official 'Journal of the House of Commons' under December 5, 1566. 'The Bill, with a little book printed 1562, for the sound *Christian* religion.' D'Ewes says, 'read the first time' This 'Little Book' was printed by Jugge and Cawood; it is without date, and omits the Article 'Of the wicked,' etc. The earliest editions of the English Articles of 1562 at the British Museum are in quarto; they include this Article, and are dated 1571, the same year as Elizabeth's Act.

appointed of God, (3) the extent to which we allow our conduct to prejudice us against the truth or to predispose us towards it.

The heathen who have never had access to the light of the Gospel will doubtless be judged by the light they have had and the use they have made of it. *Cf.* St. Luke xii. 48; Acts x. 34, 35; Rom. ii. 12-16. The case of the centurion Cornelius, who, before his conversion to Christianity, received the assurance, 'Thy prayers and thine alms are come up for a memorial before God,' shows that God recognizes sincerity of purpose, even when there is only an imperfect knowledge of the truth. What we have to guard against is the view that saving faith is independent of objective truth. When we say, 'Extra ecclesiam nulla salus' ('Outside the Church there is no salvation'), we do not mean that outside the Church there is no eternal salvation, but that there is no present way of salvation such as that into which we are brought in Holy Baptism. As we have seen elsewhere, 'saved' and 'salvation' are constantly used in our formularies to denote present salvation, which is at once the earnest and the means of everlasting salvation.

'*By the Law or Sect.*' Lat., *in lege aut secta.* The English Articles of 1552, 1562, 1571 and the 'Little Book' all read 'by the law.' The preposition 'by' seems preferable to 'in.' A man may be saved by God's mercy *in* any sect, but not *by* that sect, *i.e.*, not in virtue of his belonging to that sect.

'*Set out.*' Lat., *prædicent*, *i.e.*, make known, proclaim, publish.

Proofs:

I. Condemnation of Latitudinarianism.

St. John iii. 18: 'He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.'

St. John iii. 36: 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.'

II. The one only way of salvation that is revealed.

Acts iv. 12: 'Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.'

St. John xiv. 6: 'No man cometh unto the Father but by Me.'

St. Mark xvi. 16: 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned' (*i.e.*, condemned).

IV. ARTICLES RELATING TO THE CHURCH IN ITS CORPORATE ASPECTS (XIX. to XXXVI.).

ARTICLE XIX.

Of the Church.

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch* have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

De Ecclesia.

ECCLESIA Christi visibilis est cœtus fidelium, in quo verbum Dei purum prædicatur, et sacramenta, quoad ea quæ necessario exigantur,* juxta Christi institutum recte administrantur.

Sicut erravit Ecclesia Hierosolymitana, Alexandrina, et Antiochena; ita et erravit Ecclesia Romana, non solum quoad agenda, et cæremoniarum ritus, verum in his etiam quæ credenda sunt.

Source.—Composed by the English Reformers, 1552. The definition of 'the Church' closely resembles the language of the Augsburg Confession: 'The Church is a congregation of the saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.'

Object.—The Church of England, in view both of its breach with Rome and of the claims to catholicity of various heretical bodies, aims in this Article at showing (1) what are the essential 'notes' or characteristics of the visible Church of Christ, and (2) that as various branches of the Catholic Church erred in the past, so the Church of Rome has erred as regards (*a*) matters of conduct, (*b*) manner of ceremonies, and (*c*) matters of faith.

Analysis:

I. Definition of the visible Church:
   (*a*) The Church is a congregation of believers in our Lord Jesus Christ;
   (*b*) It is characterized by two notes, viz.:
      i. The preaching of the pure Word of God;
      ii. The due administration of the Sacraments, according to Christ's institution, in all things that are requisite.

II. Local churches are liable to error, and the Church of Rome has erred and still errs.

* 'Exiguntur' in many editions.

Notes.—'*The visible Church.*' The word 'Church' is used to denote (1) the whole mystical body of Christ, the members of which are known to God only; (2) the visible body of professed believers who have been baptized into Christ and are in communion with Him. The Article takes no cognizance of the former, the invisible Church; it is concerned exclusively with the visible Church. Christ did not seek merely to preach to individual souls; He established a visible society, bound together in organic union with Himself as its Head, by unity of doctrine, by corporate Sacramental acts, by a duly appointed ministry, and by corporate discipline. The Greek word *Ecclesia*, which represents our word 'Church,' is used in classical Greek to denote an assembly at Athens *called together* for purposes of legislation. In the Septuagint it was adopted from Deuteronomy onwards, but not in the Pentateuch, to translate the Hebrew word rendered in our R.V. *assembly*, which is always used of some kind of gathering, either of individuals or of nations. From being frequently used in connection with 'the *congregation* of Israel,' it came to be used for that congregation. *Cf.* Exod. xii. 19 with Ps. lxxiv. 2. In the Gospels it is used only in two passages in St. Matthew, viz., (1) xviii. 17, where our Lord is speaking of the way in which His disciples were to deal with an offending brother, and (2) xvi. 18, where He is speaking of the Church that was to be built upon St. Peter's confession that Christ was the Messiah, the Son of the living God. In the former case it refers to the local community to which the offender belonged; in the latter it refers to the congregation of faithful believers in the Son of God, the kingdom of heaven as set forth in the parables. In the later books of the New Testament the word 'Church' is applied to (1) the whole body of Christians, (2) local communities of Christians, (3) single bodies of Christians living or meeting in a private house.

'*A congregation.*' Not a local body of believers, but the whole number of such believers. Lat., *cœtus*.

'*Faithful men.*' Not merely trustworthy men, but believers in the Lord Jesus Christ.

'*The pure Word of God*,' *i.e.*, the great doctrines of the Church as entrusted to the Church, and formulated in the Creeds. Not merely the letter of the Bible, but the whole body of sound doctrine as entrusted to the Church. *Cf.* 2 Tim. i. 13.

'*The Sacraments.*' The requisites to the due administration of the Sacraments are, in Baptism (1) water, and (2) the formula 'In the Name of the Father,' etc.; in Holy Communion (1) the elements of bread and wine, (2) the use of the words of Institution, (3) a duly ordained minister (see Ordinal).

The two essentials in Baptism are made the subject of special

inquiry when children who have been privately baptized are received into the Church. The questions asked are, 'With what *matter* was this child baptized?' 'With what *words* was this child baptized?'

'*Duly*,' *i.e.*, rightly, as regards those things which are necessarily demanded according to the institution of Christ.

'*The Church of Jerusalem, Alexandria, and Antioch.*' The great patriarchates of the Eastern Church are named as having *erred* in the past, the reference being probably with regard to ancient heresies, such as Arianism, etc. Scriptural authority might have been urged for asserting the errancy of primitive churches by reference to the Seven Churches of Asia.

'*Their living.*' Lat., *quoad agenda.* The reference is, probably, to the low state of morality into which Rome sank in the fifteenth and sixteenth centuries. The word 'their' does not occur in the Latin. In the Articles of 1553 we find 'not only in *their* living but also in matters of *their* faith.' *Cæremoniarum ritus* appeared in the Latin edition of 1553 (see Hardwick, Cardwell, and Lamb); 'and maner of ceremonies' was in the English edition of 1563 (see Cardwell), and in the 'Little Book.'

'*Manner of ceremonies.*' Lat., *cærimoniarum ritus*, *i.e.*, the form and manner of religious observances. The reference is probably to such matters as the denial of the cup to the laity, the adoration paid to the consecrated elements, even the worship of images, etc.

'*Matters of faith*,' *e.g.*, Transubstantiation, Invocations of Saints, Indulgences, etc.

Romanists enumerate among the Notes of the Church antiquity, succession, universality, and the very name and title of Catholic, expressing the universality. Dr. Field mentions (1) the profession of those truths which God has revealed in His Son, (2) the use of such ceremonies and Sacraments as He has appointed, (3) lawful 'pastors and guides' ('Of the Church,' II. ii., v.). The Notes specified in the Nicene Creed are (1) one, (2) holy, (3) catholic, (4) apostolic. The Homily for Whitsunday says of the true Church that 'it hath always three notes or marks, whereby it is known: pure and sound doctrine, the Sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline,' *i.e.*, of the power to excommunicate notorious sinners and to absolve the truly penitent. *Cf.* the language of the Ordinal: 'Will you then give your faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ,' etc. The Article does not specially mention 'Discipline' as a note of the Church, but the words, 'duly ministered,' imply a ministry, and the words, 'the pure word of God is preached,' imply the application

of the word of God to the repression of vice and the encouragement of virtue.

Proofs :

I. **The Visible Church a congregation of believers.**

Acts ii. 47 (R.V.): 'The Lord added to them day by day those that were being saved.'

II. **Two Notes of the Visible Church.**

(*a*) *The preaching of the pure Word of God* (*Ecclesia docens*).

St. Mark xvi. 15: 'Go ye into all the world, and preach the gospel to every creature.'

Acts xviii. 28: 'He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ.'

Rom. x. 17: 'So then faith cometh by hearing, and hearing by the Word of God.'

2 Tim. iv. 2: 'Preach the word.'

2 Tim. i. 13, 14: 'Hold fast the form [R.V. 'the pattern'] of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.'

(*b*) *The due administration of the Holy Sacraments.*

St. Matt. xxviii. 19, 20: 'Go ye, therefore, and teach all nations [R.V. 'make disciples of'], baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.'

St. Matt. xxvi. 26, 27: 'Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.' *Cf.* Acts ii. 42 (R.V.).

III. **Local Churches liable to error.**

Rev. ii. 4: 'Thou hast left thy first love.' *Cf.* ii. 14, 15, 20; iii. 2, 16.

As regards the Church of Rome, it may suffice to point out its action with reference to image worship. Gregory I. condemned it; Gregory II. authorized it.

ARTICLE XX.

Of the Authority of the Church.

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture,

De Ecclesiæ Auctoritate.

HABET Ecclesia ritus* statuendi jus, et in fidei controversiis auctoritatem; quamvis Ecclesiæ non licet quicquam instituere, quod verbo Dei scripto adversetur, nec unum Scripturæ locum sic exponere potest, ut alteri contradicat. Quare licet

* Some editions add after 'ritus,' 'sive cærimonias,' but these words do not appear in the transcript made in 1637 from the Convocation records. 'Scripto' was omitted in 1571. Three editions of 1571 begin 'It is not lawful.'

that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

Ecclesia sit divinorum librorum testis et conservatrix, attamen ut adversus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

Source.—Composed by the English Reformers. When first drawn up, this Article lacked the important first clause, and began 'It is not lawful,' etc. The present opening was added in the Latin edition of 1563. It was expressly sanctioned by the Queen, and the whole Article, with the added clause, was approved by Convocation, and ratified by the Crown, in 1571. The 'Little Book' supposed to be referred to in the Act of 1571 does not contain it.

The clause does not exist in the copy of the Articles preserved among the Parker MSS. in the library of Corpus Christi College, which bears the autograph signatures of the prelates. It is found in an early Latin draft of the Articles among the Elizabethan State Papers. It appears in the Latin edition, of 1563, as authorized by the Queen, in one English edition of 1571, but not in three others of the same date, in six or more editions from 1581 to 1628, and in all subsequent copies. Archbishop Laud was accused of forging the clause, but was able to refute the charge by producing four editions of the Articles containing it printed in Elizabeth's reign. He also produced an attested copy of the Articles from St. Paul's Cathedral. This copy disappeared with the other records in the Great Fire of 1666. As the copy was unchallenged at the time by Laud's bitterest enemies, we may regard it as absolutely trustworthy. The question is mainly one of antiquarian interest, the Article as it stands being enforced by the Act of Uniformity of 1662. The clause itself was probably based upon the language of the article *De Ecclesia* in the Würtemberg Confession.

Object.—The object of this article is twofold:

1. To check undue depreciation of the authority of the Church in matters ceremonial and doctrinal.
2. To indicate the limits of such authority.

Analysis:

I. The Church has power:
   (1) To decree rites or ceremonies.
   (2) To decide controversies of faith.
   (3) To act as the witness and keeper of Holy Writ.

II. This authority is limited by three conditions:
   (1) The Church cannot ordain anything contrary to the written Word of God.

(2) It cannot expound one passage of Scripture so as to make the meaning repugnant to another.

(3) It cannot enforce anything to be believed besides Holy Writ as necessary for salvation.

Notes.—*Rites or Ceremonies.* A rite is an act of religious worship; a ceremony is a detail of a rite, and includes action, position, and even the wearing of a particular vesture. In the Prayer-Book 'rites' include such services as Confirmation, the Marriage Service, the Burial Service, etc., all of which stand on a lower level than the two Sacraments, which are unalterable in their essentials even by the Church, whereas the power of the Church to decree rites and ceremonies belongs to each diocese. 'Ceremonies' may be illustrated by the sign of the cross in Baptism, the use of the ring in marriage. See the Title-page of the Prayer-Book and the Preface 'Of Ceremonies.' The Jewish Church had its ritual minutely prescribed in the Ceremonial Law, but this circumstance did not prevent it from making such additions as seemed desirable, *e.g.*, the Feast of Purim, which commemorated the delivery of the Jews from the plot of Haman; the Feast of Dedication, which commemorated the re-dedication of the Temple after its desecration by Antiochus Epiphanes; the cups used at the Passover, etc. Our Lord sanctioned the Feast of Dedication by His presence, and used the traditional cups at His last Passover. The Primitive Church possessed similar powers. Thus we find it settling at the Council of Jerusalem the question concerning the circumcision of the Gentiles.

'*Controversies of Faith.*' In matters of faith national Churches have no authority apart from the standards of the Catholic Church as set forth in the Creeds, and the Catholic Church has no authority apart from the standard of Holy Scripture.

'*Place,*' *i.e.*, passage. *Cf.* 'The Scripture moveth us in sundry *places.*'

'*A witness and a keeper of Holy Writ.*' Lat., 'Divinorum librorum testis et conservatrix.' Just as the Jews had the custody of the oracles of God contained in the Old Testament, so the Christian Church has the custody of both the Old Testament and New Testament. It was the Church that drew the line between the canonical and uncanonical books and preserved the Word of God from age to age.

Proofs:

I. The power of the Church.

(*a*) *To decree rites and ceremonies.*

Acts xv. 28, 29: 'For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things,' etc.

(*b*) *To decide controversies of faith.*

St. John xvi. 13: 'Howbeit when He, the Spirit of truth, is come, He will guide you into all truth.'

1 Tim. iii. 15: 'The house of God, which is the Church of the living God, the pillar and ground of the truth.'

Tit. i. 13: 'Wherefore rebuke them sharply, that they may be sound in the faith.' *Cf.* Tit. iii. 10.

3. *To act as the witness and keeper of Holy Writ.*

Rom. iii. 2: 'Unto them [the Jews] were committed the oracles of God.'

II. **Conditions by which the authority of the Church is limited.**

1. *Nothing to be contrary to the written Word.*

Gal. i. 9: 'If any man preach any other gospel unto you than that ye have received, let him be accursed.'

2. *No passage of Scripture to be so expounded as to be repugnant to another.*

2 St. Pet. iii. 16: 'In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction.'

3. *Nothing to be enforced to be believed besides Holy Writ as necessary for Salvation.*

See Proofs of Article VI.

ARTICLE XXI.

Of the Authority of General Councils.

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

De Autoritate Consiliorum Generalium.

GENERALIA Concilia sine jussu et voluntate Principum congregari non possunt; et, ubi convenerint, quia ex hominibus constant, qui non omnes Spiritu et Verbo Dei reguntur, et errare possunt, et interdum errarunt, etiam in his quæ ad normam pietatis pertinent; ideoque, quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent, neque autoritatem, nisi ostendi possint e sacris literis esse desumpta.

Source.—Composed by the English Reformers 1552. In its original form the clause beginning 'may err and sometimes have erred,' continued, 'not only in worldly matters but also in,' etc.

Object.—The previous Article lays down that the Church has authority in controversies of faith. This Article vindicates the exclusive right of the Civil Power to gather General Councils together for the exercise of this authority, declares the liability of such Councils to error, and lays down that, in matters essential

to salvation, their decisions have no validity unless authorized by Holy Scripture.

Analysis:

I. General Councils cannot be called without the Civil Authority.

II. Fallibility of General Councils.

III. Their decrees have no authority unless founded on Holy Scripture.

Notes.—*General Councils.*

The essentials of a General Council are:

1. That it should be Œcumenical, *i.e.*, representative of the Church at large.

2. That it should be free from any external constraint.

The word 'Œcumenical' means universal, from Greek *oikoumene*, the inhabited world; *oikeō*, I inhabit. The term first occurs in Eusebius. It is used in contradistinction to diocesan and provincial Councils.

The authority of a General Council is, of course, subject to the universal acceptance by the Church of its decrees as correctly setting forth the teaching of Holy Scripture. The first precedent of a Church Council is furnished in the Council of Jerusalem, when the 'Apostles and elders' came together (Acts xv. 6), 'all the multitude' being apparently present, but only as listeners (ver. 12), to decide the question whether circumcision should be imposed on the Gentile converts, and to issue a decree on the subject. Diocesan and Provincial Councils were held from time to time during the first three centuries to settle questions of order, doctrine, and discipline, such as the time of keeping Easter, the re-baptism of heretics, etc.; but it was, of course, impossible to hold any General Council so long as the Roman emperors were hostile to the Church. This hindrance disappeared when the Emperor Constantine was converted, and Christianity was made the religion of the Empire. The first Œcumenical Council was summoned by Constantine's authority to Nicæa in A.D. 325, and was composed of 318 Bishops, besides priests and deacons from all parts of the Empire.

The following is a complete list of the Councils that have claimed to be Œcumenical, though the claims of all but the first six have been widely disputed:

A.D.

325. Nicæa (1). Condemned Arius with regard to the divinity of our Lord.

381. Constantinople (1). Condemned Macedonius's heresy with regard to the Holy Ghost.

431. Ephesus. Condemned Nestorius with regard to the Incarnation.

A.D.
451. Chalcedon. Condemned Eutyches with regard to the twofold nature of Christ.
553. Constantinople (2).
680. Constantinople (3). Condemned the Monothelite heresy.
787. Nicæa (2). Sanctioned the adoration of images, and declared the Bread and Wine in the Holy Eucharist to be the very Body and Blood of Christ
869. Constantinople (4).
1123. Lateran (1).
1139. Lateran (2).
1179. Lateran (3).
1215. Lateran (4). Transubstantiation declared to be an article of faith.
1245. Lyons (1).
1274. Lyons (2).
1311. Vienne.
1409. Pisa.
1414-18. Constance. Cup denied to the laity.
1431. Basle. Continued at Florence, A.D. 1439.
1512. Lateran (5).
1545-63. Trent.
1869. Vatican. Personal infallibility of the Pope declared.

Of these the decisions of the first four are accepted as authoritative by the Acts of Supremacy (1558). The Orthodox Eastern Church accepts the first seven Councils only, but was willing to recognize the Council of Florence when overtures were considered for the reunion of the Western and Eastern Churches. The break-up of the Roman Empire, and still more the division of the Eastern and Western Churches (1053), rendered a General Council thenceforward well-nigh impossible. The Council of Trent was not Œcumenical, but only a Council of the Latin Church, neither the Greek nor the Reformed Churches being present at it.

'*Without the Commandment and Will of Princes*,' princes alone having power to secure, by agreement among themselves, attendance at such Councils. The English Bishops and Convocation refused to recognize the authority of the Council of Trent on the ground that 'neither the Bishop of Rome, nor any one prince of what state, degree or pre-eminence soever he may be, may by his own authority, call, indict, or summon any General Council without the express consent, assent and agreement of the residue of Christian princes.'

'*They may err*.' This is asserted not of the first four General Councils, but of some of the latter so-called General Councils, *e.g.*,

the Fourth Lateran Council, which sanctioned the belief in transubstantiation; the Council of Constance, which forbade the Cup to the laity.

'*Things pertaining unto God.*' The Latin of 1552, 1562, and 1571 reads: 'in his quæ ad normam pietatis pertinent' ('in those things which relate to the rule of piety').

'*Unless it may be declared.*' Lat., *ostendi, i.e.*, unless it may be conclusively shown or proved. The power of the Church is limited to interpreting the Holy Scriptures and deducing from them the rule of faith. It has no power to add to 'the faith which was once for all delivered' to the saints (Jude 3, R.V.). 'Declare' in Elizabethan English had a much stronger sense than in modern English; it meant to show conclusively, to make clear. *Cf.* 'By His outward gesture and deed He *declared* His good will toward' children (Baptismal Office); 'O God, who *declarest* Thy almighty power most chiefly in showing mercy.' In one of the rubrics in the Office for Holy Matrimony, important practical consequences turn upon the old meaning of the word. 'If any man do allege and *declare* any impediment.' A mere declaration in the modern sense of the word would not justify the postponement of the marriage.

ARTICLE XXII.

Of Purgatory.	*De Purgatorio.*
The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.	Doctrina Romanensium de Purgatorio, de Indulgentiis, de Veneratione et Adoratione, tum Imaginum, tum Reliquiarum, necnon de invocatione Sanctorum, res est futilis, inaniter conficta, et nullis Scripturarum testimoniis innititur; immo verbo Dei contradicit.

Source.—Composed by the English Reformers in 1552. Two changes were introduced at the revision in 1562: the words 'Scholasticorum doctrina' ('The doctrine of School Authors'), with which the Article originally began, were altered to 'Doctrina Romanensium' ('The doctrine of Romanists'); (2) the word *pernitiose*, which stood before *contradicit* in the Latin text of 1553, is struck out. The first of these changes was doubtless owing to the fact that at the Council of Trent the erroneous teaching of the Schoolmen found numerous supporters, and was in 1563 formally sanctioned, though the decrees were not actually issued when the Article was revised. In the Article as originally

drafted there was a clause condemning prayers for the dead (*De precatione pro defunctis*). This was struck out. The Church of England has, therefore, deliberately refused to condemn such prayers, which we find in all the ancient liturgies.

Object.—In Article XIX. it was stated that the Church of Rome has erred not only in its living and manner of ceremonies, but also in matters of faith. The object of this Article is to illustrate this assertion in regard to various matters which the Church of England expressly repudiated at the Reformation.

Analysis :

The Romish teaching concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints is :

1. A foolish and groundless invention ;
2. Resting upon no authority of Holy Scripture ;
3. Contrary to God's Word.

Notes.—'*The Romish Doctrine.*' Lat., 'Doctrina Romanensium,' *i.e.*, the teaching of the extreme mediæval party in the Church of Rome, who were called '*Romanenses*' and '*Romanistæ.*' The School Authors referred to in the earlier Article were a series of divines who flourished in the Middle Ages. Among the more illustrious were Albertus Magnus, St. Bonaventura (the Seraphic Doctor), St. Thomas Aquinas (the Angelical Doctor), Duns Scotus (the Subtle Doctor), and William Ockham (the Singular, *i.e.*, Unique, Doctor). The Article does not condemn these illustrious men indiscriminately and wholly, but merely their erroneous teaching on the points specified.

'*Purgatory.*' The belief in an intermediate state between death and judgment was entertained by the Jews and the Primitive Church, but the Holy Scriptures are very reticent with regard to the present condition of the departed. All we know is that the faithful are with Christ and at rest. *Cf.* the words of the Burial Office : 'Almighty God, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity.' In the early Fathers we find traces of a hope, gradually crystallizing into a belief, that in the intermediate state the souls of men, except in the case of the highest saints, pass through purifying fire. Pope Gregory I. laid it down that there is a purgatorial fire which may purify the soul from slight sins ; and after his time the belief rapidly developed, taking form from the dreams of ascetics and from popular legends, and receiving a final shape in the Purgatorio of Dante. The doctrine of purgatory was formally propounded at the Council of Florence in 1439, and in 1563 the Council of Trent decreed that the souls detained in purgatory may be relieved by

'the sacrifice of the altar.' The error probably originated in a misinterpretation of 1 Cor. iii. 11-15, which was the more readily accepted because it fell in with the not unnatural hope that human probation may be extended beyond this life. In the passage referred to St. Paul says: 'If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; *yet so as by fire.*' The primary reference of this passage is to the work of Christian ministers. The 'fire' seems to refer to the terrible ordeal of the Day of Judgment, but there is no indication whatever that it refers to a general cleansing fire through which every human soul must pass. The prayer for Onesiphorus, even assuming that he was dead (2 Tim. i. 16, 18), affords no proof that he was in purgatory. The language of Holy Scripture implies that the faithful pass at once into Christ's immediate presence (Phil. i. 23; Rev. xiv. 13). The Romish doctrine concerning purgatory does not stop at declaring that the soul must pass through purgatorial fire: it teaches that relief can be obtained for souls said to be in purgatory by the offering of Masses in consideration of payments of money.

A decree of the Council of Trent anathematizes those who say that 'it is a fiction that when by the power of the Keys the eternal penalty is taken away, the temporal penalty for the most part has yet to be undergone.' It was assumed that if the temporal penalty was not borne here, it must be borne in purgatory, though the period of suffering might be alleviated through the intervention of the Church.

'*Pardons.*' Lat., *de indulgentiis.* 'Indulgences' were originally mere alleviations or shortenings of the terms of penance imposed by the Church for offences. In process of time it was taught that these relaxations of penance might be purchased by almsdeeds and gifts to the Church. The next step was to claim the power of shortening penance in the intermediate state as well as in this life. The Popes found that a lucrative business might in this way be based upon men's hopes and fears, and a wholesale traffic in indulgences spread rapidly over Europe, which largely contributed to precipitate the Reformation. In the Romish teaching 'plenary indulgence' means the remission of all purgatorial suffering. An indulgence for a given period does not mean that the period spent in purgatory will be shortened by so much time, but that so much punishment will be remitted as would have taken a person that time to expiate on earth.

'*Worshipping and adoration of images and relics.*' Lat., *de veneratione et adoratione.* Roman theologians distinguish between

(1) *Latria*, the adoration paid to God alone;

(2) *Dulia*, the reverence paid to pictures and images of the saints;

(3) *Hyperdulia*, the unique honour paid to the Blessed Virgin.

The early Church, having to live side by side with idolatry, regarded image-worship with the greatest horror, and allowed only such symbols as the Lamb, the Cross, the Dove, and the Good Shepherd.

The worship of *images* probably began with the material representation of holy personages, reverence in a dark and superstitious age easily passing into worship. It first appeared in the Christian Church in the fourth and fifth centuries. It was condemned at a Council held at Constantinople in 754, but was sanctioned at the second Council of Nicæa, when it was decreed that images might be saluted and honoured, but not worshipped with the *Latria* due to God alone. Numbers of carved images, credited with miraculous powers, existed in England at the time of the Reformation, and were the objects of frequent pilgrimages.

A decree of the Council of Trent says that 'images of Christ, of the Virgin Mother of God and of other Saints, are to be had and retained, especially in churches, and due honour and veneration are to be paid them, not because it is believed that there is in them any divinity or power, on account of which they are to be worshipped, or that anything is to be asked of them, or that confidence is to be reposed in images, as formerly was done by the heathen, who placed their hope in idols, but because the honour which is shown to them is referred to the prototypes whom they represent, so that through the images which we kiss and before which we uncover our heads and bow down, we adore Christ and venerate the saints, whose likeness they bear.'

It is not surprising that, at a very early period, exceptional respect should be paid to the *relics* of the martyrs, or that, when miracles were ascribed to them, these relics should be venerated.

'*The Invocation of Saints.*' The early Church had a lively belief in the close connection between the saints departed and the Church Militant here on earth, and held that those who have gone before us still help us with their prayers. This conviction gradually led to prayers invoking the intercession of the saints, with the result that the Mediatorship of Christ was greatly obscured and even lost sight of. Individuals and communities placed themselves under the protection of particular saints, and special saints were believed to be capable of rendering help in special cases of sickness and need. The worship of the Virgin, in particular, led to a widespread invocation of her aid and intercession. The Council of Trent decreed that 'the saints, reigning together with Christ, offer their prayers for men to God, and that it is good and useful to invoke them as suppliants and, for the sake of obtaining benefits from God through His Son our Lord Jesus Christ, who is our only Redeemer and Saviour, to have recourse to their prayers, aid, and assistance.' In practice the invocation of saints for the purpose of asking for their intercessions led to invoking them for direct aid, and in modern Roman Catholic devotions prayers for

such aid are of the commonest occurrence. In the Litany of 1544 there were three clauses invoking the intercession of (1) the Blessed Virgin, (2) the holy angels, (3) 'all holy patriarchs and prophets, apostles, martyrs, confessors and virgins, and all the blessed company of heaven.' These were all struck out in the Prayer-Book of 1549.

'*Is a fond thing*,' *i.e.*, a foolish thing. Lat., *res est futilis*. *Cf.* 'Thou *fond* mad man' ('Romeo and Juliet,' Act III., Scene 3).

'*Vainly invented*.' Lat., *inaniter conficta*, *i.e.*, idly fabricated, made up with no sufficient warranty.

'*Repugnant to*.' Lat., *contradicit*, is contradictory to.

Proofs:

I. Purgatory repugnant to God's Word.

St. Luke xxiii. 43: 'To-day shalt thou be with Me in paradise.'

2 Cor. v. 8: 'Willing rather to be absent from the body, and to be present with the Lord.'

Rev. xiv. 13: 'Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours.'

II. Pardons (*i.e.*, **indulgences**) **repugnant to God's Word.**

St. Mark ii. 7: 'Who can forgive sins but God only?' See Context.

St. Luke xvi. 26: 'Between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.'

III. Worship and adoration of images repugnant to God's Word.

Second Commandment. What is forbidden is not the mere making of graven images, but the making them in order to worship them.

2 Kings xviii. 4: The destruction of the brazen serpent because 'the children of Israel did burn incense to it.'

IV. The invocation of saints repugnant to God's Word.

Acts x. 26: 'Stand up; I myself also am a man.'

Acts xiv. 15: 'We also are men of like passions with you.'

Rev. xxii. 8, 9: 'I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant.'

1 Tim. ii. 5: 'For there is one God and one Mediator between God and men, the man Christ Jesus.'

ARTICLE XXIII.

Of Ministering in the Congregation.

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent,

*De Vocatione Ministrorum.**

NON licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obeunda legitime vocatus et missus. Atque illos legitime vocatos et missos existimare debemus, qui per homines, qui-

* The title in 1562 was 'Nemo in Ecclesia ministret nisi vocatus.'

which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

bus potestas vocandi ministros, atque mittendi in vineam Domini, publice concessa est in Ecclesia, co-optati fuerint, et asciti in hoc opus.

Source.—Composed by the English Reformers, 1552, and founded on the Fourteenth Article of the Confession of Augsburg, which says that 'no one ought to publicly teach or administer the Sacraments unless he be rightly (*rite*) called.' The language of the Augsburg Article had been adopted in Article X. of the Articles of 1538.

Object.—The intention of the Article was (1) to controvert the teaching of certain fanatics, who held that ordination was unnecessary, insomuch as the Spirit bloweth where He listeth; (2) to declare that those only can ordain who have themselves had public authority given them for this purpose.

Analysis:

I. The distinction between clergy and laity.

II. The need of ordination for the clergy.

III. The conditions of lawful ordination.

Notes.—'*In the Congregation.*' Lat., *in Ecclesia.* The word 'congregation' is here used, as in Article XIX., not to denote the Christians collected in some one church, but the whole body of Christians in covenant with God. *Cf.* 'Christ's Holy Catholic Church; that is, for the whole *congregation* of Christian people dispersed throughout the whole world' (Canon 55).

'*It is not lawful.*' Lat., *non licet.* The distinction between the laity and the priesthood was observed by the Jews, and its disregard in the cases of Korah, Dathan, and Abiram, and again in the case of Uzziah, was signally punished. During our Lord's life both the Twelve and the Seventy were chosen and appointed by our Lord Himself. In the New Testament we have distinct traces of the three Orders of the Ministry. See notes on the Ordinal.

1. The seven are ordained as helpers of the Apostles. They bear no name, but are generally identified with the diaconate (see Acts vi.), though the headline to the chapter 'Seven deacons chosen' is, of course, without authority.

2. Presbyters—*i.e.*, priests—are everywhere ordained by St. Paul and St. Barnabas (Acts xiv.).

3. Presbyters take part in the Council at Jerusalem with the Apostles (Acts xv.).

4. There are presbyters in the Church of Ephesus who are also called Episcopoi—overseers, or bishops (Acts xx. 17, 28). In this passage the word 'overseers' is used rather to describe a duty than as a title.

5. The presbyters at Jerusalem, with St. James, receive St. Paul (Acts xxi.).

6. There are 'bishops and deacons' at Philippi (Phil. i. 1). Here the word 'bishop' is first used as a title.

7. The qualifications of bishops and deacons are set forth respectively in 1 Tim. iii. 1 and 1 Tim. iii. 8. In the Pastoral Epistles the Greek words rendered 'bishop' and 'presbyter,' or elder, are commutable, no occasion having thus far arisen for the appointment of a special order of presbyters for the discharge of episcopal functions.

8. Timothy is instructed in controlling the teaching of the Church (1 Tim. i. 3), in the treatment of presbyters (1 Tim. v. 19), and in ordaining (ver. 22).

9. Titus is directed to ordain presbyters in every city (Tit. i. 5).

10. Titus is directed to reject heretics (iii. 10).

11. St. John is directed to write to the 'Angels' of the Seven Churches of Asia (Rev. ii., iii.).

This agrees with what St. Paul says in Eph. iv. 11, 12: 'And He [Christ] gave some to be Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ' (R.V.).

The ministers of the Church are variously spoken of as 'ambassadors of Christ,' 'ministers of Christ,' and 'stewards of the mysteries of God.' They are spoken of as 'called,' as 'sent,' as 'made overseers by the Holy Ghost' (Acts xx. 28), as 'ordained.'

'*Before he be lawfully called.*' The mere choice of the people was not sufficient. The so-called 'Seven Deacons' were chosen by 'the whole multitude,' but they were not ordained until the Apostles had prayed and laid their hands on them (Acts vi. 5, 6). Nor was the inward call of the Holy Spirit sufficient. *Cf.* 'The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away.' A formal Ordination by duly qualified officers of the Church was necessary. It is noteworthy that, as the Apostles were passing away, special provision was made for securing a permanent ordained ministry (see the Pastoral Epistles). Although no official title is given in Holy Scripture to Timothy and Titus, it is clear that they discharged the functions of Bishops in the modern sense of the word. In the Pastoral Epistles themselves the only grades in the ministry recognized are (1) deacons, (2) presbyters or episcopoi, the two names being apparently used to denote the same officers.

'*Lawfully.*' Lat., *legitime, i.e.,* called by those who have the rightful authority to ordain.

'*Chosen and called.*' Lat., *co-optati et asciti*, co-opted and received. Both words imply that ministers must be ordained by those who are already themselves duly qualified ministers. *Cf.* Preface to Ordinal.

Proofs:

I. **The original mission.**

St. Luke vi. 12, 13: 'And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples; and of them He chose twelve, whom also He named apostles.'

St. John xx. 21: 'As My Father hath sent Me, even so send I you.' *Cf.* 1 Tim. iv. 14; Tit. i. 5-7.

St. Matt. xxviii. 18, 19 (R.V.): 'All authority hath been given unto Me in heaven and on earth. Go ye, *therefore*, and make disciples of all the nations,' etc.

II. **The ministry not to be assumed without authority.**

Rom. x. 15: 'How shall they preach except they be sent?'

Heb. v. 4 (R.V.): 'No man taketh the honour unto himself, but when he is called of God, even as was Aaron.'

ARTICLE XXIV.

Of speaking in the Congregation in such a Tongue as the People understandeth.

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

De precibus publicis dicendis in lingua vulgari.

LINGUA populo non intellecta, publicas in Ecclesia preces peragere, aut Sacramenta administrare, verbo Dei, et primitivæ Ecclesiæ consuetudini plane repugnat.

Source.—Composed by the English Reformers, 1562. In 1553 the Article ran as follows:

Title, 'Men must speak in the congregation in such tongue as the people understandeth.'

'It is most seemly and most agreeable to the Word of God that in the congregation nothing be openly read or spoken in a tongue unknown to the people, the which thing St. Paul did forbid except some were present that should declare [*i.e.*, interpret] the same.' It will be observed that the present Article is much stronger than the former one in declaring the repugnance of prayers in an unknown language to the Holy Scriptures. The reason probably was that in 1562 the Council of Trent decreed that 'if any should say that the Mass ought to be celebrated only in the vulgar tongue he should be anathematized.'

Object.—The services of the primitive Church were undoubtedly

conducted in the tongue best understood by the congregation. We have conclusive evidence that even in Rome Greek was used by the Greek colony settled in that city, a practice of which the *Kyrie Eleison* retained in the Latin Service is a trace. See Milman's 'Latin Christianity,' vol. i., pp. 32-34. The ancient Liturgies are all written in the language of the countries where they were used. In course of time Latin came to be used throughout the greater part of the Roman Empire, though it was never used in the Greek Church. During the centuries when the Romance languages—Italian, French, Spanish, etc.—were in process of formation, Latin held its ground in the various national Churches in which it had been formerly employed, though the difficulty of understanding it must have gone on increasing until it became absolutely unintelligible. Instead of superseding it by the vernacular, the Roman Church sought to justify its use by such reasons as the advantage to the unity of the Church and of the faith of having a common language that can undergo no corruption such as modern languages are liable to. The Reformers, in order to render the services of the Church intelligible to the common people, and thereby secure a rational and hearty co-operation in them, resolved to present them in the mother-tongue.

Analysis :

Public Services in a language not understood of the people are repugnant

(1) To the Word of God.

(2) To the custom of the Primitive Church.

Notes.—'*Plainly repugnant.*' Lat., *plane repugnat, i.e.*, is unmistakably contradictory.

'*The Word of God.*'

1. The gift of tongues on the Day of Pentecost was evidently intended to enable the representatives of different nationalities to understand the Gospel that was preached to them.

2. St. Paul's language with regard to the use of unknown tongues in the Church of Corinth. See 1 Cor. xiv. 16-19.

'*The custom of the Primitive Church.*' See above.

1. Various portions of the Holy Scriptures were translated into different languages, as Greek, Latin, Syrian, Coptic, etc., for use in public worship. St. Athanasius tells us that St. Anthony, knowing nothing but the Egyptian language, entered a church, and hearing the Gospel read, in which the young ruler was enjoined to sell all that he had, straightway went and carried out the injunction himself.

2. The ancient liturgies were in the vernacular. Origen says : 'The Greeks use Greek in their prayers, the Romans Latin, and so every one in his own language prays to God.'

Proofs:

Repugnant to Holy Scripture.

1 Cor. xiv. 18, 19: 'I thank my God, I speak with tongues more than ye all; yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.'

1 Cor. xiv. 16: 'How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?'

ARTICLE XXV.

Of the Sacraments.

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not

De Sacramentis.

SACRAMENTA a Christo instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia, et efficacia signa gratiæ, atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta: scilicet, Baptismus, et Cœna Domini.

Quinque illa vulgo nominata Sacramenta, scilicet, Confirmatio, Pœnitentia, Ordo, Matrimonium, et Extrema Unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ partim a prava Apostolorum imitatione profluxerunt, partim vitæ status sunt in Scripturis quidem probati; sed Sacramentorum eandem cum Baptismo et Cœna Domini rationem non habentes,* ut quæ signum aliquod visibile, seu cæremoniam a Deo institutam, non habeant.

Sacramenta non in hoc insti-

* The edition of 1563 inserts after the word 'habentes,' 'quomodo nec Pœnitentia.'

ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint *Paul* saith.

tuta sunt a Christo ut spectarentur, aut circumferrentur, sed ut rite illis uteremur; et in his duntaxat qui digne percipiunt salutarem habent effectum; qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

Source.—The first clause is taken from Article IX. of the Thirteen Articles of 1538, and this in its turn is based upon Article XIII. of the Augsburg Confession. The corresponding Article in the Articles of 1553 ran as follows:

'Our Lord Jesus Christ hath knit together a company of new people with Sacraments most few in number, most easy to be kept, most excellent in signification, as is Baptism and the Lord's Supper.

'The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should rightly use them. And in such only as worthily receive the same, they have an wholesome effect and operation, and yet not that of the work wrought, as some men speak, which word as it is strange and unknown to Holy Scripture, so it engendereth no godly, but a very superstitious, sense. But they that receive the Sacraments unworthily purchase to themselves damnation, as St. Paul saith.

'Sacraments ordained by the Word of God be not only badges and tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will toward us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.'

It will be observed (1) that the opening paragraph was omitted in 1563; (2) that the words condemning the view that the Sacraments have a saving effect *ex opere operato* (by the mere act of receiving) are omitted; (3) that the concluding paragraph was made the first paragraph of the new Article: (4) that the third section of the Article as it now stands was inserted. As originally composed, this section contained the words, after 'the Lord's Supper': 'In which sort neither is Penance, for that it hath not any visible sign or ceremony ordained of God' (see the 'Little Book' previously referred to). In 1571 the words 'in which sort neither is Penance,' were dropped.

Object.—There was a tendency among some of the Continental Reformers, and more especially among the followers of Zwingli, to depreciate the value of the Sacraments, as there had been among the Romanists to make their efficacy independent of the spiritual attitude of the worshipper. Hence the Church of England found it necessary to assert the real character of the Sacraments as effectual signs (*efficacia signa*) of grace. The opportunity, too, was seized for distinguishing between Sacraments ordained of Christ

and quasi-sacramental rites, for condemning all superstitious uses of the sacred elements in Holy Communion, and for emphasizing the necessity for a worthy reception.

Analysis:

I. Definition of the term 'Sacraments ordained of Christ,' viz.:
   (*a*) Not only badges or tokens of Christian men's profession, but
   (*b*) Rather certain sure witnesses and effectual signs of God's grace.

II. A statement of the effect of the Sacraments upon the worthy recipient, viz.:
   (*a*) They not only quicken (stir up) faith, but
   (*b*) Strengthen and confirm it.

III. The number of Sacraments ordained by Christ in the Gospel.

IV. The grounds on which the five 'commonly called Sacraments' are rejected, viz.:
   (*a*) As having partly grown from the erroneous imitation of the Apostles.
   (*b*) As being partly states of life approved in the Holy Scriptures, but not of the same nature as Baptism and the Lord's Supper.

V. A condemnation of:
   (*a*) Superstitious use of the Sacraments.
   (*b*) The opinion that they are efficacious irrespective of the spiritual condition of the recipient.

Notes.—'*Sacraments.*' The word 'Sacrament' meant in classical Latin (1) an oath invoking the Divine judgment if the swearer should commit perjury; (2) an earnest deposited with the judge by the parties to a lawsuit as a pledge that they would go on with the suit; (3) an oath taken by a recruit that he would be loyal to his commander. In the celebrated letter of the younger Pliny to Trajan the writer tells the Emperor that the Christians in his province were wont to meet on a fixed day before dawn to sing hymns to Christ, and to bind themselves by a *Sacrament* not to commit any crime. Pliny wrote, of course, as an outsider, with imperfect knowledge, and may not have understood the precise nature of the word 'Sacrament' as used by Christians. The word would most naturally associate itself in his mind with its current secular meaning as an oath. In the early Latin versions of the New Testament the word *Sacramentum* was used to render the Greek *mysterion* (mystery), as in the Vulgate, Eph. i. 9; iii. 3; v. 32; 1 Tim. iii. 16; Rev. i. 20. It is not quite clear how the word came to be so used, but it would seem as though the translators fell back upon the primary root meaning of *Sacramentum* as something holy. In early Latin writers

revealed truths and even pious opinions are called Sacraments. The nature of the Godhead is spoken of as 'the Sacrament of the Trinity'; we read of 'the Sacrament of our Lord's Passion and Resurrection,' 'the Sacrament of the Scriptures,' etc. The touching of the catechumen with spittle was a Sacrament, so was the salt given to catechumens. The Creed is called 'the Sacrament of religion' (see 'Dictionary of Christian Antiquities,' *sub voce*).

Our word 'Sacrament' retains something of its original force as a military oath to express the obligation of loyal obedience and faithful service which a Christian takes on himself as a soldier of Christ.

The word 'Sacrament' was still used somewhat loosely at the time of the Reformation. Thus we find in the 'Homily of Common Prayer and Sacraments': 'In a general acceptation the name of a Sacrament may be attributed to any thing whereby an holy thing is signified.' The Council of Trent defines Sacrament as 'a visible sign of invisible grace instituted for our justification.' The Homily already quoted speaks, in another place, of Sacraments as 'visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ.' The essentials of a Sacrament 'generally necessary to salvation' are defined in the Church Catechism as:

1. An outward and visible sign of
2. An inward and spiritual grace given unto us;
3. The sign being instituted by Christ Himself as:
   (*a*) a means whereby we receive the same;
   (*b*) a pledge to assure us thereof.

'*Not only badges or tokens.*' This in opposition to the Zwinglians and Anabaptists, who regarded Baptism as a mere mark by which Christians are distinguished from non-Christians, and held that the grace of God is given directly to the soul, and independently of material symbols. The holy Sacraments *are* 'badges and tokens,' but they are infinitely more. 'Baptism doth,' indeed, 'represent unto us our profession,' but it is also the instrument of our regeneration. Zwingli taught that Baptism only indicated Church membership as a red coat indicates a soldier.

'*Certain sure witnesses.*' Not merely 'witnesses,' but '*sure* witnesses.' Lat., 'certa quædam testimonia.' 'Sure' here means *unquestionable, trustworthy*. The outward signs are pledges of a most certain invisible grace.

'*Effectual signs of grace and God's good will towards us.*' Not merely 'signs,' but '*effectual* signs.' Lat., *efficacia signa*. The Sacraments are means as well as signs. Thus, Baptism is not only a sign of the new birth, but it is the means whereby

regeneration is effected. The Holy Eucharist is not only the sign of our communion with Christ, but it is a means whereby Christ Himself is conveyed to us. 'We dwell in Christ and Christ in us; we are one with Christ and Christ with us.'

'*By the which He doth work invisibly in us.*' The antecedent to 'which' is 'signs' not 'Sacraments.' *Cf.* 'An outward and visible sign . . . as a means *whereby* we receive the same.' God is the *efficient cause* ('He doth work'); the sign of the Sacrament is the *instrumental cause* ('by the which').

'*Quicken.*' Lat., *excitat*, stirs up.

'*Two Sacraments ordained of Christ our Lord.*' The qualifying words 'ordained,' etc., should be noticed. The Article does not deny that there are more than two Sacraments, but it asserts that there are two 'ordained of Christ.' The so-called seven Sacraments are first referred to in the 'Sentences' of Peter Lombard (died 1164), and were formally recognized as such at the Council of Florence and at the Council of Trent. The Eastern Church recognizes the same seven as the Church of Rome, except that it calls Confirmation 'Unction, or Holy Ointment,' and Extreme Unction 'Prayer Oil.'

'*Those five commonly called Sacraments.*' They have an outward sign and an inward grace, but, not having been instituted by Christ, or rather, not having been declared 'in the Gospel' to have been ordained by Him, they do not fulfil all the conditions necessary to a Sacrament in the limited sense in which that word is alone used in the formularies of the Church of England.

Confirmation may have been ordained by Christ in the forty days that followed His resurrection, but there is no record of His institution of this sacred rite. It was practised in the Apostolic Church, as we see from Acts viii., xix. and Heb. vi. 2. In the early Church it is spoken of as 'the laying on of hands,' 'the seal,' and 'Chrism.' In the Eastern Church, where Confirmation always follows immediately on Baptism, and is administered by a priest with oil consecrated by a Bishop, it is still called 'Unction.' The name 'Confirmation' does not appear to have been used before the sixth century. Confirmation was probably separated from Baptism in the West partly because of the difficulty of securing the presence of a Bishop at baptisms, and partly because of the advantage of waiting until the baptized are of an age to take an active part in the rite. The confirmation of the Baptismal Vows, which has formed part of the Confirmation Service since 1662, although most valuable as an independent act of the persons to be confirmed, is not an integral part of the original rite, and has somewhat obscured the true confirmation by the Holy Spirit, besides giving rise to the popular error that the personal responsibility of the baptized begins at Confirmation.

The Puritans in 1661 objected to the Confirmation of children as 'a corrupt imitation of the Apostles' practice.' To this the Bishops replied that these words may be rightly applied to some of the five commonly-called Sacraments, but not to Confirmation.

The outward sign in Confirmation in the English Church is the laying on of hands; the inward grace is the sevenfold gift of the Holy Spirit.

The rubric at the end of the 'Order of Confirmation' says: 'And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed.'

'*Penance*' (understanding by this term Repentance, Confession and Absolution) has an inward grace, promised by our Lord Himself (St. John xx. 22, 23), but no outward sign. In the Primitive Church Absolution was accompanied by the laying on of hands, and some commentators have thought that the reference in 1 Tim. v. 22 is to this practice, and not to ordination. The Homily for Whitsunday says: 'Christ ordained the authority of the Keys to excommunicate notorious sinners, and to absolve them which are truly penitent.' The laying on of hands is not an essential part of Absolution and is not expressly commanded in the New Testament (see Homily, 'Of Common Prayer and Sacraments'). In the Primitive Church confession was made by individual offenders openly before they could be readmitted to Church privileges, but the obvious objections to public confessions led, at an early period, to private confession and absolution. The Church of England does not make private confession obligatory or encourage its habitual use, or declare it necessary to salvation, but it does recommend it to persons who cannot quiet their conscience and need further comfort or counsel (see First Exhortation in the Communion Service), and it urges it upon sick persons who feel their conscience troubled with any weighty matter (see Office for the Visitation of the Sick). The clergy who receive a confession are straitly charged and admonished to maintain secrecy with regard to the sins confessed to them, 'except they be such crime as by the laws of this realm his own life may be called into question for concealing the same' (Canon 113, 1604).

'*Orders*' is the rite by which men are admitted to the sacred ministry. It has an outward sign, viz., the laying on of hands; and an inward grace, viz., the gift of the Holy Spirit needed for the work of the ministry. See Acts vi. 6; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6. We have no express record that the outward sign was instituted by Christ.

'*Matrimony*' is 'a state of life' allowed, *i.e.*, approved, in the Scriptures, but it falls short of a Sacrament, as defined, in having no outward sign ordained by Christ. In the Vulgate rendering

of Eph. v. 31, 32 the word *sacramentum* is used to translate *mysterion* ('mystery'), but when St. Paul says 'This mystery is great' (R.V.), he is referring to the mystical union between Christ and His Church, of which matrimony is a figure.

'*Extreme Unction*' is a rite which grew out of 'the corrupt following' of the Apostles. They anointed with oil for the healing of the body (see St. Mark vi. 13; St. James v. 14, 15) and for the forgiveness of sins, and this rite is still observed in the Eastern Church, but in the Western Church the rite ceased to be used for curative purposes and, in the twelfth century, was used only for spiritual healing in the case of persons who were at the point of death (*in extremis*). Hence the name. In the Eastern Church this rite is called 'Holy Oil,' or 'Prayer Oil,' and, in literal conformity with St. James v. 14, is administered not by a single priest, but by a number of priests acting together. Extreme Unction was provided for in the Prayer-Book of 1549, but the service was struck out in the Prayer-Book of 1552. It has been spoken of as 'the lost Pleiad of the English Church.' See p. 38.

'*Sacraments of the Gospel.*' A phrase equivalent to 'Sacraments ordained of Christ' in the opening of the Article.

'*Partly . . . partly.*' These distributive words are not exhaustive. Confirmation is neither a corrupt following of the Apostles nor a state of life. Extreme Unction comes under the former head, Matrimony comes under the latter; Confirmation, Penance and Orders do not strictly come under either.

'*Corrupt following,*' *i.e.*, erroneous imitation. Lat., *prava imitatione.*

'*Allowed,*' *i.e.*, approved. *Cf.* 'The Lord *alloweth* the righteous' (Ps. xi. 6, Prayer-Book Version). Lat., *allaudare;* Fr., *allouer.*

'*The Sacraments were not ordained of Christ to be gazed upon, or to be carried about.*' The reference is to Holy Communion. The plural would seem to be used of the two sacred elements. *Cf.* 'The holy *Sacraments* of His blessed Body and Blood' (Second Exhortation in Communion Service, Prayer-Book of 1552). 'Mysteries' was similarly used in the plural to denote the two consecrated elements. *Cf.* 'Who have duly received these holy *mysteries*' (Post-Communion Thanksgiving).

'*Duly.*' Lat., *rite, i.e.*, in accordance with the mode of Christ's institution.

'*Worthily.*' Lat., *digne,* after careful preparation and devoutly 'discerning the Lord's Body.'

'*Wholesome,*' *i.e.*, saving. Lat., *salutarem.*

'*Damnation,*' *i.e.*, condemnation (see 1 Cor. xi. 29).

Proofs:

I. The Sacraments effectual signs of Divine grace.

Tit. iii. 5: 'According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.'

1 St. Pet. iii. 21: 'The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.'

1 Cor. x. 16: 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?'

II. **Baptism and the Lord's Supper true Sacraments.**

St. Matt. xxviii. 19: 'Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.'

St. Luke xxii. 19, 20: 'And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body, which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you.'

III. **The Sacraments are not effectual** *ex opere operato.*

St. Mark xvi. 16: 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned' [R.V., condemned].

1 Cor. xi. 29: 'He that eateth and drinketh unworthily, eateth and drinketh damnation [R.V., judgment] to himself, not discerning the Lord's body.'

ARTICLE XXVI.

Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution

De vi Institutionum Divinarum, quod eam non tollat malitia Ministrorum.

QUAMVIS in Ecclesia visibili, bonis mali semper sunt admixti, atque interdum ministerio verbi et Sacramentorum administrationi præsint; tamen cum non suo sed Christi nomine agant, ejusque mandato et auctoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et rite sibi oblata percipiunt, quæ propter institutionem Christi et promissionem efficacia sunt, licet per malos administrentur.

and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint, atque tandem justo convicti judicio deponantur.

Source.—From the Confession of Augsburg, through the Thirteen Articles of 1538. In 1553 and 1563 the title, which dates in its present form from 1571, was 'The Wickedness of the Ministers doth not take away the Effectual Operation of God's Ordinances.'

Object.—To refute the belief that the validity of the Sacraments depends on the worthiness of those who minister them. The Donatists of North Africa held that the Sacraments are inefficacious if administered by a bad minister. Wiclif held that, if a bishop or priest be in mortal sin, all Sacraments administered by him are invalid. The Anabaptists refused to come to the Lord's Table if the ministers or other brethren were held to be living in sin. The Council of Trent declared that in the celebration of the Sacraments there must be on the part of the minister 'the intention of doing what the Church does.' If this opinion were well founded, the validity of the Sacraments would clearly depend, not only on the moral character of the minister, but on his caprice. We should never even be certain whether we had been truly baptized. The intention of the Church is to be found in her formularies, but the intention of the minister is, as Bishop Jewel said, 'the very dungeon of uncertainty.'

Analysis:

I. The mixed composition of the visible Church.

II. The Ministrations even of evil men, may be used because
  (*a*) Their acts are not done in their own name, but in Christ's;
  (*b*) The effect of Christ's ordinance is not taken away by their wickedness;
  (*c*) The grace of God's gifts depends on the faith of the recipient.

III. Evil ministers should, nevertheless, be deposed.

Notes.—'*The visible Church*,' *i.e.*, the Church set up on earth as distinguished from the invisible Church known to God only. See Article XIX.

'*By faith and rightly.*' Lat. *qui fide et rite.* 'Rightly' refers

to the essentials of *administration* as regards *matter* and *form*, in conformity with Christ's institution; 'by faith' refers to the manner of *reception*. *Cf.* 'rightly and duly' (Prayer for Church Militant), where the words are used of those who minister, and 'duly received' (Second Thanksgiving in Communion Service), where the words are used of those who receive.

Proofs:

I. **In the Church the evil are ever mingled with the good.**
- **St. Matt. xiii. 24-30**: the parable of the tares.
- **St. Matt. xiii. 47, 48**: the parable of the draw-net.
- **St. Matt. xxii. 8-14**: the parable of the marriage feast, at which both bad and good were present.

II. **The clergy minister only by Christ's commission and authority.**
- **1 Cor. iii. 5**: 'Who then is Paul, and who is Apollos, but ministers by whom ye believed?'
- **2 Cor. v. 20**: 'We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.'

III. **We may use the ministry of unworthy men.**
- **St. Matt. xxiii. 2, 3**: 'The Scribes and the Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works.'

IV. **The effect of Christ's ordinance not taken away by the unworthiness of ministers.**
- **St. Matt. xxviii. 20**: 'Lo, I am with you alway, even unto the end of the world.'
- **1 Cor. xi. 26**: 'As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.'

V. **Need of Ecclesiastical Discipline.**
- **1 Tim. v. 22** (R.V.): 'Lay hands hastily on no man, neither be partaker of other men's sins.'
- **1 Tim. v. 20**: 'Them that sin rebuke before all, that others also may fear.'

ARTICLE XXVII.

Of Baptism.

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed;

De Baptismo.

BAPTISMUS non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur, sed etiam est signum regenerationis, per quod, tanquam per instrumentum, recte baptismum suscipientes, Ecclesiæ inseruntur, promissiones de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum Sanctum visibiliter obsignantur, fides confirmatur, et vi divinæ invocationis gratia

Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

augetur. Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

Source.—Composed by the English Reformers in 1552. The last paragraph originally ran, 'The custom of the Church to christen young children is to be commended and in any wise to be retained in the Church.' This language, which simply approves of Infant Baptism as a Church custom, was altered to the present much stronger form in 1562. In the text of the English Articles both in 1553 and 1563 the Latin '*signum Regenerationis*' was represented by 'sign and seal of our new birth.' The words 'and seal' were omitted in 1571, though the word '*obsignantur*' was still represented by 'signed and sealed.'

Object.—To condemn the teaching of the Anabaptists, the Zwinglians, and others, who held that the Sacrament of Baptism is only a badge or token of admission into the Church. The Anabaptists were also opposed to Infant Baptism.

Analysis:

I. Baptism is not only a sign of our profession, but also
II. A sign of Regeneration, by which
  (*a*) We are grafted into the Church.
  (*b*) The promises of forgivenesss of sins and of our adoption to be sons of God by the Holy Ghost are visibly signed and sealed.
  (*c*) Faith is confirmed and grace increased by virtue of calling upon God.
III. Infant Baptism is most agreeable to Christ's institution.

Notes.—'*Not only a sign of profession and mark of difference.*' Baptism is an '*efficacious* sign.' It is followed by actual benefits. The washing with water is symbolical of the washing away of sin; the immersion symbolizes our death and burial with Christ; the rising out of the water our rising again to newness of life. Baptism is pre-eminently a sign of regeneration or new birth. Hence, in Article IX. the words 'regenerate' and 'baptized' are used as equivalent, both being used to translate the Lat. '*renatis.*' In the Church Catechism the inward grace of Baptism is declared to be 'a death unto sin and a new birth unto righteousness,' and in the Office for Public Baptism we say, after the act of baptism has been performed, 'Seeing now, dearly beloved brethren, that this child is regenerate'; and again, 'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit.'

The words 'sign of profession' are best illustrated from the Baptismal Office : 'Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ,' etc. *Cf.* Rom. vi. 4 ; Col. ii. 12. See also Collect for Easter Even.

'*Other that be not christened.*' Lat., *a non Christianis.* 'Other' is an old plural (see p. 123).

'*As by an instrument.*' Lat., *tanquam per instrumentum.* The reference is not to a legal instrument, but to an instrument such as the knife of the gardener used in grafting, as is clear from the words 'they that . . . are grafted.'

'*Rightly.*' Lat., *recte*, not *rite*. The reference is apparently not to the objective requisites of the Sacrament, but to the subjective requirements of repentance and faith. In the next Article the efficacy of the Sacrament of the Lord's Supper is similarly made to depend on a right reception, though there the words used include both the objective and subjective essentials, 'rightly, worthily, and with faith' (*'rite, digne et cum fide'*).

'*Grafted into the Church.*' *Cf.* 'wherein I was made a member of Christ.'

'*Forgiveness of sin.*' *Cf.* 'I acknowledge one Baptism for the remission of sins.'

'*Adoption to be the sons of God.*' *Cf.* 'Wherein I was made . . . the child of God.'

'*By the Holy Ghost.*' These words were first inserted in the English Article in 1563, though the words 'per Spiritum Sanctum' occur in the Latin Article of 1553. In the Latin text of 1563 there is no comma after the words 'per Spiritum Sanctum,' which might be taken to refer to the words that precede or to those that follow. As the Holy Spirit is the Divine Agent in Baptism, it would seem best to connect them with the words that follow. *Cf.* Tit. iii. 5.

'*Visibly signed and sealed.*' The promise of forgiveness of sins is visibly signed and sealed by the use of water to the mystical washing away of sin ; the promises of our adoption to be the Sons of God are visibly signed and sealed by the admission of the child into the Church. The double expression 'signed and sealed' (Lat., *obsignantur*) is figurative, and denotes the making sure by unmistakable evidence, as in the signature and seal of a legal contract.

'*Faith is confirmed.*' The question arises, Whose faith? In the case of adults the faith of the neophyte is confirmed, but the language of the Baptismal Office would seem to indicate that the reference is to the congregation. *Cf.* 'Almighty and everlasting God, heavenly Father, we give Thee humble thanks for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee : increase this knowledge and confirm this

faith in us evermore. Give Thy Holy Spirit to this infant,' etc. Dr. Gibson inclines to the view that the words are descriptive of what takes place in the baptized subsequent to Baptism ('Thirty-nine Articles,' 631, 632).

'*Grace increased*;' viz., the grace of sanctification.

'*By virtue of prayer unto God*,' Lat., *vi divinæ invocationis*. The Latin might mean either by virtue of prayer to God or by virtue of the invocation of the Divine Name, with reference to the invocation of the name of the three Persons of the Holy Trinity which is an essential part of the Baptismal formula.

'*In any wise*,' Lat., *omnino*, certainly, by all means.

'*Most agreeable with the institution of Christ*.' Not only did Christ bid His Apostles suffer the little children to come to Him, but He declared that adults must become as little children in order that they may come to Him. 'Infant Baptism is, therefore, not merely allowable and justifiable, but it is, in the abstract, the normal pattern of Christian Baptism' (Rev. E. Tyrrell Green). See pp. 409, 476.

Proofs:

I. Baptism is not merely a sign of profession.

Gal. iii. 27: 'For as many of you as have been baptized into Christ have put on Christ.'

1 Cor. vi. 11 (R.V.): 'But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.'

2 Cor. v. 17: 'If any man be in Christ, he is a new creature.'

II. Baptism is a sign of regeneration.

Tit. iii. 5: 'Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost.'

St. John iii. 5: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

III. They that receive Baptism rightly are grafted into the Church.

Rom. vi. 3: 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?'

1 Cor. xii. 13: 'By one Spirit are we all baptized into one body.'

IV. The promise of forgiveness of sins is sealed in Baptism.

Acts ii. 38: 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.'

Acts xxii. 16: 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.'

V. The promise of our adoption by the Holy Ghost is sealed in Baptism.

Rom. viii. 14-16 (R.V.): 'For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear, but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit that we are children of God.' [Note the tenses. The reference is to some definite point in the life of the Apostle's readers, and that point was clearly their baptism.] *Cf.* Gal. iv. 5, 6.

VI. Infant Baptism is most agreeable with the institution of Christ.

St. Mark x. 13-16: 'And they brought young children,' etc. This passage shows:

1. That young children (St. Luke says 'infants') are capable of receiving the Divine blessing.
2. That adults cannot enter the kingdom of God unless they receive it as little children.

Five 'households' are expressly mentioned in the New Testament as having been baptized, and though it is possible that these households contained no children, it is highly improbable.

Acts ii. 39: 'The promise is unto you and to your children.'

ARTICLE XXVIII.

Of the Lord's Supper.

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

De Cœna Domini.

CŒNA Domini non est tantum signum mutuæ benevolentiæ Christianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis. Atque adeo, rite, digne, et cum fide sumentibus, panis quem frangimus est communicatio corporis Christi; similiter poculum benedictionis est communicatio sanguinis Christi.

Panis et vini transubstantiatio in Eucharistia, ex sacris literis probari non potest, sed apertis Scripturæ verbis adversatur, Sacramenti naturam evertit, et multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, et manducatur in Cœna, tantum cœlesti et spirituali ratione. Medium autem quo corpus Christi accipitur et manducatur in Cœna, fides est.

Sacramentum Eucharistiæ ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.

Source.—Composed by the English Reformers in 1552 and

revised in 1562, when the following highly significant alterations were made:

1. The statement (§ 2) that transubstantiation 'perverteth (Lat., *evertit*) the nature of a Sacrament' was added.

2. Paragraph 3 was substituted for the following: 'Forasmuch as the truth of man's nature requireth, that the body of one and the self same man can not be at one time in diverse places, but must needs be in some one certain place: therefore the body of Christ can not be present at one time in many and diverse places. And because (as Holy Scripture doth teach) Christ was taken up into heaven, and there shall continue unto the end of the world, a faithful man ought not either to believe, or openly to confess the *real* and bodily presence (as they term it) of Christ's flesh and blood, in the Sacrament of the Lord's Supper.'

The word 'real' (Lat., *realem*) is to be understood here, not as meaning *existent*, as opposed to *imaginary, fictitious, non-existent*, but in the primary sense of *realis*, as indicating an actual and material subsistence in opposition to a representation in thought. The ambiguity of the word 'real' has led to much confusion on this subject. The presence of Christ in the Lord's Supper is a *real* presence in the sense of being an actual presence, but it is not a real presence in the sense of being a *corporal* presence. The present wording of the Article declares that there is a real objective presence. The Body of Christ is said to be '*given*' (by the minister), '*taken* and eaten' by the communicant.

It fortunately happens that there is extant a letter of Bishop Guest, who was the author of the Article, in which he says that he did not intend to 'exclude the presence of Christ's Body from the Sacrament, but only the grossness and sensibleness in the receiving thereof.'

Object.—To declare that the Sacrament of the Lord's Supper is more than a bare sign; to repudiate, on one side, the Roman doctrine of Transubstantiation, and, on the other, the doctrine that there is no real presence of Christ in the Sacrament; and to protest against certain practices growing out of the Romish theory.

Analysis:

I. The Supper of the Lord is not a mere sign, but a Sacrament, having an inward spiritual grace.

II. The doctrine of Transubstantiation rejected because:
   1. It not only cannot be proved by Holy Writ, but is repugnant to it.
   2. It overthrows the nature of a Sacrament.
   3. It has given rise to many superstitions.

III. Christ is objectively present in the Sacrament in a spiritual manner, and is spiritually received by faith.

IV. Certain pre-Reformation practices connected with the Sacrament condemned.

Notes.—'*The Supper of the Lord.*' Lat., *Cœna Domini.* In the last paragraph of this Article the words 'the Sacrament of the Lord's Supper' are represented in Latin by '*Sacramentum Eucharistiæ.*' The names given to the Sacrament in Holy Scripture are: (1) the breaking of Bread (Acts ii. 42); (2) the Eucharist (1 Cor. xiv. 16, 'At thy giving of thanks,' επὶ τῇ σῇ εὐχαριστίᾳ); the Communion (1 Cor. x. 16); the Lord's Supper (1 Cor. xi. 20). In the Prayer-Book of 1549 the heading to the Communion Office ran: 'The Supper of the Lord, and the Holy Communion, commonly called the Mass.' See Preface to Communion Office.

'*Not only a sign.*' Zwingli taught that the Holy Eucharist was only a commemoration, in which those who believe themselves reconciled to the Father by the death and blood of Christ 'proclaim this *life-giving death.*' The Sacrament *is* a sign, but it is much more: it is an efficacious sign of an inward and spiritual grace. *Cf.* 'In the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent; but, as the Scripture saith, the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of His death, yea, the communion of the Body and Blood of the Lord in a marvellous incorporation, which, by the operation of the Holy Ghost—the very bond of our conjunction with Christ—is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win their bodies a resurrection to immortality' (Homily 'Of the Worthy Receiving, etc., of the Sacrament').

'*A Sacrament,*' having been instituted by Christ 'as generally necessary to salvation,' and having an inward grace as well as an outward sign.

'*Rightly, worthily, and with faith,*' Lat., 'rite, digne, et cum fide.' Of these words 'rightly' (*rite*) refers to the objective conditions of a valid administration of the Sacrament, viz.: the right *matter* and the right *form;* the words 'worthily and with faith' ('digne et cum fide') refer to the subjective conditions of a right reception. *Cf.* 'For as the benefit is great, if *with a true penitent heart and lively faith* we receive that holy Sacrament' (Third Exhortation, Communion Office). St. Paul's language in 1 Cor. xi. 29 concerning 'worthy' reception implies a reverent 'discerning of the Lord's Body,' and practical obligations arising out of that recognition. The 'faith' that is required is not a mere general trust in God, but faith in the special promise of Christ that He will give us Himself in this holy Sacrament.

'*Partaking,*' Lat., *communicatio.* The full force of the word 'partaking,' as implying not merely an individual reception, but

a sharing with others, is much obscured by the loose way in which the word is used in modern English. To 'partake' is not merely to *take*, but to *take part* with others.

'*Transubstantiation*' is defined in the Article as the 'Change of the Substance of Bread and Wine.' The doctrine first appears in the writings of Paschasius Radbertus (about 830), a monk of Corbey, who was refuted by Bertram, another monk of the same House, and by others. The doctrine gained ground in spite of this, and was expressly decreed at the Fourth Lateran Council (1215). It was finally laid down by the Council of Trent, 1551.

The doctrine is largely mixed up with mediæval metaphysics. The 'substance' of a thing is the imaginary something which underlies its 'accidents' or qualities, and in which they are supposed to inhere. According to the theory of Transubstantiation, the *substance* of our Lord's Body and Blood takes the place of the *substance* of the bread and wine, though the sensible qualities—the 'accidents'—of the latter remain. The language of the Council of Trent is: 'Since Christ, our Redeemer, declared that to be truly His Body, which He offered under the appearance of bread, therefore it has ever been held in the Church of God, and this holy Synod doth now declare it anew that, through the consecration of the bread and wine, a conversion is made of the whole substance of the bread into the substance of the Body of Christ our Lord and of the whole substance of the wine into the substance of His Blood, which conversion has been conveniently and properly called by the Holy Catholic Church transubstantiation.'

'*Cannot be proved by Holy Writ.*' It is difficult to see how a metaphysical theory could be proved by Holy Scripture except by the statement of the theory in explicit terms, but such a statement we do not find—far from it. The consecrated bread is still called 'bread'; the consecrated wine is still 'this cup' (see 1 Cor. xi. 26-28). There is nothing to indicate a change of substance.

'*Repugnant to.*' Lat., *adversatur, i.e.*, is contrary to, contradicts.

'[*It*] *overthroweth* the nature of a Sacrament.*' A Sacrament consists of two parts, the outward sign and the inward grace, but the theory of Transubstantiation converts the outward sign into the inward grace, and thus reduces the two parts to one. Romanists try to avoid this difficulty by saying that the outward sign is not the substance of the bread and wine, but the accidents, and that, as these remain, there is no such destruction of the nature of a Sacrament as is alleged, but this separation of the accidents from the substance is, as we have seen, a purely speculative theory. We assume by a 'postulate of reason' that there is

* The edition of 1563 gives 'perverteth.'

a something in which qualities inhere, but as a matter of fact we know nothing of 'substance' apart from a totality of qualities.

'*Given occasion to many superstitions*,' such as those mentioned in the last paragraph of the Article and beliefs like that of the miracle of Bolsena.

'*The Body of Christ is given, taken, and eaten in the Supper.*' It is *given* by the priest, and as it is called the Body of Christ when it is given, it is clear that the Church recognizes an objective presence of Christ in the consecrated elements. The Article does not say merely that the *sign* is given, but that the Body of Christ is given. This objective presence is *real*, as opposed to any mere symbolic representation; it is *spiritual* as opposed to any material view like that of Transubstantiation (see note on the Declaration after the Communion Service). The Body of Christ is 'taken and eaten' by the recipient in the same way as it is received, viz., 'after an heavenly and spiritual manner.' A *corporal* presence is distinctly excluded; a *real spiritual* presence is distinctly asserted.

'*The mean whereby the Body of Christ is received and eaten in the supper is faith.*' Note that the word 'given' is not used here, and the reason is obvious. The objective presence of Christ in the consecrated elements is not dependent on the faith of the worshipper; the Body of Christ is 'verily and indeed' given to him, but he does not receive It and eat It unless he have faith.

'*Reserved.*' The consecrated elements were reserved for the communication of the sick (a practice recognized with certain restrictions by the Prayer-Book of 1549), for purposes of worship, for wearing as a charm, for holding in the hand when undergoing the ordeal of fire, and for placing in the mouth of the dead. The practice of reservation was taken away by the Prayer-Book of 1552, but was authorized again by Elizabeth in the Latin Prayer-Book of 1560. The Rubric at the end of the Communion Service directs that, if any of the consecrated elements remain unconsumed, the priest and such other communicants as he shall call to him, shall, 'immediately after the blessing, reverently eat and drink the same.' The purpose of this rubric would seem to be to guard against any profane or superstitious employment of the consecrated elements. 'In the churches of Africa and Egypt, especially in the monasteries and hermitages, it was customary for people to take home with them consecrated bread, and to keep it in store for private Communion, sometimes for a long period' (Bishop John Wordsworth's 'Holy Communion,' p. 127). But this practice evidently grew out of the difficulties of the time and country, which must have often cut off Christians from Communion at church. Justin Martyr tells us that it was part of the deacon's office to carry the consecrated bread to those

who were not present. The Eastern Church provides for the reverent consumption of what remains within the precincts of the church.

'*Carried about.*' The Festival of Corpus Christi, founded in the thirteenth century, was the natural sequel of the acceptance of the theory of Transubstantiation. It was established in honour of the transubstantiation of the elements, and with a view to adoration. The Host, or consecrated wafer, was carried in procession, at first under a veil, but afterwards in a vessel of glass or crystal, mounted in gold, and called the 'monstrance.' The exposition of the Holy Sacrament is not confined to the festival of Corpus Christi. Since the sixteenth century it has become, under the name of Benediction, a rite of common occurrence. In the pre-Reformation Church in Holy Week the Host was carried in procession on Palm Sunday, laid in a sepulchre on Good Friday, and again carried in procession on Easter Day.

'*Lifted up,*' viz., for the adoration of the people. The elevation of the consecrated elements in primitive times was symbolical of the pleading of Christ's sacrifice before the Father. A rubric after the Prayer of Consecration in the Prayer-Book of 1549 says: 'These words before rehearsed are to be said, turning still to the Altar, *without any elevation or showing the Sacrament to the people.*' This rubric was removed in 1552, and has not since been restored. The elevation of the elements for the purpose of presenting them as a memorial sacrifice to the Father is of great antiquity. Thus in the Liturgy of St. James the priest says: 'Who, being about to endure His voluntary and life-giving death on the Cross, the sinless for us sinners, in the night wherein He was betrayed, or, rather, surrendered Himself, for the life and salvation of the world' (here the priest takes the bread in his hands) 'taking bread in His holy and spotless and pure and immortal hands, and looking up to heaven, *and showing it to Thee,* His God and Father, He gave thanks, and hallowed, and brake, and gave to us His Apostles and disciples, saying,' etc. ('Neale and Littledale,' p. 49).

Proofs:

I. The Supper of the Lord not a mere sign.

1 Cor. x. 16: 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?'

St. Matt. xxvi. 28: 'This is My blood of the New Testament, which is shed for many for the remission of sins.'

II. To those who receive it rightly it is a partaking of the Body and Blood of Christ.

St. John vi. 53: 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.'

St. John vi. 63: 'It is the Spirit that quickeneth; the flesh profiteth nothing.'

III. Transubstantiation repugnant to Holy Scripture.

1 Cor. xi. 28: 'But let a man examine himself, and so let him eat of that *bread* and drink of that *cup*.'

ARTICLE XXIX.

Of the Wicked which do not eat the Body of Christ in the use of the Lord's Supper.

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

De manducatione Corporis Christi, et impios illud non manducare.

IMPII, et fide viva destituti, licet carnaliter et visibiliter (ut Augustinus loquitur) corporis et sanguinis Christi Sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tantæ rei Sacramentum, seu Symbolum, ad judicium sibi manducant et bibunt.

Source.—Composed and presented to Convocation in 1562, but struck out in 1563 and not published until 1571. The temporary rejection of the Article was probably owing, partly to the sympathies of the Queen with the Romish doctrine of the Holy Eucharist, partly to a desire to conciliate Romanists who were still in communion with the Church of England, and partly to doubts with regard to the genuineness of the quotation from St. Augustine.

Object.—To urge the indispensability of faith in those who would be partakers of Christ, and to guard against the awful danger of unworthy participation by those who are void of a true and living faith.

Analysis:

I. The wicked and those who are destitute of faith are not partakers of Christ.

II. The unworthy participation by such is limited to the outward sign and adds to their condemnation.

Notes.—'*The wicked, and such as be void of a lively faith.*' Lat., 'Impii et fide viva destituti.' *Lively* = living. The Romish theories of Transubstantiation and of the *opus operatum* carry with them, as an inference, the belief that all who receive the Holy Sacrament do really receive the Body and Blood of Christ. The Church of England teaches that, though Christ is objectively present in the Sacrament in a heavenly and spiritual manner, the impious and those who have no true faith, though they receive the outward *sign* and are offered the *inward grace*, do not receive the latter.

Hence we pray that we may '*so* eat the flesh of Christ and drink His Blood' that we may derive the benefits of Communion with Him (the Prayer of Humble Access).

'*St. Augustine*' (died 430 A.D.). The whole passage runs: 'He who does not abide in Christ and in whom Christ does not abide, undoubtedly does not [spiritually] eat His flesh nor drink His Blood [though he may visibly and carnally press with his teeth the Sacrament of the Body and Blood of Christ], but rather eateth and drinketh the Sacrament of so great a thing to his own condemnation' (Twenty-sixth Homily on St. John). The words in brackets are held by the Benedictine editors to be interpolated. There is an undisputed reference in the twelfth section of the same Tractate: 'He that eateth inwardly, not outwardly; he that eateth in the heart, not he that presseth with his teeth' (Migne, Aug. iii., 1612).

'*Partakers of Christ.*' Lat., 'Christi participes.' So in Article XXVIII. 'a partaking' is rendered by *communicatio.* (See p. 645.)

'*The sign or sacrament of so great a thing.*' Lat., 'Tantæ rei sacramentum, seu symbolum.' The word 'Sacrament' is used here, as in the passage from St. Augustine, to denote the consecrated outward sign. Commenting on 1 Cor. xi. 27, 29, Bishop Guest says: 'Note these words "the Lord's Body." It is not here said "the sign or sacrament of the Lord's Body," nor "the grace or fruit of the Lord's Body," nor "the memory of the Lord's Passion," but plainly "the Lord's Body," to teach us that the evil men of the Church do receive Christ's Body' (Letter to Cecil: State Papers, 1571). A distinction is to be drawn between 'receiving' the Body of Christ and 'eating' It, *i.e.*, partaking of Its benefits. The Body of Christ is offered to faithful and unfaithful alike, but the latter do not assimilate It. They do not receive the *virtus sacramenti.* 'The touch of positive unbelief and contempt and disobedience profanes the Sacrament' (Mason, 'The Faith of the Gospel,' p. 320, edition 1892). It will contribute to clearness to recognize in the Holy Eucharist three parts, viz., the *Signum*, or bread and wine, received by faithful and unfaithful alike; the *Res*, or Body and Blood of Christ, offered to all alike; and the *Virtus Sacramenti* or the 'benefits' of the Holy Sacrament, of which only the faithful are partakers.

Proofs:

I. The wicked are not partakers of Christ.

1 Cor. xi. 27, 29 (R.V.): 'Wherefore whosoever shall eat the bread, or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. . . . For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.'

II. Faith essential to participation.

Heb. iii. 14: 'For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.'

ARTICLE XXX.

Of both Kinds.

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

De utraque Specie.

CALIX Domini laicis non est denegandus; utraque enim pars Dominici Sacramenti, ex Christi institutione et præcepto, omnibus Christianis ex æquo administrari debet.

Source.—Composed by the English Reformers, 1562.

Object.—To defend the restoration of the Cup to the laity as an essential part of Christ's ordinance and commandment.

In the Eastern Church both elements are given together in a spoon, the consecrated Bread having been first dipped in the Cup; but in the Western Church the Cup was withheld altogether from the laity, by a decree of the Council of Constance: 'And as this custom was reasonably introduced for the avoidance of certain dangers and scandals, although in the Primitive Church this Sacrament was received by the faithful in both kinds (*sub utraque specie*), afterwards by the officiating priests in both kinds, and by the laity only under the species of bread; since it is most firmly to be believed, and by no means to be doubted, that the whole Body and Blood of Christ is truly contained under the species of bread as well as under the species of wine; wherefore when a custom of this kind has been reasonably introduced by the Church and the Holy Fathers, and has been observed for a very long time, it is to be held as a law which may not be rejected or changed at will without the authority of the Church.'—*Sess.* xiii., A.D. 1415.

The two causes that brought about this change were:

1. The danger of irreverent reception.
2. The growth of the theory of Transubstantiation, which carried with it 'the doctrine of Concomitance,' as it is called, the Blood being assumed to be present in the Body and the Body in the Blood.

In the Church of Rome it is not only the laity who receive in one kind, but the priests, except only the celebrant. The administration in one kind loses, even on the theory of Concomitance, the significant reference to the shedding of Christ's Blood. The Blood of which we partake is expressly spoken of by Him as 'shed' for us. *Cf.* St. Luke xxii. 20 and the words of administration.

Analysis:

I. The Cup not to be denied to the laity.

II. By Christ's command both bread and wine to be administered to all alike.

Proofs:

St. Matt. xxvi. 27: 'Drink ye all of it.'

St. Mark xiv. 23: 'And they all drank of it.'

1 Cor. x. 21: 'Ye cannot drink the Cup of the Lord and the cup of devils.'

1 Cor. xi. 28: 'But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.'

ARTICLE XXXI.

Of the one Oblation of Christ finished upon the Cross.

THE Offering of Christ once made is the perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priests did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

De Unica Christi oblatione in cruce perfecta.

OBLATIO Christi semel facta, perfecta est redemptio, propitiatio, et satisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus; neque præter illam unicam est ulla alia pro peccatis expiatio. Unde missarum sacrificia, quibus vulgo dicebatur, sacerdotem offerre Christum in remissionem pœnæ aut culpæ, pro vivis et defunctis, blasphema figmenta sunt, et perniciosæ imposturæ.

Source.—Composed by the English Reformers, 1552. The word *blasphema* ('blasphemous') was inserted in 1562, but 'blasphemous' did not appear until 1571. The expression 'forged fables' was used in the English Article of 1562.

Object.—To oppose (1) the Romish doctrine that in the Holy Eucharist the priest offers a propitiatory sacrifice for the quick and the dead, and as a means of delivering the departed from the pain of purgatory; and (2) the practice of offering Masses for remission of pain or guilt. This erroneous teaching and practice the Church meets by asserting the unique character of the oblation of Christ once made upon the cross as a *perfect* redemption, propitiation and satisfaction for *all* the sins of the whole world, both original and actual.

The title of the Article is instructive. The word 'one' in the English imperfectly represents the word *unica* in the Latin, which means one and no more, the only one of its kind. The word 'finished' is represented by the Latin *perfecta*. The words 'upon the Cross' exclude any repetition of the sacrifice as a fresh propitiation.

Analysis:

I. The one offering of Christ once made is full, perfect, and sufficient, and there is no other satisfaction for sin.

II. The sacrifices of Masses, as they are called, are:
   (*a*) Blasphemous fables; and
   (*b*) Dangerous deceits (*perniciosæ imposturæ*).

Notes.—'*Once made*,' *i.e.*, once for all.

'*Perfect*,' *i.e.*, complete, leaving nothing further to be done. *Cf.* 'A full, *perfect* and sufficient sacrifice, oblation and satisfaction.' The sacrifices of the Law needed constant repetition, but the unique glory of the sacrifice of Christ upon the cross is that it suffices for all time and all cases.

Redemption.' Literally, 'a buying back.' This word denotes the effect of Christ's atoning sacrifice in releasing us from the bondage and penal consequences of sin. Care should be taken not to press the figure of redemption too far. The great type of the redemption of mankind from sin was the redemption of Israel from Egypt. As there was no compensation paid to the Egyptians for the release of Israel, so there is no compensation paid to the Evil One. The ransom paid for our redemption was simply an expiation of sin such as the eternal law of holiness required. (See Norris's 'Rudiments of Theology,' pp. 65-67.) It was the Father Himself who gave His Son to be a voluntary sacrifice for our redemption.

'*Propitiation*,' *i.e.*, a means of 'obtaining mercy from the all-holy God by satisfaction of the law of holiness' (Norris). The heathen sought to propitiate their offended deities by offers of compensation. Christ propitiated the Divine Father by satisfying the law that made death the penalty of sin.

'*Satisfaction.*' The Divine law of holiness requires a death unto sin as a condition of restoration to God's favour, and this death Christ, as our representative, supplied. We died in Him. The word 'satisfaction' occurs twice in this connection in the Prayer-Book, viz., in the Collect for the Fourth Sunday in Advent and in the Prayer of Consecration in the Communion Office. Here, again, care must be taken in not pressing too far the legal meaning of the word as the liquidation of a debt, or the making amends to a person who has been injured. If we remember the Father's share in the Atonement, we shall see that the satisfaction wrought by Christ was not the satisfaction of Divine anger demanding a victim, but the satisfaction of the law of holiness.

'*All the sins of the whole world, both original and actual.*' Note the accumulation of words to describe the universal and permanent efficacy of Christ's one sacrifice, and to exclude thereby the necessity for any further sacrifice. *Cf.* the language used in Articles II. and XV. One effect of the doctrine of the sacrifices of Masses was to lead to the belief that the priest made a fresh expiation for actual sins committed from day to day.

'*But that alone.*' Lat., 'Præter illam unicam.' See note on title above.

'*Wherefore.*' Note the logical force of this word—'For which

reason,' viz., because a complete atonement has been already made, once and for all.

'*The sacrifices of Masses.*' Observe what is here condemned. It is not the doctrine of the Eucharistic pleading of Christ's sacrifice, but the Romish system of offering *Masses* as sacrifices for the quick and the dead, to have remission of pain or guilt. The practice, of course, grew out of the theory of the Mass. The Council of Trent says: 'If any one shall say that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving, or a bare commemoration of the sacrifice made upon the cross, and that it is not propitiatory, or that it profits only the receiver, and that it ought not to be offered for the living and the dead, for their sins, punishments, satisfactions, and other necessities, let him be anathema.'

'*For the quick and the dead,*' viz., for the expiation of the sins of the living and the dead. As it was believed that a special Mass offered for an individual was more efficacious than the ordinary Mass offered for the congregation, Masses were infinitely multiplied and as such private Masses could only be obtained for money, the practice led to an infamous traffic which devout souls even in the Roman Communion deplored and denounced. It will be obvious that, on the theory of the Church of Rome, the poor who could not afford to pay for private Masses were placed at a cruel disadvantage.

'*To have remission of pain,*' viz., of purgatorial pain.

'*Blasphemous fables.*' Inasmuch as these Masses were held to be supplementary to the sacrifice of the Saviour Himself, they implied that the sacrifice on the cross was imperfect.

'*Fables.*' Lat., *figmenta*, fictions.

'*Dangerous deceits.*' Lat., *perniciosæ imposturæ*. Leading them away from Christ, and inducing them to trust in false hopes.

Proofs:

I. That Christ's sacrifice needs no repetition.

Heb. ix. 25, 26: 'Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.' See also ver. 28.

II. That Christ's sacrifice was a perfect redemption, propitiation and satisfaction.

Col. i. 14: 'In whom we have redemption through His blood, even the forgiveness of sins.'

Rom. iii. 24, 25: 'Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation.'

2 Cor. v. 19: 'God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.'

III. That Christ's sacrifice was for all the sins of the whole world, and that there is no other sacrifice for sin.

1 St. John ii. 2: 'He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.'
Heb. x. 26: 'If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.'

ARTICLE XXXII.

Of the Marriage of Priests.

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

De Conjugio Sacerdotum.

EPISCOPIS, presbyteris, et diaconis nullo mandato divino præceptum est, ut aut cœlibatum voveant aut a matrimonio abstineant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitratu matrimonium contrahere.

Source.—Composed by the English Reformers. The corresponding Article in 1553 ran as follows. *Title:* 'The State of Single Life is commanded to no man by the Word of God.' *Art.:* 'Bishops, Priests, and Deacons are not commanded to vow the state of single life without marriage, neither by God's law are they compelled to abstain from matrimony.' It will be observed that whereas the old Article states *negatively* that no Divine command can be urged to enforce the celibacy of the clergy, the new Article *positively* declares the marriage of the clergy to be lawful.

Object.—To repudiate the teaching of the Church of Rome that celibacy is obligatory upon the clergy. Our Lord distinctly recognizes the fact that particular individuals may be called, for the kingdom of heaven's sake, to a single life, but He nowhere made celibacy obligatory (see St. Matt. xix. 10-12). St. Peter was a married man, and so were other Apostles (see 1 Cor. ix. 5). St. Paul recognizes the marriage of both bishops and deacons. It is true that he expresses an opinion, in 1 Cor. vii. 7, in favour of the advantage of a celibate life, as being freer from care, and admitting, therefore, of a more undivided service to God. But he is here speaking in view of some present distress, and he distinctly recognizes the fact that 'Every man hath his proper gift of God, one after this manner and another after that' (ver. 7). In 1 Tim. iv. 1-3 we find the forbidding to marry mentioned as one of the characteristic features of the apostasy of latter times. An attempt was made to enforce celibacy on the clergy at the Council of Nicæa (A.D. 325), but was

defeated by the opposition of the aged confessor and celibate, Paphnutius, who held that the Church should be satisfied if the clergy did not marry after ordination. The Trullan Council, held at Constantinople (A.D. 692), declared that priests and deacons might live with their wives. By degrees the rule of the Church became more stringent. In the East priests and deacons were allowed to marry, but bishops were required to observe celibacy. In 1074 Pope Gregory VII. (Hildebrand) held a Council at Rome which made celibacy obligatory on the whole of the clergy; and in 1102, under Anselm, it was decreed that in England no one should be ordained as priest, deacon, or subdeacon who did not profess celibacy.

Analysis:

I. There is no Divine command forbidding the marriage of the clergy.

II. The same liberty is allowed the clergy as the laity in the matter of marriage.

Notes.—'*Bishops, Priests and Deacons.*' The title of the Article is 'Of the Marriage of *Priests*.' The other orders are here mentioned to state the liberty of the Gospel in all its fullness. In the Greek Church, as we have seen, though priests and deacons were allowed to live in marriage, bishops were bound to be celibates. Even in the Roman Church it was long the rule to allow deacons to marry even when priests were forbidden.

'*Or to abstain from marriage.*' This is not another form of the previous expression 'to vow the estate of single life.' The Article contemplates the possibility of abstinence from marriage without any formal vow of celibacy, and possibly the marriage even of those who had taken such a vow.

'*To serve better to godliness.*' Lat., *ad pietatem.* Here is the guiding principle for clergy and laity alike. In connection with this subject it is well to remember what Pascal says. The endeavour to rise above human nature often leads to men's falling below it.

Proofs:

Heb. xiii. 4: 'Marriage is honourable in all, and the bed undefiled.'

1 Tim. iii. 2, 4: 'A bishop then must be blameless, the husband of one wife . . . having his children in subjection.'

1 Tim. iii. 12: 'Let the deacons be the husbands of one wife, ruling their children and their own houses well.'

ARTICLE XXXIII.

Of excommunicate Persons, how they are to be avoided.

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereto.

De excommunicatis vitandis.

QUI per publicam Ecclesiæ denunciationem rite ab unitate Ecclesiæ præcisus est et excommunicatus, is ab universa fidelium multitudine (donec per pœnitentiam publice reconciliatus fuerit arbitrio judicis competentis) habendus est tanquam ethnicus et publicanus.

Source.—Composed by the English Reformers, 1552.

Object.—No Church can exist without discipline, and our Lord provided for the exercise of discipline from the beginning. It was especially necessary for the Church of England in the sixteenth century to protect itself against the mischievous influence of unworthy or heretical members. But the object of excommunication was not merely self-protection: it sought also to recover the offender (see 1 Cor. v. 5-7).

Analysis:

I. The Church has power to excommunicate.

II. This power ought to be recognized by the faithful, with whom it largely lies to give excommunication effect.

Notes.—'*Open denunciation*,' *i.e.*, after public trial and the promulgation of the Church's sentence by proper authority.

'*Rightly.*' Lat., *rite*, *i.e.*, not only justly, but formally and with due regard to all needful forms so as to prevent injustice.

'*Excommunicated.*' Three stages were observed in dealing with offenders:

1. *Repeated Admonition*. *Cf.* St. Matt. xviii. 15-17 with Tit. iii. 10.

2. *The Lesser Excommunication*, suspending from Communion, but not excluding from the Church. This was inflicted for persistence in error after warning.

3. *The Greater Excommunication*, or *Anathema*, involving expulsion from the Church and the cutting off of the offender from all Christian fellowship. This was inflicted, in the last resort, for persistent sin after repeated warning and inferior penalties. The excommunicates, if they continued impenitent, were not allowed any Church privileges, not even communion in the hour of death

nor Christian burial. An *interdict* might place a whole nation under sentence of excommunication.

'*An heathen and publican*,' *i.e.*, as having no claim to Christian fellowship (see St. Matt. xviii. 17).

'*Openly reconciled by penance*,' *i.e.*, there must be not only repentance and acceptance of the Church's punishment, but a reconciliation to the Church as open and public as was the original exclusion. See the address in the Commination Service. The object of excommunication is twofold: (1) to cut off a diseased member lest the whole body of the Church should be corrupted; (2) to bring the offender to a sense of his sin and to the renunciation of his error, so that his spirit may be saved in the day of the Lord. What is precisely meant by 'deliverance to Satan' (1 Cor. v. 5) is doubtful, but it seems probable that it denotes some temporal chastisement inflicted with a view to the ultimate recovery of the spirit (see 1 Tim. i. 20).

'*The Judge*,' *i.e.*, the Bishop or Ecclesiastical Court. Even in the case of temporary repelling from Holy Communion the minister is obliged to report the matter to the ordinary within fourteen days, so that proceedings may be formally taken against the offender.

Proofs:

I. That Excommunication was authorized by Christ and exercised by the Apostles.

St. Matt. xviii. 17: 'If he neglect to hear the Church, let him be unto thee as an heathen man and a publican.'

Rom. xvi. 17: 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.'

2 Thess. iii. 6: 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.'

1 Cor. v. 2-5: Excommunication for incest.

1 Tim. i. 19, 20: Excommunication for heresy and blasphemy.

II. That the Church has power to restore offenders after open penance.

2 Cor. ii. 6-10: The restoration of the incestuous offender.

ARTICLE XXXIV.

Of the Traditions of the Church.

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of coun-

De traditionibus Ecclesiasticis.

TRADITIONES atque cæremonias easdem, non omnino necessarium est esse ubique, aut prorsus consimiles, nam et variæ semper fuerunt, et mutari possunt pro regionum, temporum,

tries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

et morum diversitate, modo nihil contra verbum Dei instituatur. Traditiones, et cæremonias ecclesiasticas, quæ cum verbo Dei non pugnant, et sunt auctoritate publica institutæ atque probatæ, quisquis privato consilio volens, et data opera, publice violaverit, is, ut qui peccat in publicum ordinem Ecclesiæ, quique lædit auctoritatem Magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

Quælibet Ecclesia particularis, sive nationalis auctoritatem habet instituendi, mutandi, aut abrogandi cæremonias, aut ritus ecclesiasticos, humana tantum auctoritate institutos, modo omnia ad ædificationem fiant.

Source.—Composed by the English Reformers, 1552, and mainly derived from the Thirteen Articles of 1538. The last paragraph was added in 1563, when the word *temporum* ('times') was added to the first paragraph.

Object.—The Council of Trent refused to recognize national Churches, and insisted on uniformity of doctrine, ceremonial, and discipline. On the other hand, the Anabaptists claimed the right of exercising their private judgment as to whether ecclesiastical traditions, ceremonies, rites and customs should be observed.

There were great irregularities in the English Church itself in the reign of Elizabeth. 'Some continued to wear the habits, others laid them aside; the communicants received the Sacrament sitting, or standing, or kneeling, according to the minister's taste; some baptized in the font, others in a basin; some with the sign of the cross, others without it' (Hallam's 'History of England,' i. 178).

Analysis:

I. Uniformity in traditions and ceremonies not necessary.

II. Traditions and ceremonies once established not to be broken by private individuals.

III. National Churches have power to ordain, change, and abolish ceremonies or rites 'ordained only by man's authority.'

Notes.—'*Traditions.*' This word means here ecclesiastical usages handed down from the past, such as turning to the east, the sign of the cross, the observance of Easter, the treatment of the Jewish Sabbath, the duration of Lent, etc.

'*Ceremonies.*' There may be unity without uniformity, yet in the same Church there would be manifest dangers and inconveniences if there were wide diversities in the conduct of the services of the Church.

'*Diversity of countries;*' *e.g.*, baptism is performed in some countries by immersion, in others by affusion.

'*Diversity of times;*' *e.g.*, in the ages of persecution, when Christians had to meet in secret in caves and catacombs, the whole of the external rites and ceremonies of the Church were necessarily much simpler than they were after the Church was recognized as the religion of the Empire.

'*Diversity of men's manners.*' In the sixteenth century, when the hours of meals were for gentlefolks, 11 and 5; for merchants, 12 and 6; for husbandmen, 12 and 7 or 8, Matins and Holy Communion were attended fasting by everybody. The Church has discontinued the primitive custom of 'the kiss of peace.' The substitution of the metal pax in the thirteenth century was itself destined to be discontinued, in consequence of the quarrels about precedence to which it gave rise.

'*So that nothing be ordained against God's Word,*' *i.e.*, against the spirit and express ordinances of God's Word.

'*Break the traditions.*' Although traditions and ceremonies are not of universal and permanent obligation, they are not to be lightly disregarded by individuals. Not only may they reasonably claim the respect due to long usage, but they have the sanction of authority. They are often more important than they seem as bulwarks to important doctrines or symbolical of important duties. They help to keep before us the duty of decency, order, and union. Once recognized by authority, they cannot be disregarded without disrespect and injury to authority itself.

'*The common order,*' *i.e.*, the established rule of the Church in the country or in the Church concerned.

'*The authority of the magistrate,*' *i.e.*, of the civil ruler. When the Article was drawn up the ordinances of religion were not only sanctioned but enforced by the State.

'*Woundeth the consciences of the weak brethren.*' St. Paul lays down admirable rules on this point (see Rom. xiv. and 1 Cor. viii. 12). Here it may be remarked that our Lord recognized institutions and rites that were not prescribed by the Law. He

sanctioned the Feast of the Dedication by His presence, and He followed current usage in the mode of celebrating the Passover. An admirable instance of the spirit in which Christians should regard differences in matters of tradition, where no principle is involved, is furnished in the beautiful story of St. Polycarp's visit to Rome, whither he went to try to induce Pope Anicetus to adopt the Eastern mode of fixing the date of Easter. Neither could persuade the other, but this did not prevent them from communicating together. Anicetus showed his large-hearted liberality by yielding the office of consecrating the Holy Eucharist in his church to Polycarp. 'When I come to Rome,' said St. Ambrose, 'I fast on the Sabbath; when I am here [at Milan] I fast not.'

'*Every particular or national Church*,' *i.e.*, every separate branch of the Church Catholic. It should be carefully noted that the power here claimed for national Churches is limited to rites 'ordained only by man's authority.' Even Catholic traditions, if originally established by man's authority, are not of permanent and universal obligation. Yet just as individuals are not to disregard the traditions of the national Church, so national Churches ought not to disregard the traditions of the Church Catholic.

'*Edifying*.' Here we have a positive guide, but even this needs some qualification. As we learn from the Preface to the Prayer-Book—'Of Ceremonies: Why some be Abolished and some Retained'—some ceremonies, that were originally well-intended and even now may be profitable in particular circumstances, may be abused by indiscreet devotion and zeal without knowledge.

Proofs:

Heb. xiii. 17: 'Obey them that have the rule over you, and submit yourselves.'

1 Cor. xiv. 40: 'Let all things be done decently and in order.'

1 Cor. viii. 12: 'But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.'

Rom. xiv. 19: 'Let us therefore follow after the things which make for peace, and things wherewith one may edify another.'

ARTICLE XXXV.

Of Homilies.

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the

De Homiliis.

TOMUS secundus Homiliarum, quarum singulos titulos huic Articulo subjunximus, continet piam et salutarem doctrinam, et his temporibus necessariam, non minus quam prior tomus

former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

Homiliarum, quæ editæ sunt tempore Edwardi Sexti. Itaque eas in Ecclesiis per ministros diligenter et clare, ut a populo intelligi possint, recitandas esse judicavimus.

OF THE NAMES OF THE HOMILIES.

1. *Of the right Use of the Church.*
2. *Against peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good Works: first of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10. *Of the reverent estimation of God's Word.*
11. *Of Almsdoing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the Gifts of the Holy Ghost.*
17. *For the Rogation Days.*
18. *Of the State of Matrimony.*
19. *Of Repentance.*
20. *Against Idleness.*
21. *Against Rebellion.*

Source.—The statement about the Homilies was first put forth in 1563 as an appendix to the previous Article. The Catalogue of the Homilies constituted the next Article (XXXIV.) of that year. In 1571 the text, as we have it now, was introduced as a separate article with the title 'Of Homilies.' The first Book of Homilies was presented to the Convocation of 1543, but not passed. Its object was 'to make such a stay of errors as were then by ignorant preachers spread among the people.' In 1547 it was printed and ordered, by Royal authority, to be read every Sunday in churches. It did not obtain the authority of Convocation till 1553. It was intended to issue a second Book of Homilies in Edward's reign, to which reference is made in the Rubric in the Prayer-Book of 1552—'After the Creed, if there be no sermon, shall follow one of the Homilies already set forth, *or hereafter to be set forth* by common authority'—but the death of the King frustrated the design. The date of the publication of the second Book is uncertain, but it must have been issued before 1563. The Homily 'Against Rebellion' was added in 1571, after the rising in the north. The American Church adds the following note to this Article:

'This Article is received in this Church so far as it declares the Books of Homilies to be an explication of Christian doctrine and instructive in piety and morals. But all references to the constitution and laws of England are

considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches until a revision of them may be conveniently made for the clearing of them, as well from obsolete words and phrases as from the local references.'

Object.—To commend the Homilies as containing good and wholesome doctrine, to provide the more ignorant clergy who could not preach with authoritative instructions to be used instead of sermons, and to secure something like unity of teaching—the last-mentioned purpose being especially necessary in an age of much unsettlement in religious matters.

Analysis:

I. A commendation of the teaching contained in the two Books of Homilies.

II. A declaration that they ought to be read in Churches.

III. A list of the Homilies in the second Book.

Notes.—'*Homilies.*' The word 'homily' denotes a familiar discourse. Gk. *homilia*, social intercourse, familiar discourse. The noun occurs in 1 Cor. xv. 33, where it is translated 'communications' and the verb in St. Luke xxiv. 14, Acts xx. 11 and xxiv. 26, where it is respectively translated 'communed,' 'talked,' and 'communed.' The First Book was composed by Cranmer, Bonner, and Bonner's chaplain. The Second Book is supposed to have been mainly written by Bishop Jewel.

'*Necessary for these times.*' Large numbers of the clergy knew little Latin and less Greek. A catalogue of the clergy in the archdeaconry of Middlesex (1563) describes three only as learned in Latin and Greek; twelve as learned simply; nine as learned in Latin; thirty-one as only understanding Latin fairly well; forty-two as understanding Latin 'inaccurately,' 'in some fashion,' 'a few words,' etc. Seventeen are described as 'not learned,' or 'unlearned.' See note in Hallam's 'History of England,' i. 184. Well might Hallam say: 'If this was the case in London, what can we think of more remote parts?'

The commendation bestowed upon the two Books of Homilies applies only to their general teaching, and does not commit the Church to the approval of every sentiment, explanation of Scripture, and argument which they contain.

'*Distinctly.*' The Homilies were not received with much favour either by the clergy or the people. Some of the former showed their disapprobation of them by reading them unintelligibly; some of the latter, by talking and babbling in such a way that they could not be heard.

ARTICLE XXXVI.

Of Consecration of Bishops and Ministers.

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious or ungodly. And therefore whosoever are consecrate or ordered according to the Rites of that Book, since the second year of the aforenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

De Episcoporum et Ministrorum Consecratione.

LIBELLUS de consecratione Archiepiscoporum, et Episcoporum, et de ordinatione Presbyterorum et Diaconorum, editus nuper temporibus Edwardi VI., et auctoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem et ordinationem necessaria continet, et nihil habet, quod ex se sit, aut superstitiosum aut impium; itaque quicunque juxta ritus illius libri consecrati aut ordinati sunt, ab anno secundo prædicti regis Edwardi, usque ad hoc tempus, aut in posterum juxta eosdem ritus consecrabuntur, aut ordinabuntur, rite atque ordine, atque legitime statuimus esse, et fore consecratos et ordinatos.

Source.—Composed by the English Reformers in 1562 to replace the following Article of 1553:

'OF THE BOOK OF PRAYERS AND CEREMONIES OF THE CHURCH OF ENGLAND.

'The book which of very late time was given to the Church of England by the king's authority and the Parliament, containing the manner and form of praying and ministering the Sacraments in the Church of England, likewise also the book of ordering ministers of the Church, set forth by the foresaid authority, are godly and in no point repugnant to the wholesome doctrine of the gospel, but agreeable thereunto, furthering and beautifying the same not a little, and therefore of all faithful members of the Church of England, and chiefly of the ministers of the Word, they ought to be received and allowed' [*i.e.*, approved] 'with all readiness of mind and thanksgiving, and to be commended to the people of God.'

It will be observed that the old Article covered the whole Prayer-Book, but that the new Article is restricted to the Ordinal. The part omitted is dealt with in the Preface to the Prayer Book.

Object.—The Ordinal was drawn up by six Bishops and six other learned men, who had been appointed for this purpose, in

1550, and, with a few changes, added to the Prayer-Book in 1552. This Ordinal was repealed in Queen Mary's reign at the same time as the Prayer-Book. When the Prayer-Book was restored at the accession of Elizabeth, the Ordinal was not specified by name, and the Romanist Bishops took advantage of this omission to declare all ordinations since 1559 legally invalid. The object of the Article was to confirm the authority of the Ordinal as against (1) Romanists who objected to it on account of its omission of some alleged essential particulars, and (2) Puritans who objected to certain forms, phrases, and alleged superstitions.

Romanists deny the validity of English Orders on the following grounds :

1. The alleged breach in the continuity of English Orders, the Elizabethan Bishops, it is said, not having been properly consecrated.

2. The alleged invalidity of Parker's consecration, Barlow, his consecrator, not having, it is said, been himself properly consecrated.

3. The absence of jurisdiction on the part of Parker's consecrators, who, although consecrated and elected, were not at the time in possession of their sees.

4. The absence of the *traditio instrumentorum* (the handing over the pastoral staff and ring to a Bishop, of the chalice and paten to a priest, and of the dalmatic and stole to a deacon), which was retained in the Ordinal of 1550, but subsequently omitted.

5. The absence of any proof of *intention*, *i.e.*, of a desire on the part of those who officiate to do what the Church does, the form of 1550 containing no mention of the office of Bishop.

6. The absence of any words conferring upon priests the power of offering sacrifice.

Puritans objected to :

1. The threefold ministry.

2. The formula of Ordination.

In reply to Romanists it is urged :

1. That the Nag's Head Fable, on which the alleged breach of continuity is based, is a story invented long after the event and rejected by the highest Roman Catholic authorities, such as Courayer and Lingard.

2. There is no record of Barlow's consecration, but neither is there of several other contemporary Bishops. We know for certain that he assisted as Bishop in consecrations in the reign of Henry VIII., and that he was deprived as a Bishop in the reign of Queen Mary. The validity of the Orders of three other Bishops who assisted at Parker's consecration, viz., Scory, Coverdale, and Hodgkins, has never been disputed.

3. The Bishops who consecrated had been consecrated in previous reigns; they were elected to their new sees and only lacked jurisdiction because there was no Archbishop to confirm them in their sees.

4. The *traditio instrumentorum* never formed part of the ceremony of ordination in the Eastern Church, and cannot be traced further back than the tenth century in the Western.

5. The secret *intention* of the consecrating Bishops is beyond human knowledge, but the intention of the Church is clear from the Preface to the Ordinal.

6. There is no reference to the offering of sacrifice, but it is clear from the preface to the Ordinal that the three Orders were to be 'continued' for the discharge of all such duties as had been assigned them by the Catholic Church.

In reply to the Puritans it may be shown:

1. That the threefold ministry has obtained ever since the time of the Apostles, and that no one has ever been allowed to exercise the office of Bishop, priest, or deacon, without a lawful commission from Church authority.

2. That the formula, 'Receive the Holy Ghost,' etc., is fully justified by St. John xx. 22.

The words 'the Holy Ghost' here mean the gifts of the Holy Spirit, inclusive of authority and power, needed for the discharge of the duties of a priest.

Analysis:

I. The Ordinal set forth in the reign of Edward VI. contains all things necessary to consecration and ordering.

II. It contains nothing 'that of itself is superstitious or ungodly' (this against the Puritans).

III. It declares that all such are 'rightly, orderly and lawfully consecrated and ordered' who either have been or hereafter shall be consecrated or ordered according to the rites prescribed (this against Romanists).

Notes.—'*All things necessary.*' The only absolute essentials to Ordination are the laying on of hands and prayer by those who have themselves been lawfully ordained or consecrated. Two objections have been made against the form for the consecration of Bishops in the first Anglican Ordinal:

1. That the form of 1550 is invalid because there is no mention in it of the office of a Bishop, and therefore no evidence of the *intention* of the rite.

2. That the addition made in 1662 to the form of words previously used at the imposition of hands is an admission that the old form was inadequate. The old words were: 'Take the Holy Ghost, and remember that thou stir up the grace of God, which

is in thee by imposition of hands; for God hath not given us the spirit of fear, but of power and love and of soberness.' The present form runs: 'Receive the Holy Ghost, *for the office and work of a Bishop*,' etc.

In reply it may be stated:

1. That the intention is clearly indicated in the prayer 'Mercifully behold this Thy servant, now called to the work and ministry of a Bishop.'

2. That in the Roman Pontifical the words are merely 'Receive the Holy Ghost,' the prayer that follows not even directly mentioning the episcopal office.

'*Rightly, orderly and lawfully.*' Lat., *rite, atque ordine, atque legitime;* with due regard to the rites and ceremonies used, the order observed, and the laws of the Church and realm. See under 'Object.'

Proofs:

I. The Divine Commission.

St. John xx. 22, 23: 'And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost (λάβετε Πνεῦμα ἅγιον); whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained.'

Note the omission of the article before Πνεῦμα. The words imply not the Holy Spirit in all His fullness, but such gifts of the Spirit as were needed for the functions of their spiritual office.

II. The Making of Deacons and Ordering of Priests.

Acts vi. 6: 'Whom they set before the Apostles; and when they had prayed they laid their hands on them.'

1 Tim. iv. 14: 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.' *Cf.* 2 Tim. i. 6.

III. Bishops.

Tit. i. 5: 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city.' *Cf.* 2 Tim. ii. 2.

V. ARTICLES DEALING WITH THE RELATIONS OF THE CHURCH AND THE INDIVIDUAL TO THE STATE (XXXVII. to XXXIX.).

ARTICLE XXXVII.

Of the Civil Magistrates.	*De Civilibus Magistratibus.*
THE Queen's Majesty hath the chief power in this Realm of *England*, and other her Do-	REGIA Majestas in hoc Angliæ regno, ac cæteris ejus dominiis, summam* habet potestatem, ad

* Hardwick and the 'Prayer-Book Interleaved' insert 'jure' before 'summam.' Cardwell omits the word. It is not found in the Parker MS. or in Day's edition of 1571.

minions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth*, our Queen, doth most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God Himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

quam omnium statuum hujus regni, sive illi Ecclesiastici sint, sive Civiles, in omnibus causis, suprema gubernatio pertinet, et nulli externæ jurisdictioni est subjecta, nec esse debet.

Cum Regiæ Majestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi, non damus Regibus nostris, aut verbi Dei aut Sacramentorum administrationem, quod etiam Injunctiones ab Elizabetha Regina nostra, nuper editæ, apertissime testantur; sed eam tantum prærogativam, quam in sacris Scripturis a Deo ipso, omnibus piis Principibus, videmus semper fuisse attributam; hoc est, ut omnes status atque ordines fidei suæ a Deo commissos, sive illi Ecclesiastici sint, sive Civiles, in officio contineant, et contumaces ac delinquentes gladio civili coerceant.

Romanus pontifex nullam habet jurisdictionem in hoc regno Angliæ.

Leges regni possunt Christianos, propter capitalia et gravia crimina, morte punire.

Christianis licet, ex mandato magistratus, arma portare, et justa bella administrare.

Source.—Composed by the English Reformers, 1552. In its original form it ran:

'*Of Civil Magistrates.*

'The King of England is supreme head in earth, next under Christ, of the Church of England and Ireland.

'The Bishop of Rome hath no jurisdiction in this realm of England.

'The civil magistrate is ordained and allowed [Lat., *probatus*] of God: wherefore we must obey him, not only for fear of punishment, but also for conscience' sake.

'The civil laws may punish Christian men with death for heinous and grievous offences.

'It is lawful for Christians, at the commandment of the magistrate, to wear weapons, and to serve in lawful wars.'

In 1563, in order to meet the scruples of Elizabeth, who objected to being styled 'the Head of the Church,' the first paragraph was re-cast. The second paragraph was added at the same time.

Object.—1. To assert the Queen's supremacy as against the Papal.

2. To condemn the Anabaptists, who denied that it was lawful for Christians to assume the government of their fellow-men, and condemned war as unlawful.

Analysis:

I. The royal supremacy asserted over all her subjects, whether civil or ecclesiastical.

II. The jurisdiction of the Pope over England denied.

III. The royal supremacy does not extend to the ministering of God's Word and Sacraments.

IV. The lawfulness of capital punishment.

V. Christian men may lawfully serve in war.

Notes.—'*The chief power.*' The Sovereigns of England have always claimed a certain supremacy over the Church as well as over the State. Wilfrid, Bishop of York, was imprisoned for appealing to the Pope in 678. William the Conqueror, in order to strengthen his position, made great concessions to the Pope, but refused to receive any Papal legate except by the King's request. His subjects were not allowed to leave the kingdom, or to excommunicate any noble, or publish any Papal decree or letter, without his permission. The Constitutions of Clarendon, in the reign of Henry II. (1164) greatly limited the Pope's power of intervening in the affairs of the English Church. John, on the other hand, consented to hold his crown as a vassal of Rome. Magna Charta (1215) re-affirmed the anti-Papal provisions of the Constitutions of Clarendon. In 1307 Parliament protested against Papal exactions, and refused to allow the legate to carry away the money he had collected. The great Statute of Provisors (1351) denied the right of the Pope to fill vacant livings. The Statute of Præmunire (1353) made it treasonable to appeal to the Pope against the King. In 1534 the Convocations affirmed 'that the Pope of Rome hath no greater jurisdiction conferred upon him by God in Holy Scripture, in this realm of England, than any other foreign bishop.' The Act of Restraint of Appeals and Submission of the Clergy recognized Henry VIII. as 'sole and

supreme lord, and *as far as the laws of Christ allow*, also Supreme Head.' Queen Mary retained the title adopted by her father. Under Edward VI. the supremacy of the Crown was most unconstitutionally abused by the King's Protectors for the spoliation of guilds and chantries, and for the demolition of altars.

'*We give not*,' *etc.* The object of this paragraph is to disavow any Erastian* interpretation of the royal supremacy.

'*All estates and degrees*,' *i.e.*, all grades and classes.

'*The laws of the Realm may punish Christian men with death.*' See Gen. ix. 6. The New Testament fully recognizes the power of the civil governor to inflict capital punishment (see Rom. xiii. 4).

'*To wear weapons*,' *etc.* Christ came to send peace on earth, but He does not prohibit the use of the sword in obtaining it. War is a necessity forced upon nations so long as there is no accepted international tribunal to which their differences can be referred. Private individuals can settle their differences by an appeal to the civil courts; nations have not as yet reached this stage, and are obliged to settle their differences by the fell arbitrament of war. History has shown that the profession of a soldier is not incompatible with the sincerest piety. All the centurions mentioned in Holy Scripture are spoken of in terms of commendation. It is also noteworthy that St. John the Baptist, when asked by the soldiers what they should do, did not tell them to abandon their profession, but only to avoid violence and false accusations, and to be content with their wages.

ARTICLE XXXVIII.

Of Christian men's Goods, which are not common.

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

De illicita Bonorum communicatione.

FACULTATES et bona Christianorum non sunt communia, quoad jus et possessionem, ut quidam Anabaptistæ falso jactant; debet tamen quisque de his quæ possidet, pro facultatum ratione pauperibus eleemosynas benigne distribuere.

* Erastus, a Grecized form of Lieber, his true name, was a physician of Heidelberg (A.D. 1524-1583). He held that there is no rightful authority over religion except the State, that the minister of religion may dissuade the vicious from Communion but not refuse it, and that the punishment of religious offences belongs to the civil magistrate. The term Erastianism is now applied to all tendencies to unduly subject the control of the Church to the State.

Source.—Composed by the English Reformers, 1552.

Object.—To counteract the communistic teaching of the Anabaptists. The *Reformatio Legum* met this teaching with two arguments: (1) the Old Testament condemns theft; (2) the New Testament praises almsgiving; but neither theft nor almsgiving would be possible unless the right of having goods of their own were left to Christians.

Analysis:

I. Community of goods not a Christian doctrine.

II. Almsgiving obligatory on all.

Notes.—'*Anabaptists.*' This sect derived its name from its re-baptizing persons baptized in infancy. It regarded all external law as abolished, declared the Bible superseded by the direct inspiration of the Holy Spirit and pronounced war unlawful and oaths unnecessary. For the moral and social outcome of this teaching see p. 57.

'*Not common.*' It might be inferred from Acts ii. 44, and v. 32, that communism was the rule of the first Christian converts in Jerusalem, but Acts v. 4 shows that Ananias was not obliged to surrender any portion of his property, and that, after he had sold a portion, he was under no compulsion to add the proceeds to the Church exchequer. Communication is obligatory, but communism is not. The obligation must proceed from within, not from without.

Proofs:

I. Communism not a Christian doctrine.

Eph. iv. 28: 'Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.' See 1 Thess. iv. 11; 2 Thess. iii. 8, 11, 12.

II. Almsgiving obligatory on Christians.

St. Luke xi. 41: 'But rather give alms of such things as ye have.'

1 Tim. vi. 17, 18: 'Charge them that are rich in this world, that they . . . do good, that they be rich in good works, ready to distribute, willing to communicate.'

ARTICLE XXXIX.

Of a Christian man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and *James* His Apostle, so we judge that Christian religion doth not prohibit, but that a man may swear when the Magistrate

De Jurejurando.

QUEMADMODUM juramentum vanum et temerarium a Domino nostro Jesu Christo, et Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur; ita Christianorum religionem minime prohibere censemus, quin jubente Magis-

requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

tratu in causa fidei et charitatis jurare liceat, modo id fiat juxta prophetæ doctrinam, in justitia, in judicio, et veritate.

Source.—Composed by the English Reformers, 1552.

Object.—Like the previous Article, this is mainly directed against the Anabaptists, who taught that oaths are unlawful, in spite of the authority of the Old Testament (see Deut. vi. 13, Ps. xv. 4, A.V.), the example set by St. Paul (2 Cor. xi. 31), by our Blessed Lord (St. Matt. xxvi. 63, 64), and even by God the Father (Gen. xxii. 16; Ps. lxxxix. 35, A.V.).

Analysis:

I. Vain and rash swearing condemned.

II. Oaths taken before a magistrate perfectly lawful.

Notes.—'*By our Lord.*' See St. Matt. v. 34-37.

'*James His Apostle.*' See St. James v. 12. What was condemned by our Lord and St. James was light and inconsiderate appeals to God on trivial occasions, whereby dishonour was done to God, and the power of simple, unsupported assertions was weakened. 'Yea' and 'nay' cease to be sufficient when God is invoked in support of the most insignificant assertions and denials. Our Lord did not refuse to reply to the adjuration of the high-priest 'by the living God' to say whether He were the Christ or not.

'*The Prophet's teaching.*' See Jer. iv. 2: 'And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness.'

Proofs:

I. Vain and rash swearing forbidden.

See Commandment III., which may be literally translated: 'Thou shalt not take up the name of the Lord thy God for vanity'—*i.e.*, for any light, trivial, or dishonest purpose.

Lev. xix. 12: 'Ye shall not swear by My name falsely, neither shalt thou profane the name of thy God.'

II. Oaths taken before a magistrate lawful.

Lev. v. 1: 'And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.'

The Ratification.

This postscript to the Articles dates from 1571. No change has been made since in the Articles except by the caprice of editors. It will be observed that no reference is made to any confirmation by Parliament. The words '*again* approved' 'confirmed *again*,' refer to the previous publication of the Articles in 1563.

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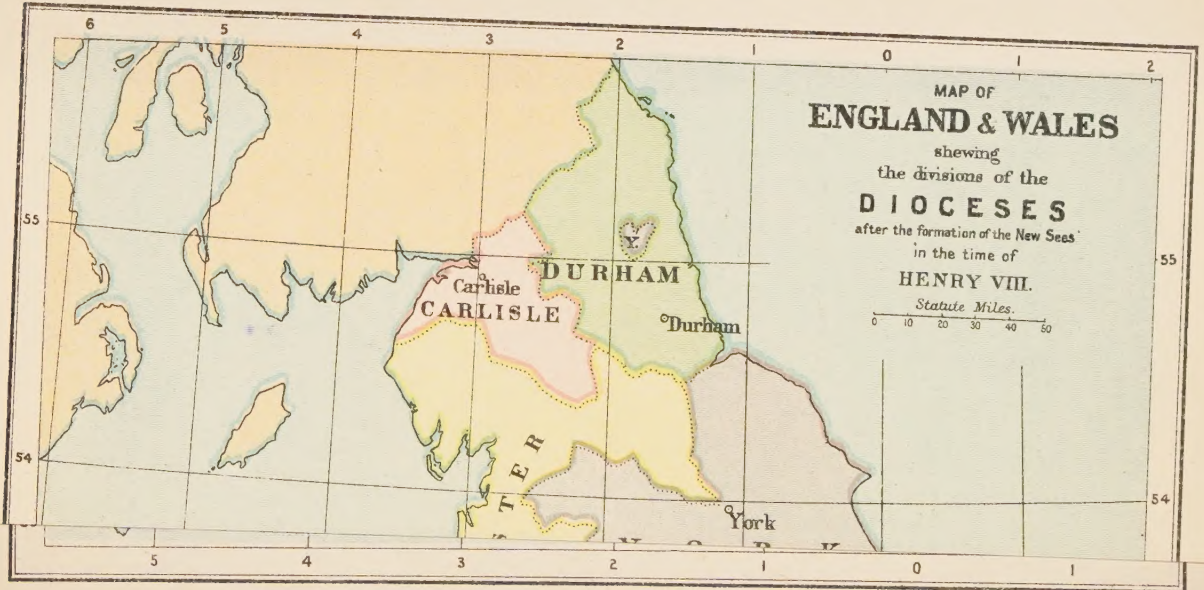
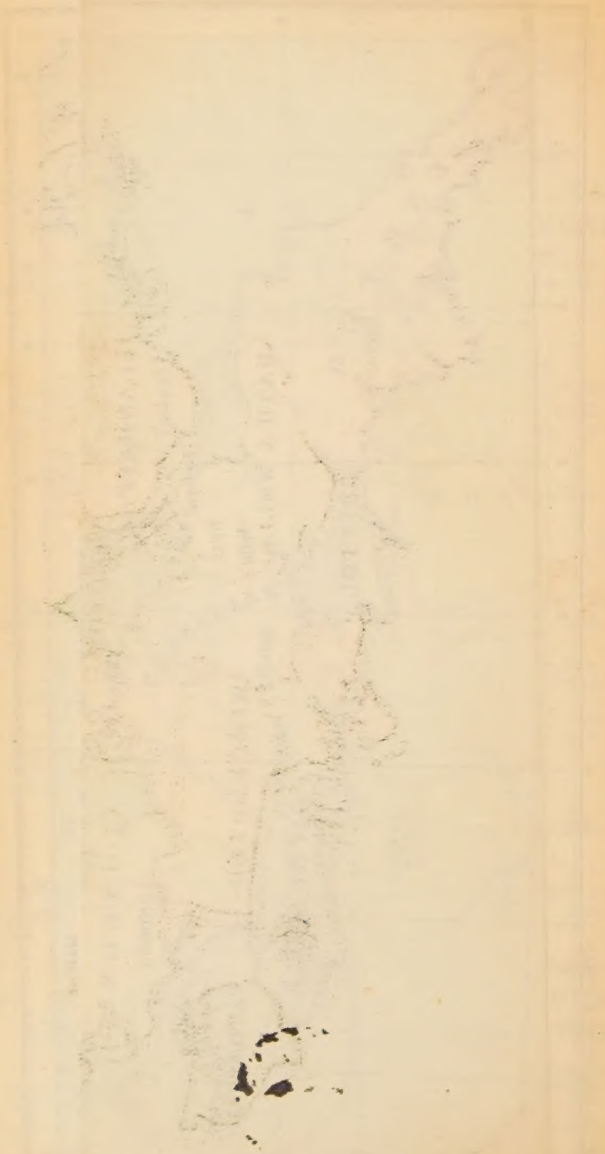
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